

THE
LITERARY AND EVANGELICAL
MAGAZINE.

"Because of the house of the Lord our God, I will seek thy good."
Psalm cxxii, 9.

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THE
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IMMUTABILITY OF GOD.

God is unlike all other beings in the universe. All other intelligences and all created things are subject to change, and are constantly changing. But God is unchangeable. He is the same, yesterday, to-day and forever, without the least variableness or shadow of turning. Angels and the spirits of the just have the image of God, and are in some degree like him in holiness and happiness. But they are still mutable:—although they are confirmed and elect, and exalted above the power of sin and death; they are changeable: for they are no doubt advancing in knowledge and happiness—rising to higher degrees of perfection; and every accession to their knowledge or happiness is a change. Immutability therefore, as well as the perfection of his attributes, distinguishes God from all other beings in the universe. “His ways are not as our ways, nor his thoughts as our thoughts, for as the Heavens are high above the earth, so are his ways above our ways, and his thoughts above our thoughts.”

That GOD IS IMMUTABLE, is a grand and important truth. An enlightened view of this attribute is indispensable to a knowledge of his perfections and government; and a knowledge of the character and government of God is the foundation of all true religion. The greatest mistakes in religion, both in sentiment and practice, among Christians and among Heathen, arise from erroneous or partial views of the character of God. This subject then, is an important one.

Before entering upon the discussion of it, it is proper for us to recollect, that in learning the character of God, in forming ideas of Him, the Bible, and the Bible alone, must be our guide; his Word and Spirit alone can direct us, for his nature and attributes are incomprehensible. They are too high to be attained by reason. They cannot be conceived by human understandings, or comprehended by finite minds. We are creatures of yesterday. We were, but a few days since, called into life, and opened our eyes for the first time on the works of God:—and we have, perhaps, exercised our reason very little, in inquiring about Him, and con-

templating his perfections, during the short period we have lived. And the deranged state of our affections has retarded our progress,—has presented a formidable obstacle to our advancement in the knowledge of God. Our minds are blinded by sinful passions and unholy desires; or to use the language of scripture, “our understandings are darkened by the blindness of our hearts.” The Bible then, must be the only source of our knowledge on this subject;—and if we receive it, as the word of God, we shall not deny or explain away the meaning of its plain declarations, because we cannot comprehend them. We shall not reject any truths which it reveals, because we cannot reconcile them with other truths. God does not require us to reconcile or comprehend all the truths which he has revealed;—for he knows we cannot do it. But he requires us to believe the testimony which he has given of himself. If we believe nothing, but those things which we comprehend; we shall believe little of the Bible; we shall not believe the evidence of our senses,—or even the fact of our own existence. The Bible, therefore, must be our guide in all our inquiries relating to the character of God.

It will be my object to illustrate the truth, that God is unchangeable.

1. He is unchangeable in his being and mode of existence. God is a Spirit. We cannot define a Spirit, only by negatives.—“A Spirit,” said our Saviour, “hath not flesh nor bones,”—it has not form, nor shape, nor matter. If we know any thing of a Spirit, it must be, by examining our own minds;—that principle which informs us of our existence,—which thinks and desires and fears and loves and hates,—which compares and reasons and judges,—which is not confined to us, or the place we inhabit, but which soars away, rapid as the lightning, even to the throne of Jehovah. God is a Spirit, an infinite Spirit,—filling immensity with his presence; and as he is unchangeable, he has ever been, and will forever continue to exist, a SPIRIT. He is One numerically and essentially; one in his nature and perfections, and yet he exists in three persons or distinctions, the Father, Son and Holy Ghost. By this, it is not asserted, that he is one, in the same sense in which he is three, or that he is three in the same sense in which he is one:—But that he is one in number and essentially, and yet exists in three distinct persons. As he is unchangeable he must have forever existed in this way. When God became incarnate in the person of Jesus Christ,—we are not to suppose, that the mode of his existence was changed; but that the second person in the Trinity

was mysteriously united to the man Jesus. When Christ, after the general judgment shall have delivered up his mediatorial kingdom to God the Father, and God shall be all and in all,—we are not to infer, that the mode of the divine existence will be changed, for it is immutable, as God is immutable. The mode of the divine existence in three distinctions, and the union of the second with the man Jesus Christ, are great mysteries,—the mysteries which constitute the foundation of the believer's hope. We cannot comprehend them. They are to be believed, because God himself has declared them to be truth.

2. God is unchangeable in power. His power is as incomprehensible, as his other perfections. We may every where see its effects, but we cannot conceive of its *greatness*. He is **ALMIGHTY**. His power can neither be increased nor diminished. The same power which he exercised in calling the universe into being, God now possesses and exercises in sustaining it. It is equally exerted in the fall of a leaf, and in the creation of a world, in the motion of an atom in the breeze, and in directing the revolutions of planets and suns. As God is immutable, he will forever possess and exercise this inconceivable amount of power. At some future day, He will exhibit it to the universe in a most grand and solemn manner. He will lay aside these visible heavens as a worn out vestment;—He will dissolve these elements in fervent heat—He will consume this earth, so long the abode of sin and rebellion, in flames of fire. He will create new heavens, and a new earth, which will forever reflect the beams of his radiant glories.

3. God is unchangeable in holiness. The aversion, the hatred which he now feels towards sin, he has ever possessed. No new feelings were awakened in the mind of God, when Angels rebelled and were bound in chains of darkness, reserved unto the Judgment of the Great Day,—and when man apostatized:—for if God had any new feelings of aversion and anger towards sinners,—there was a change in him. The love of holiness which he manifested by creating Angels, and by creating man in his own blessed image, in true holiness, has ever existed in his mind, and will thus forever exist, without any increase or diminution. For he is unchangeable. The inconceivable sufferings which evil spirits and impenitent sinners endure in the world of woe, will never lessen his hatred toward them. As he is immutable, they must forever be the objects of his holy indignation.

4. God is unchangeable in justice. He dispenses his justice to his creatures by rewarding some and punishing others, according to their works. He declares himself a just God, and he never departs or deviates from the strictest justice in any of his dealings with his creatures. In bestowing on believing sinners, the riches of his amazing grace, he makes no sacrifice of his justice; for Christ has satisfied its demands against them, by his sufferings and death. Divine justice can bring no charge against those who are united, who are one, with Christ. God has the same regard to what is just and right in exercising his long suffering toward sinners in this world, that he has in executing the fearful sentence of his law upon them in another. The truth is, this world is not the place for the display of his retributive justice. *Here* he may bear long with them, and they in the mean time may persuade themselves that all is safe, that to-morrow will be as this day. But the justice of God is not asleep. It will at length overtake them. Though hand join in hand the wicked shall not be unpunished. They think it unjust, that they should suffer the penalty of the law,—*everlasting destruction, misery without mitigation or end*, for the sins committed during a short life; sins which to them do not appear numerous or great. But are they competent to decide what is just in this case? Are they not a party concerned? May not the love of happiness bias their judgments? Do they know, how great evils their sins occasion? evils perhaps entailed on a thousand generations! Do they know how much dishonor and reproach they cast upon God? We shall all, no doubt, see another day, that the sentence of God's law is just and right; for God will exhibit to the whole universe, assembled before his tribunal, the eternal, unchanging principles of justice, from which he never departs—which constitute the basis, the defence, the glory of his great moral government.

5. God is unchangeable in mercy. He is infinite in mercy. His feelings of compassion for his suffering creatures are always the same. He had the same compassion for our ruined race before the foundation of the world, that he had when he sent his son to redeem it: for if any feelings of pity were awakened in his mind when Christ came; or if his compassion was greater than before, there was a change in him. As He is immutable, so is his mercy. The same feelings of mercy which now exist in his mind, have existed from eternity, and will forever continue to exist without any change. His mercy, like his other perfections, is eternal, without beginning or end. Thy mercy, says the Psalmist, is from everlast-

ing to everlasting. As there is no change in God, he has the same feelings of compassion for sinners, when he executes on them the penalty of his law, that he has in the time of their probation while he addresses them in the accents of kindness and love. He *has* the same compassion, but it is not exercised toward *them*. Does not the kind father, who maintains his authority for the good of his family, feel the same compassion for an ungrateful child when chastising him, that he does, when persuading him to reform, by kindness? The compassion of God in punishing incorrigible sinners, is illustrated by the conduct of Christ toward the guilty inhabitants of Jerusalem. A short time before his sufferings and death, while declaring their condition hopeless, and denouncing their fearful doom; he still yearned over them with a heart of compassion. Their unbelief and hatred and malice had not extinguished in his breast the feelings of mercy. He weeps over them! In the language of compassion, he exclaims while pronouncing their irrevocable sentence,—*if thou hadst known, even thou in this thy day, the things which belong to thy peace! but now are they hid from thine eyes. Behold, your house is left unto you desolate.* The feelings of mercy in God are forever the same. But his mercy does not interfere with his justice; both are eternal and unchangeable, and he does not sacrifice one to the other. The mercy of God is sometimes said to be boundless; but this is a mistake. It is limited in its exercise in two respects: it is limited to sinners of our race by the brief span of life. Mercy is not offered to fallen angels or impenitent sinners in hell. There is an ocean of mercy in the heart of God, but it does not flow forth to them. They are forever excluded from it. It is limited too as it respects the manner in which it is exercised. There is only one medium through which it is conveyed, and that is Christ: there is no other way in which God extends mercy to any. His holiness and justice stand as flaming swords to drive sinners from every other way of access to the treasures of his grace.

6. God is unchangeable in goodness. It is unnecessary to illustrate this remark, for it is obvious to every one, that He who is infinitely holy, just and merciful, *must* be infinitely good: and if these attributes are unchangeable, his goodness is unchangeable. We cannot form a more exalted idea of consummate goodness, than by conceiving of perfect holiness and justice united with infinite benevolence.

7. God is unchangeable in wisdom and knowledge. He sees all events and all things, past, present and future, at a

single glance; or rather all events and all things, which ever have been, or which ever shall be, are present to his mind. All have been continually before him from eternity. The mind of God is not limited, like our minds, to one thing at a time. He knows, sees and directs all things at the same instant, without intermission. He does this through all duration, without beginning and without end. God has no new thoughts. If he has any thought *now*, which he had not at the *creation*, we should infer, that there has been a change in him; but as he is immutable, he can have no thoughts now which did not exist in his mind before time began. And as all things are always present to him, there cannot be any succession of thoughts in his mind, as there is in ours. Consequently, time cannot be predicated of God. There is nothing past or future to him. All things past and future are present: all duration is one ETERNAL NOW: "a thousand years with him are as one day, and one day as a thousand years. Such knowledge is too wonderful for us, we cannot attain unto it; it is high as heaven, what can we do? deeper than hell, what can we know?"

8. God is unchangeable in his affections. He is not like the fate of the ancient stoics, destitute of *feeling*, regardless of virtue and vice; but he is endowed with the most holy affections. The scriptures teach us that he desires and feels aversion; he loves and he hates; he rejoices and he is angry. But we are not to suppose these affections in the mind of God rise and fall—kindle and then subside, as in our minds: they ever continue in the same state unchangeably, for he always sees things in the same light. Whatever he loves to-day, he has loved from all eternity. Now we learn from the scriptures that God loves his people, that he delights in all who believe and obey the gospel; and this blessed volume expressly declares, that he has loved them from all eternity. Speaking of Israel, he says—"I have loved thee with an everlasting love." He does not speak of the *future*, but of the *past*; I *have* loved thee with an everlasting love. God has in like manner, loved, from eternity, all the unborn millions, who shall in the future ages of millennial glory, become the subjects of his grace. As nothing is past or future to him,—as all duration, all creatures and all things are *ever* present,—he *must* at all times view them with the same feelings and affections. And as his love toward his people is unchangeable and eternal, so is his hatred toward sinners forever the same.

9. God is unchangeable in his purposes. Every one who believes the Bible, *must* believe the fact, that God has purposes. That holy volume was given to reveal and make known

his purposes unto us ; and they are mentioned in almost every page. If God has any purpose to-day, which he did not have a thousand years ago, we should infer that there is a change in him—for adding one to the number of his purposes, will produce a change in *them*. As he is immutable, he has no new designs. Whatever he now determines, has been determined from all eternity. Whatever purposes he now has, have been forever in his mind. Like himself, his purposes are without beginning ; this is declared by scripture. Paul speaks of God's eternal purposes in his epistle to the Ephesians and in other places. To Timothy he says, be thou partaker of the afflictions of the gospel, according to the power of God, who hath saved us and called us with an holy calling, not according to our works, but according to HIS OWN PURPOSE and grace which was given us in Christ Jesus before THE WORLD BEGAN. God's purposes therefore are eternal : they are also unchangeable—for he is of one mind and none can turn him.

Here, we may remark, that God's purposes include all events which ever have been, or which ever shall be ; for he governs and directs—he exercises his agency in all things. We cannot even *suppose* that he governs without a purpose or design. Such a supposition is unworthy of God. For no intelligent being, of which we have any knowledge, acts without a purpose. We must therefore conclude that all events which ever have been, or which ever shall be, from the greatest to the least, are the eternal purposes of God. They were determined in the counsels of eternity by his holy, just, and omniscient will.

Many important inferences are suggested by these remarks, a few of which only can be mentioned.

1. If God's purposes are eternal and unchangeable, his Ministers ought to preach this truth. They ought to preach every truth, connected with our duty, which they find in the Bible. I do not say, that they should preach this truth on all occasions, or to those who have not been taught the rudiments of the gospel, but in its proper time and place. Must they neglect to preach this doctrine, because they cannot comprehend or explain it ? To be consistent then, they must preach nothing about God and his perfections, for they cannot comprehend or explain them.

Must they be silent on this truth, because it gives offence ? They must then, be silent on all the fundamental truths of the gospel ; all have given offence, have excited the world to arms for their suppression. These objections furnish no good excuse for silence on the important truth under consideration. Ministers then ought to preach it plainly and affectionately,

and exhibit it in its connexion with other truths, so that,—if possible,—they may *prevent* men from wresting it to their own destruction. This is required of them by the example of Christ, who preached it to the Jews, and they took up stones to stone him for it; by that of Peter, who preached it on the day of Pentecost, and three thousand were converted; and by the example of Paul, who taught and preached it, in his mission through the world. And every one ought to beware, lest he take away from the gospel which they preached.

2. If God is unchangeable in his purposes, men are free agents—are accountable to Him for their actions. God has made known many of his purposes in his word, and among others *this important one* is clearly revealed,—that men shall act freely, and shall render an account for their deeds at his tribunal in the judgment of the Great Day. We have not the least shadow of evidence, that this purpose has ever been changed. God, in his word, still commands, exhorts, invites and warns us as his accountable creatures. As such he will judge us. But we have another proof of this truth, in the unsophisticated convictions of our own minds. If we examine the state of our minds, that mental state which precedes any action—we shall see and know, that our actions are *voluntary*; that our moral freedom is in no respect impaired. Indeed, such is the moral structure of our souls, that we cannot divest ourselves of the feeling of responsibility.

Each of these facts,—*that God's purposes are unchangeable—that man is a free agent*—rests upon its own evidence,—that evidence is the word of God. We may not be able—so short sighted is reason—we may not be able to see their harmony, to reconcile one with the other. But truths which we every day believe, on the evidence of our senses, are equally incomprehensible to us.

3. If God's purposes are unchangeable, all who cordially believe the gospel, will assuredly be saved. This glorious purpose has been proclaimed to the world by the voice of the Deity. It has filled all Heaven with praise. Angels have descended to celebrate it in celestial songs on earth; and it ought to awaken a thrill of holy joy in every human heart.

Let it be remembered that God's purposes are consistent with one another, and include *means*, as well as *ends*. In predetermining an *end*, he determined the *means* by which that end is to be attained. He does nothing, of which we have any knowledge, without the use of means, either in the *natural* or *moral* world. If, therefore, it be his purpose that

you should inherit eternal life, it is also his purpose, that you shall, in this, the day of salvation, believe the gospel; that you shall exercise that trust in his promise of mercy, which will render you obedient to his commands, and which will be manifested by a life of holiness: for, "without holiness, no man shall see the Lord."

4. Again: If God's purposes are unchangeable, it is still his solemn, determined immutable purpose to punish all incorrigible sinners with everlasting destruction. This, their doom is written as in sunbeams in his holy word, and in the records of his providence. By an eternal, immutable law in his moral government, sin and misery are indissolubly connected.

But here we may observe, that, the everlasting punishment, which the wicked will suffer, is not on account of any purpose or decree; it is for their sins. JUSTICE demands their punishment. When their guilt and ingratitude are contemplated in the light of eternity, all the intelligences of God,—even they themselves shall pronounce their punishment JUST. And the smoke of their torment forever ascending in dark columns from the bottomless pit, will eternally stand as monuments revealing to the universe, this solemn truth, **THEIR PUNISHMENT IS JUST.**

I only add, that this subject is full of consolation to the believer. **BLESSED, FOREVER BLESSED** is the man, who makes the unchanging God his friend. He may well rejoice with holy delight in all the trials and changes of life, for God the portion of his soul is unchanging. He may cheerfully submit to all the allotments of providence, in adversity, in afflictions, and in death, for in all these he is sustained by the arms of everlasting love. And when the trump of the Archangel shall summons the world to Judgment—when the earth shall be wrapped in flames of fire—while standing on the ashes of the material universe, he may still raise his head in triumphant joy, for the heart of eternal love will not forget him. The Almighty hand of his Saviour, will raise him from these ruins, to the abodes of immortal glory, and **GOD WILL BE HIS UNCHANGING, HIS EVERLASTING REWARD.**

FUNERAL ORATION,

Occasioned by the Death of the late Ex-Presidents, ADAMS AND JEFFERSON,
delivered at ——— Court-House, on Sunday, the 30th of July, 1826.

CANDOUR and perhaps civility demands a frank avowal, that whatever motives may have assembled this audience on the present occasion, and with whatever expectations they have hastened hither to testify their respect for the venerable personages whose death we this day commemorate, the speaker has come here, not to pronounce indiscriminate and unprofitable eulogies, but religiously to notice the finger of providence in this deeply interesting event. Though the place in which we are assembled is connected in many of your minds with no other thoughts, than those of the contests of litigation, or the bustle and turmoil of political transactions, yet in the mind of the Speaker, it is associated with the solemnities of divine worship.

The sacredness of the day, too, whose hours are consecrated to spiritual employments, calls upon us, to cherish religious, rather than merely political emotions on this occasion.

Nor ought this to be an uninteresting occupation for our minds. There is a strong propensity in human nature, to forget the CREATOR in an idolatrous homage to the *creature*, and to ascribe that, to *the instrument*, which is due only to God, in whose hand it is employed, and who has fabricated and polished it to accomplish his own purposes.

These remarks are especially applicable to political affairs. The separation of religion and politics, so far that religion shall not be made an engine of state, nor be forced to bend to the sovereignty of civil power, is not less consonant with the voice of reason, than with the dictates of experience. But there is a tendency in our age to a conclusion, that because they should be separated in legislation, they should likewise be held morally distinct. Many, in forgetting that religious obligation, like its great Author, is omnipresent and all-pervading, appear to suppose that they step beyond its reach, whenever they enter the field of political discussion. The consequence of continually tracing political events to their secondary causes, is, that the GREAT FIRST CAUSE is often forgotten;—and political characters are spoken of in language due to God only. They are talked of, as though they had the destinies of nations at their disposal.

Such was the error and sin of the nation of Israel. God was their king. Their government was properly a theocracy. If they continued obedient to him, he promised to pro-

tect them, and grant them victory over their enemies.—If they went astray and fell into the sinful customs of the idolatrous nations around them, he threatened to deliver them into the hands of their enemies to suffer the consequences of their national sins. If in their distress, they called upon his name in the spirit of repentance, he promised to hear and restore them. He offered himself as their only God and Saviour. Yet in seasons of danger, they often formed forbidden alliances with surrounding nations, as though more dependance might be placed upon armies, than upon the power and providence of the God of armies.

It was in allusion to this circumstance that the prophet Isaiah introduced these words; “cease ye from man, whose breath is in his nostrils, for wherein is he to be accounted of?”—They are the last verse in the 2d ch. of his prophecy.

The frailty and mortality of man is here intimated by the words, “whose breath is in his nostrils.”—That man is mortal, is a fact better known, than considered. Nor does his utter imbecility to do any thing, without the continual help of God, seem to be better considered.

But here it is declared for a practical purpose; to lead us to contemplate the finger of God in the affairs of nations, and to look for protection and safety to the source of all good.

The doctrine of our text is, that the agency of the Almighty is concerned in all the affairs of Nations;—and the inference which is drawn, is, that the favour of God is the only security for the *safety* of nations.

The truth of this doctrine need not be argued in a christian assembly. But it may not be unprofitable to enforce it.—When the providence of God is practically forgotten by multitudes—when unqualified reliance on forms of government, and on the wisdom of men and the efficacy of measures prevails, should we not often review the pages of revelation and there learn our dependance and the real ground of our safety.

Here we find that whatever importance is attached to the character of earthly rulers among men, they are only agents, whom, in his providence, God has employed to execute his purposes, while he himself is “the blessed and **ONLY POTENTATE, THE KING OF KINGS AND LORD OF LORDS.**” The earth is the Lord’s and the fulness thereof, and of course he disposes of the affairs of kingdoms and nations, as well as of individuals, in his own wisdom and sovereignty.—“The Lord maketh poor and maketh rich;—he bringeth low and lifteth up. He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill to set them among princes and to

make them inherit the throne of glory, for the pillars of the earth are the Lord's and he hath set the world upon them."

Does any one imagine that his special government was confined to the nation of Israel? We reply in the language of the psalmist; "The Lord most high, is a great King over all the earth." "God reigneth over the heathen." "The kingdom is the Lord's and he is governor among the nations."

The history of the children of Israel seems to have been recorded, not more, to teach us the government of God over his church, than his supremacy over nations. No subject was more frequently and more awfully enforced upon the consideration of that nation, than this, which is suggested by our text. "Cease ye from man whose breath is in his nostrils;" and no truth is more clearly exemplified, than this, that the favour of God is the only security for the welfare of nations.

From the time of their escape from the oppression of Pharaoh, to their entrance into the land of Canaan, they received miraculous evidence of this truth:—When God smiled, the waves of the sea divided and afforded them a dry path;—the rocks opened and poured forth cool and refreshing streams;—the manna fell in copious supplies, and their meat came in everflowing abundance. When he frowned—fiery serpents destroyed them;—their meat became loathsome;—the earth opened and swallowed them up, and fire from heaven devoured them.

When they crossed the River Jordan, they were in numbers vastly inferior to those who possessed the land. In bodily strength, they were endowed with no extraordinary powers,—while their enemies were Giants, the sons of the Anakims, and in possession of strongly fortified cities.

But behold, the favour of God is life. When they went forth enjoying its smiles, the strongest fortresses crumbled before them,—the most powerful armies were routed and discomfited,—and the richest cities became an easy prey.

But when the anger of the Lord was kindled against them, when iniquity prevailed in the nation, or some Achan lurked in the camp, their armies were put to flight before the Amorites and the Moabites; the Assyrian carried them away captive into distant lands, and their beloved country was left desolate. No warlike skill or prowess could avail for their restoration, until the favor of the Lord was restored to them.

The book of Judges may be profitably studied by my hearers, with an eye to this single article of instruction;—the

indissoluble connexion between national piety and prosperity and national impiety and adversity. We pass over the instruction of this book to notice a few examples of providential illustration of the doctrine of our text in later times.

The commencement of their kingly government was such, as most strikingly teaches us, that the Lord is the fountain of all authority, and of course, of all safety among the nations of the earth.

Did he not direct the destinies of their nation, when he turned aside Saul the son of Cis, from seeking his father's asses to assume the reins of government?—and when he called David the youngest son of Jesse from his father's sheepcote to be the shepherd and king of Israel?

But what were they in their highest state of exaltation and power? Men; frail, mortal men, whose breath was in their nostrils by divine permission. How impressively were the Israelites admonished to cease from all confidence in them and trust in him only to whom they owed their distinction, when Saul, after a long series of victories is slain upon the mountains of Gilboa! his armies destroyed, and the Ark of the Lord taken by the uncircumcised!! David, the most able and the most successful of their warriors, long after he had the undisputed possession of his throne, is compelled, by a rebellion instigated by his own son, to flee from his palace, his beloved city and his sanctuary! Ah! how little dependance can be placed on an arm of flesh! see this powerful monarch barefooted and with his face covered for shame and humility, and grief, attended with only a small company of his friends crossing the brook Cedron and ascending Mount Olivet to escape the hands of a parricide!!

Yet when the favour of the Lord is restored, how easily can he be restored to his kingdom!! The fatal counsel of Ahithophel is defeated,—his enemies fall into the pit of their own digging,—and soon peace prevails throughout his nation.

The providence of God was manifested in numerous instances as wonderful in the history of the Gentiles as in that of Israel. Nebuchadnezzar was cast down from his power and glory, to eat grass like the beasts of the field, because he gave not glory to God for his power and possessions. Cyrus was called the Shepherd of the Lord and his anointed, for no other reason, than because he was made instrumental in restoring the captivity of Jerusalem and building her waste places.

And now we would inquire, is not his agency equally employed in the courts of modern times? Has he surrendered up

his sovereignty over nations and left them to the dominion of chance?

This will scarcely be contended. "Not a sparrow falls to the ground without his notice; even the hairs of our heads are numbered. The Great Jehovah wraps himself in light unapproachable and full of glory. He does not blaze forth in miraculous exhibitions of his power and providence, yet from behind the veil, which separates him from mortal sight, he puts forth an agency, which is no less efficient, than that which he exerted upon the nations of antiquity.

Much is said of the stability of government, on account of the excellency or defects of their constitutions. We do not deny the providence of God in the formation of constitutions of government, the general adaptation of means to an end. But what commentary is the history of nations on the doctrine, that the permanence of government is secured by any thing in the constitution or circumstances of the government?

There was a time when Rome, in the fulness of her power was planting her standards and pitching her tents around the walls of Jerusalem. The unhappy inhabitants of that city were at length compelled to see their temple in flames; their fortresses demolished; their families dispersed abroad, a hissing and a bye-word among the nations of the earth, without one tie of connexion remaining, by which their distinctive characters might be preserved.

Yet where now is the far-famous Roman republic, or kingdom, or empire. For in all these forms that government has existed.—Where are her invincible legions—her riches—her glory?

Fallen! fallen—long since dismembered—and blotted from the map of the world! while the Jews, for no other reason, than because God willed and promised it, remain a distinct people—a column unbroken amidst the crush of nations and the ruins of eighteen centuries!

There was a time when papacy sat in all the haughty grandeur of undisputed supremacy and infallibility, swaying the councils of nations;—when the thunders of the vatican made the proudest monarchs tremble for their safety and cower for protection; and subjects received the decrees of the court of Rome with an awe due only to Divinity.

Yet when a Monk of St Augustine dared confront the authority, and oppose the measures of this all-ingulphing power, soon its thunders are disarmed of their terror, and all its grandeur is reduced to little more than a pageantry of dominion.

There was a time too, when the reformation itself—seemed to be crushed, when the Protestant armies were vanquished, and the Elector of Saxony, and the Landgrave of Hesse, (to mortal eye the very pillars and bulwarks of the Protestant cause) were held in ignominious captivity, by the most powerful and haughty monarch in Europe. What hope of future success could the followers of Luther indulge, when they saw all that had been done for years, overturned in a few weeks? their clergy silenced, and the Roman formularies restored in all their cities and in all their churches! Yet the same monarch, who triumphed so completely over the Protestants, is shortly forced to fly for his own safety and comply with terms of conciliation and redress, dictated by one in whom he had confidence, as the most faithful of his catholic subjects.

All the efforts of Henry the eighth, during a long reign, to establish a form of religion according to his own notion, were frustrated by his own son, though this son, died at the age of fifteen; and during the bloody reign of Mary the work of destroying the institutions which he had established, had not been advanced so far as to prevent their restoration, in the reign of Elizabeth.

It was when the power of the late Emperor of France was greatest, and the succession of his family most secure, that in the infatuation of a maddening ambition, he began to form those schemes of disastrous enterprise, which finally hurled him, from his seat in the Tuilleries, to a guarded retirement among the rocks of St Helena.

We have not a prophet's eye to discern the connexion between the dispensations of Providence and the piety or iniquities of nations. Neither have we histories of these nations recorded by inspired penmen, who could point out this connexion to us, as it is pointed in the Jewish history. But had that history been written by uninspired hands, is it not certain that there would have been the same difficulty in understanding the dealings of God with them, as there is in discovering the design of providence in the history of modern nations? Is it certain or even probable, that we should have known, that Saul's family was thrust from the throne, on account of his disobedience to the command of the Lord, in sparing Agag and reserving the spoil of the Amalekites? Should we have suspected that the long train of evils, which befel the house of David in the rebellion of Absalom, was a judgment of the Lord, on account of his sin in the affair of Uriah? Had not an inspired penman informed us, should we have known that the disasters which befel the house of Ahab, were the punishment of his in-

justice and cruelty to Naboth the Jezreelite? Equally unsuspected would it have been, that the revolting of the ten tribes of Israel, from the kingdom of Judah under Rehoboam, was in consequence of Solomon's being led astray from the Lord by his foreign and idolatrous wives. Nor should we have suspected, that Cyrus was executing the special purpose of the Lord in restoring the Jews to their native land.

No, my hearers, had these successive events been related by a Heroditus or Thucydides, by a Levy or Hume, we should have been left as entirely in the dark, respecting the designs of Providence, as we are in reading profane histories, which relate a succession of mere accidents.

Often we can observe some general connexion between the lives and calamities of nations, where we may not presume with respect to particulars.

We know, that there has been infidelity and open sin enough in Europe to account for all the desolating wars, which have been witnessed there, within the last half a century.

Let us here reflect for a moment upon the dispensations of God towards our own country;—and let us inquire if there be not some general connexion between our moral state—our character, and the dealings of God with us?

To a great extent the first settlement of our country was undertaken with an eye to the will and providence of God. The best religious institutions of the old world were brought over and incorporated with all the enterprises of our ancestors. Nay, many of them resorted hither for the express purpose of enjoying the blessings of religious liberty.

Knowing the promises of God, might not a peculiar blessing have been expected under these circumstances? We boast not of purity in the past character of our nation,—we have always had national sins to deplore, and if we have possessed national virtues, we readily ascribe them to the grace of God; but when we compare the general state of morals here, with what it has been in most of the nations of Europe, since the first settlement of our country, we do not hesitate to hazard the assertion, that our national piety has been as distinguishing a feature of our character, as our national prosperity.

But the rise, progress and final issue of our revolutionary contest, in a striking manner illustrates the providence of God in the affairs of nations, and the safety of trusting in his loving kindness.—Who will deny that it commenced under doubtful if not inauspicious circumstances?—A little less

unanimity in council or wisdom and valor in the field—a little more art in traitors and tories, would have turned the contest against us, and would have compelled our fathers to accept terms of submission at the point of the British bayonet.—To forget or to neglect to ascribe the success of the undertaking to the peculiar providence of God, would be in the highest degree presumptuous and ungrateful, because our forefathers felt their dependence; sentiments of religion were interwoven with all their political discussions. They ceased from man, whose breath is in his nostrils, and acknowledged the providence of God. Prayer ascended for a divine blessing upon our country's cause from every pulpit, and even the voice of Washington was heard in the grove, supplicating the God of armies, to grant success and victory to his arms.

Did they plead for these blessings, and shall we be ungrateful for them when given in answer to prayer? Rather let us adore the goodness and kind providence of God, in inspiring our counsellors with wisdom, in giving bravery to our warriors, and in uniting in harmony, the disjointed materials which composed the Legislatures of our nation.

We look back upon these auspicious circumstances, not as the boon of fortune, but as the gifts of God, in answer to prayer;—and we would here devoutly acknowledge that he who bestowed, might have withheld them.—We would more highly extol his goodness, because we know that in our best state, his pure eyes saw much to provoke his displeasure.

Oh how strongly are considerations of this kind impressed upon our minds, by the extraordinary dispensation of providence, which we this day commemorate.

We had counted off our seven weeks of years and had celebrated our National Jubilee. The stability of our political institutions had the trial of the first half century. We had congratulated one another and given thanks at the throne of grace and mercy. We had expressed our cordial, our best wishes and supplicated for blessings to descend upon those fathers and veterans of the revolution, who yet lingered among us,—when, suddenly the theme of our conversation is changed,—there is a mournful sound borne along in the gale,—our Gazettes are clad in mourning—their darkened columns announce, that the sage of Monticello, the pride and favorite of Virginia, the Author of the Declaration of our Independence, the patron of science is *no more!!*

Scarcely have we time to ponder this affecting event, when our wandering attention is called to a different direction.—Rumour outstrips the weekly heralds to bring us tidings, that the

successor of Washington, the venerable patriarch of Quincy, too, has fallen a victim to the great destroyer.—His name is blotted from the catalogue of the living, and he added to the great congregation of the dead!! How are the mighty fallen!! What strange coincidence is this, that the same natal day of our Independence, should after the lapse of fifty years, be the birth day, into the eternal world, of two of her most illustrious patrons and promoters.

Having long expected the decease of each of these venerable men, the news itself was calculated rather to cause a silent and musing astonishment, than to call forth our tears. The good old age to which both of them had attained, had led us long to regard them rather as dying than living. We have regarded them as men of other times. Like Noah, they seemed to us of the present generation, to have been inhabitants of two worlds.

In many respects their career of political glory and usefulness has been singularly prosperous. They arose in an age when the art of Printing afforded peculiar facilities for the acquisition and communication of knowledge. The most valuable treatises of the Ancients, on political science were childish and visionary, compared with more modern writings. The object of human government was but imperfectly known; the rights of man were neither distinctly understood, nor steadfastly asserted. Without the aid of previous writers, it is very improbable to suppose, that they would have risen from the darkness of antiquity, to the pure light of political science in which they moved.

The grand crisis, in which they bore so conspicuous a part, was admirably adapted to develop their intellectual powers, and impart to their faculties the highest degree of energy. We are to a great extent, creatures of circumstance. Our mental as well as our bodily faculties are capable of inconceivable improvement, by exercise.

From early life, their minds were intensely occupied with affairs of ponderous magnitude,—and most agonizing interest. A glow of patriotic sentiment was always awakened, whenever the welfare of their country was the subject of discussion; and the conflicting opinions which existed respecting the best mode of promoting it, put in powerful action every wheel and spring of intellectual effort. To the circumstances of the times, we ascribe under providence, the astonishing assemblage of wisdom, eloquence and integrity, which was so often witnessed in the halls of our deliberative assemblies;—to the same cause we attribute the valor which

was exhibited upon the arena of military action, during the period of the Revolutionary contest.

Under the blessing of God, these men, raised up for these purposes, possessed themselves of the stores of political wisdom, which had been collected by other hands, with a kind of supernatural rapidity, and modified and applied them to practical purposes, with astonishing justness of apprehension.

In both of their administrations, some measures were adopted, which have since been abandoned. Is this strange? "To err is human."—They were treading upon unknown ground. Almost every measure was an experiment, whose result could be but imperfectly foreseen. That so few evil consequences have been experienced from the measures they adopted, and that so many blessings have resulted from them, is to be ascribed to the good providence of him, who taught David to war, and who bestowed wisdom upon Solomon. Let their errors call on us more forcibly to cease from man, whose breath is in his nostrils.

They lived to see satisfactory evidence that the government which they had been so instrumental in constituting and upholding, will be permanent—and will remain as a tomb-stone to many false maxims of political science, which before prevailed, and a monument inscribed on every side of it, with principles of civil and religious liberty for the benefit of distant nations and of generations yet unborn.

What a magnificent change has taken place in their beloved country since they entered upon the theatre of life. Their aged eyes, though dim with years, beheld it with rapture.—How much enterprise, and how much success!! What an increase of population! Behold how the narrow field which was cultivated, bordering upon the shores of the Atlantic, has spread out into a broad land, extending far beyond the Mississippi, adorned with all which can captivate the eye or delight the imagination.

The tide of population which had been swelling along the shores of the Atlantic, has rolled to the west, with a rapid and majestic progress, bearing forward on its surface, every valuable art, every science which can dignify man or augment his happiness: and, it has too been blessed by the influence of that gospel, which proclaims peace on earth, and good will to man. Literally the wilderness has blossomed like the rose since their remembrance. Opulent towns and flourishing villages have risen, like the exhalations of the morning; the lofty oak which had for ages possessed the soil, has given place to

the towering spire erected in honor of Jehovah; and those mountains and forests, which had, since older times, listened to the yells of the wolf and the panther, now echo the praise of God the redeemer.

During their active lives, they received their full share of invidious censure, but they lived to see a generous public, cast the cloak of charity over much that was disapproved, and many of their calumniated measures, adopted by their bitter opponents. The sun of their earthly glory, though clothed in softer light as it declined from the meridian of its career, has at length set, full orb'd and full of majesty, in the great ocean of eternity!

As christians, we adore the goodness of God, who raised them up in the season of our country's need, and spared them so long among us. But we do not deify them; we do not canonize them:—but we cherish their memory:—we revere their political and patriotic example:—we trace their eventful journey through life, with pleasing admiration:—we rejoice that they were our countrymen. We would be thankful that we are permitted to enjoy the fruits of their labours:—we loved them, as senior disciples in the school of Washington.

Their death too affords us many useful reflections.

They too have fallen under the universal sentence pronounced upon our race, “Dust thou art and unto dust thou shalt return.” The closing scene of their career reminds us, that they are the descendants of our apostate progenitors; common participators in the corruption of human nature; in the sight of God, “worms of the dust, children of wrath even as others.”

Cease then from man whose breath is in his nostrils, for wherein is he to be accounted of. All flesh is grass and all the godliness thereof as the flower of the field. The tall cedars of Lebanon and the strong oaks of Bashan may long endure, but they are no less surely destined to decay and fall; than the hyssop of the garden. All earthly distinctions are laid aside at the entrance of the grave. “The small and the great meet together there.” “One event happeneth to them all.” “Thus saith the Lord, speaking to us all by this providence, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches, but let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord, which exercise loving kindness, judgment and righteousness, in the earth.”

Beyond the grave, we venture not a conjecture. Their spirits have returned to the God who made them. Mercy is his darling attribute, but judgment and justice are the habitation of his throne. With him, there is no respect of persons on account of their earthly dignity.—Their characters and works will pass under the same scrutiny of omniscience, as that to which the meanest slave will be subjected.

If they did, while on earth penitently and cordially acquiesce in the terms of salvation proposed in the gospel;—if they believed in a crucified Saviour, with a faith which works by love and purifies the heart, and overcomes the world—and is productive of evangelical good works;—they shall arise in the morning of the resurrection to glory and everlasting felicity.

But let us not deceive ourselves and imagine, that there is one method of salvation for *the great* and another for *the ignoble*.—If while here on earth, they did not enter into the kingdom of heaven by the straight and narrow way of regeneration, no earthly reputation, or influence, or usefulness, will save them from shame and everlasting contempt. Their talents have only increased their responsibility and the importance of their stewardship. Their wisdom in the things of this world, will only demonstrate more clearly their spiritual folly. To whom much is given, of him much is justly required;—whether life is spent in the concerns of nations or in the affairs of a single plantation, the same rule of acceptable service obtains; *that of doing all to the glory of God*. Our stations are assigned us by the Ruler of the Universe, and it is moreover required of stewards, that they be found faithful.—The obscure laborer and the great statesman may be kind and benevolent in their spheres, and both be destitute of holiness; “without which no man shall see the Lord.”

Could their voice be heard from the eternal world, they would call upon their fellow-citizens to cease from man, whose breath is in his nostrils, and seek the favour of God, as the only security for the welfare of nations.—They would tell us too, that we are subjects of a king, in whose universal empire, the nations of the earth are as a drop of the bucket and as the small dust of the balance; and could they communicate the conceptions, which now occupy their minds, they would publish from Maine to Georgia, and from the Atlantic to the Western wilderness, that all our political liberty is a blessing of small value, when compared with our distinguished Gospel privileges; and that the salvation of a single soul, is

a matter of more importance than the mere temporal prosperity of a nation.

As patriots then, let us fear God and keep his commandments, for blessed is the nation whose God is the Lord.

TO THE EDITORS OF THE LIT. AND EVAN. MAGAZINE.

Gentlemen,—There lives in a neighboring county an old African, named *Jack*, whose history is more worthy of record, than that of many a man, whose name has held a conspicuous place in the annals of the world. There is a book, which I have no doubt contains the name of old *Jack*, but not those, I fear, of many great men and nobles of this world—It is “the Lamb’s Book of Life”—And the Bible gives us abundant reason to believe, that the memory of all who are recorded there, will live, when others, however they may have been celebrated on earth, shall have sunk into everlasting forgetfulness.

JACK was born in Africa, but was brought to this country long before the law of the land set its seal of reprobation on the slave trade. It need not be said that *Jack* was a pagan. Not a few of the descendants of Africa continue well nigh as ignorant of true religion as their heathen progenitors. But it was not so with him. He possessed naturally an acute, observing mind; and very soon after his arrival in this country, he plainly perceived that there was a very wide difference between the *white people*, and the natives of his land. One point of difference was religion. Another, to use his own words, was “that white people could make the book *talk*.” He thought this a matter of great importance; and resolved to make an experiment whether the book would not talk to him. But on getting one into his hand, he “could not make it say a word.” He “held it, first one way and then another—but it would not all do.” This discovery perplexed poor *Jack* very much. At first he thought that the God of white people had made them different from the blacks, “and this was the reason why the book would talk to them and not to him.” Some philosophers have maintained that there are different races of men, and that “God has *not* made of *one* blood all nations of men, to dwell on the face of the earth, on evidence no better in its kind, than that which presented itself, in this case, to the mind of this untutored negro. This conjecture, however, did not satisfy his mind. He “studied, and studied about it” a great deal. At last he was told “that to know how to make the book talk, he must get what they called a *spelling book*, and begin to learn *your A B C’s*; and then to spell *your a, b, ab’s*. Well *Jack* procured a book, “that they called *Dilworth’s spelling book*; but it was of no account to him; he did not know *B* from a bull’s foot. Then folks told him that he must get somebody to teach him the letters. And so not far from where he used to work, some

children went to school; and in the evening he would catch one of them as they were going home, and give him a water melon to learn him *so many* letters." In this way *Jack* acquired the alphabet, learned the power of letters, and at length found the way to make the book talk to him as it does to *white folks*.

In the mean while, however, he became anxious on the subject of religion, found that he had a wicked heart, and began to pray. But instead of becoming better, it seemed to him that he got worse every day, and he did not know what to do. At length a man passed through that country, who was called "Mr President Smith."* *Jack* heard him preach, and to use again his own peculiar phrase, "he turned my heart inside out." He wondered much who could have told the strange preacher "every thing about him." From this sermon, he derived much instruction and some comfort. But after a while there came along a young man, they called Mr Hill;† he was a powerful preacher too—and he told *Jack* all about his troubles and trials. "At length," says the old man, "I found that there was nothing for a poor sinner to do, but to go to the Lord Jesus Christ, and trust to him alone for salvation—since that time, I have had many *ups* and *downs*. But hitherto the Lord hath helped me; and I hope he will help me to the end."

This is a brief sketch of *old Jack's* life, as given by himself, and sometimes in his own words, as nearly as could be recollected. To this it may be well to add several particulars, gathered from unquestionable authority.

Jack possesses the entire confidence of the whole neighborhood in which he lives—No man doubts his integrity, or the sincerity of his piety. All classes treat him with marked respect—Every body gives unequivocal testimony to the excellence of his character.

He possesses a strong mind, and, for a man in his situation, has acquired considerable religious knowledge. Many years ago, he became a member of the Baptist Church; and was permitted by that Society to preach. His brethren purchased his freedom, and he is settled on a small tract of land, and lives in a way which satisfies his humble wishes.

Although very aged, this good old man enjoys comfortable health, and every week is employed in giving religious instruction. A gentleman of the first respectability and intelligence, in whose neighborhood *old Jack* lives, declares that his influence among people of his own colour is very extensive and beneficial. He takes pains, even in his old age, to obtain all the information he can; and herein he is widely different from those fanatics, who suppose themselves to be inspired, proudly refuse to learn from others, and are often too successful in propagating the opinion that God speaks by them. There is, by the way, not a little of this fanaticism in

*The late Dr John B. Smith, †Rev. Dr Hill, of Winchester.

our country; and one day or other it will show itself in its terrible energy, and do a great work of destruction among us.

Old Jack is as entirely free from all bigotry and party spirit as any Christian I have ever seen. He acknowledges every man to be a brother, whom he believes to be a Christian. A very striking proof of his humble, teachable, Catholic spirit is given in his conduct towards two Presbyterian Missionaries, who were successively sent to the part of the country where he resides. On their arrival, he seemed very cautiously to investigate their character. The result was a conviction that they were pious and devoted men; and a hearty recognition of them as ambassadors of Christ. He found, too, that they knew a great deal more than he did; and resolved to employ his influence in bringing the black people in his neighbourhood under their instruction. He also frequently consulted them in regard to matters of difficulty with himself, and used their attainments for the increase of his own knowledge, and for enabling him the better to instruct the numerous blacks who look up to him as their teacher.

It has before been said that the conduct of this old Christian had secured the respect and confidence of the white people. As evidence of this, some time ago, a lawless white man attempted to deprive him of his land, under a plea that his title was not good. As soon as the design was known, a number of the first men in the neighborhood volunteered to assist *old Jack* in maintaining his right, and a lawyer of some distinction, not *then* a believer, rendered gratuitous service on the occasion, because every body said that *old Jack* was a good man.

But while the white people respect, the blacks love, fear, and obey him. His influence among them is unbounded. His authority over the members of his own Church is greater than that of the master or the overseer. And if one of them commits an offence of any magnitude, he never ceases dealing with him until the offender is brought to repentance, or excluded from the society. The gentlemen of the vicinity freely acknowledge that this influence is highly beneficial. Accordingly *old Jack* has permission to hold meetings on the neighboring plantations, whenever he thinks proper. He often visits the sick of his own colour, and preaches at all the funerals of the blacks who die any where within his reach.

A gentleman of that part of the country, whose name would entitle any opinion advanced by him to respectful consideration, has suggested that the case of this old man, perhaps, points out the way for bringing the black population of the country under a healthful religious influence. This is a subject of extreme difficulty and equal importance. There are many "negro preachers" in the southern country, whose influence over "their own colour" is not small; and it certainly is not beneficial. The reason is obvious—They are fanatics. Now, one of the most obvious distinctions between *fanaticism* and *religion* is that the *former* takes no hold on the moral

feelings, while the *latter* always increases their sensibility. Religion enlightens and directs the conscience; fanaticism leaves it in all the stupidity of natural depravity, and in all the insensibility of habitual sin. Both are powerful mental stimuli—the one excites to good; the other prepares one for the commission of any evil. And one of the most important and difficult problems now to be settled in this country is, To prevent the growth of fanaticism, and diffuse the influence of true religion among the black population of the southern country. No matter what men's views are, in relation to the delicate questions connected with this subject, due consideration will convince every one that this is a matter of pre-eminent importance. Something under the name of religion will exist among those people: and it will either infuse the pure and gentle spirit of Christianity, causing its votaries to "cease to do evil, and learn to do well;" or it will be a wild untameable excitement, which allows its subjects to do just as they please, provided they make the *right confession*, and perform the prescribed ceremonies.

The difficulty of this subject has greatly increased in later times. There is a general resolution evinced by this part of our population to seek religious instruction only from "their own color." It is extremely difficult for well taught *white* preachers to find access to them. But one of these fanatics can at any time get among them, and at once raise the most violent excitement. In fact his influence is felt for evil in all his neighborhood; while that of old Jack is known and acknowledged to be for good through the whole sphere of his labors. The proposed use of such men as he is, when first suggested by the very intelligent gentleman referred to, struck me with great force: and I wish it to be made a subject of serious consideration by the readers of your Magazine. But whatever may be thought of these hints, every one must look with pleasure on an aged native of Africa, now nearly four score, standing on the verge of heaven, full of the hopes of the gospel, and with the characteristic benevolence of the religion of Christ, endeavoring to do all the good in his power as long as he lives.

RUSTICUS.

For the Lit. and Evan. Magazine.

DOING AND NOT HEARING ONLY.

Be ye doers of the word, and not hearers only, deceiving your own selves.

What thy hand findeth to do, do it with thy might.

The doctrine of salvation by grace is strangely misused by many religious teachers, and sadly misapplied by many professing christians. The atonement and merit of Christ are relied on in such a way as to render active effort and rigorous exertion in the cause of God unnecessary; while certain *feelings* are resorted to as the evi-

dence of faith. In this case, the misunderstanding of one part of scripture carries the erring christian into direct collision with another part. The Apostle James distinctly teaches that works are the proper evidence of genuine faith. The same truth is most clearly taught by our blessed Saviour in his account of the final judgment. Before the assembled universe, a reference will be made to the actions of the righteous, as the ground of the sentence passed on them by the Judge of all. "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered and ye gave me meat." &c. (See Matt. xxv, 34—46.

It is the writings of the Apostle Paul, that are particularly referred to in support of the doctrine of free grace; because he treats this all important subject at greater length, than any other writer in the New Testament. And it is evident to the slightest observer, that he does not discuss it as a mere matter of speculation. He himself had embraced the doctrine with his whole heart; and evidently regarded it as the only foundation of hope for a ruined world.

Now it deserves to be borne in perpetual remembrance, that the Apostle Paul stands before the whole christian church, as the *highest example* of untiring effort, of ceaseless activity in promoting the cause of Jesus Christ. The labors performed by him would be incredible, did we not know how sustained excitement braces a man up, and bears him forward to the accomplishment of his wishes. While there was a region in the known world still lying in the darkness of heathenism, this warm hearted christian seemed to forget all past labors and sufferings, and pressed forward in his work of love. But these are matters well known.

It is easy to see from the Apostle's letters, that the doctrine embraced by him constituted his principles of action, furnished his motives, and produced that strong excitement, which continually urged him onward. "The love of Christ constraineth us, while we thus judge, that if one died for all, then were all dead; and that he died for all, that they who live, should not henceforth live unto themselves, but unto him who died for them and rose again." It would richly repay the time and labor, if one would carefully study the epistles of Paul for the express purpose of ascertaining the influence of his doctrine on his manner of life. The result of this whole inquiry would be, a full conviction that the proper effect of the doctrine of *salvation by grace*, when cordially received as it is taught in scripture, is, *zealous effort to promote religion in ourselves and others*. And if they who make a profession of the christian religion are not excited to put forth these exertions, they have very serious reason to suspect that they have not embraced the doctrine which Paul taught: or at least, that some grievous error neutralizes their system of religious truth, and destroys its efficiency. If works,

then, afford the only proper evidence of *genuine* faith, what is the value of the faith of many who bear the name of Christ?

The objection advanced by many in the oft-repeated question, *What can we do?*—is without force. All experience proves that there is no weight in it. The pure benevolence, and warm yet humble zeal of even the obscurest Christians have been blessed in every age, for the promotion of the glory of God, and the salvation of men. The records of the Church afford instances enough to stop the mouth of every disciple, when he would in this way excuse his want of activity in the service of Christ. In the present age, many witnesses rise up and rebuke the slothful Christian, while they joyfully testify that their own labors “are not in vain in the Lord.

Some remarks on this subject, in the No. of the *London Congregational Magazine* for December 1826, are so appropriate, and so well expressed, that the reader will be glad of an opportunity to peruse them.

“There is an exquisite delight resulting from being made useful to others, which the idle or the selfish christian cannot taste. Certainly it is the object of God, in the bestowment of his grace, to make us the instruments of conveying the same unspeakable benefits to others; and this will be more or less the aim of all who rightly consider the responsibility of the Christian character. “Ye are the salt of the earth” is a sentiment which should make Christians feel that their Lord expects something of them beyond mere *neutrality*. Nothing can be more erroneous, or more detrimental to the interest of Christianity in the world, than for private Christians to suppose that they have no active duties to perform in reference to the unbelieving world, or that they may leave the great work of spreading the Gospel exclusively in the hands of the Ministers of religion.”

“That much good may be effected by the zealous efforts of the humble Christian, and that no station is so retired as not to afford some opportunities of usefulness, every day’s experience testifies. Let Christians but live up to their profession, make their Lord’s glory the object of their lives, and study continually how they may do his work, and numberless trophies of success will crown their exertions. The influence of religion would spread through those minute ramifications of society which cannot be approached by the public teacher, and the most distant and secluded would come within the reach of this multiplied and all pervading energy.”

“It is not too much to hope, from the prospects of Scripture prophecy, that a far more general movement than has yet been made, shall some day be witnessed in the Christian Church. Sure we are, that the desire to be useful is growing, and that the example of devoted and zealous individuals, in comparatively humble and private walks of life, not only is applauded by the wise and good, but is becoming increasingly influential. There is, however, much

to be done in rousing the professors of Christianity from that sleep into which many of them have fallen, and in shaking them from that love of ease and self-indulgence, which robs the world of their best services, and themselves of the delights of doing good. * * Those who *will* do good, may find ready opportunities and ample means, even in spite of many difficulties; and it neither requires great talents, nor great means, nor flattering occasions, to enable us to exert, for the glory of God and the good of our fellow creatures, the talents with which each is entrusted. It is a wise and excellent maxim, recommended by an eminent author, always to have in mind some project of usefulness. If Christians would but make this a standing rule, to suffer no day to pass without designing and attempting some purpose of good, though their effort should consist only of giving away a solitary tract, what success might not each one hope for in the course of a year—and if in a year, how much might be effected in a whole life—and if *all* true Christians would act upon the same principle, how vast an amount of good, might the whole produce!”

These remarks are prefixed to two anecdotes of a poor blind man, who, filled with evangelical benevolence, resolved as far as possible to do good. His most efficient means was the distribution of religious Tracts.—In one case, the Tracts distributed fell into the hands of a lady, whose husband was an infidel. She was first converted by them; then her daughter, and finally her husband, who not long afterwards died joyful in the faith.—In the second case, the Tracts were given to the son of a Collier, kept very poor, as many are in this country, by strong drink. The boy, however, had been taught to read in a Sabbath School; and read the Tracts to his profligate father. The truth in this way was carried to his heart. A desire for religious knowledge was awakened up in his mind. The son taught the father to read; a bible was procured; the old man was made wise unto salvation; set up the worship of God in his family; a prayer meeting was established in the Collier's cottage; many of the neighbors were made to rejoice in the blessing there obtained. The Collier's mother, at the advanced age of seventy-five was brought to the knowledge of the truth; and the heaven is still working—the kingdom of God still spreading, by the humble instrumentality of the poor blind man. Reader! what *cannot* you do, if you go to work in the same spirit?

It is the intention of the writer of this little essay, should it be within his power, to collect a number of striking, well authenticated facts, going to show how much power to do good, even the humblest individual has, if only he has a *heart* for it. God clothes his children with this great honor—that he makes them blessings to others.

But if one has *no heart* to do good, has he the spirit of the Lord Jesus? IOTA.

REVIEW.—Continued.

The Doctrines of the Church vindicated from the misrepresentations of Dr JOHN RICE ; and the Integrity of Revealed Religion defended against the "No Comment Principle" of promiscuous Bible Societies. By the Right Reverend JOHN S. RAVENSCROFT, D.D. Bishop of the Diocese of North Carolina. 8vo. pp. 166. Raleigh :—Printed by J. Gales & Son, 1826.

Before we proceed to notice bishop R.'s defence of his conduct in regard to the Bible Society, there are a few other particulars in relation to the Church, which claim our attention.

Our readers know that the uninterrupted succession of bishops, from the days of the Apostles, according to this prelate, affords the only means of *verifying the Church of Christ*; and indeed is essential to its existence. Whereas we hold that, wherever there is a society receiving the doctrine taught by Christ and his Apostles, and obeying his precepts, there is a Church of Christ; and that the system of truth embodied in the writings of the Apostles, and given to men for their instruction, furnishes means of easy application, by which the Church may be verified. The case appears to us too plain almost for reasoning.—After the revolutions of 1800 years, and the violent changes which the Church has undergone; after long periods of barbarian ignorance and superstition; the total loss of many of the works of Christian writers, and the corruption of others, we yet have the New Testament uncorrupted—There we find the truth in its primitive purity and simplicity. And shall we turn from this fountain of living waters to a broken cistern? Shall we resort to tradition, and to the most unsatisfactory parts of ecclesiastical history, to ascertain whether we are warranted to hope for the blessings which God has promised, in his word, to bestow on the penitent believer? Let us suppose that after the lapse of twenty centuries, and a thousand changes in this country, the Constitution of the United States should be preserved without corruption, and the people of that future age should elect a President according to the mode prescribed in that sacred instrument, could they not determine whether he were duly authorised to administer the affairs of the nation, without going back through every age, and ascertaining whether the ruler of the country had been duly elected, and the Chief Justice, who administers the oath of office duly appointed in every case? And does the President derive his authority from the Chief Justice, who officiates at his inauguration?

In order to increase the weight of the difficulties, which hang on the bishop's scheme, our Reviewer referred to the case which occurred at the Era of the Reformation. There *seemed* then, at any rate, to be a breach in the succession; for the English Reformers were, one and all ex-communicated, and cut off from the holy Roman Catholic and Apostolic Church.

Bishop R. "mistakes his man" again, when he supposes that this

was intended as an *argumentum ad invidiam*—it was rather designed *ad hominem*, and merely, as was said, to multiply difficulties in the way of our diocesan. We advert to it here, for the sake of setting this whole matter in what appears to us a just point of light, and adding some information which may be useful to our readers.

In pa. 50, bishop R. says, "I must take the liberty to contradict your assertion that all the world knows, that the British Church received her orders from the Bishop or Pope of Rome; for that is the notion invariably attached to the words "Church of Rome" by ninety-nine in the hundred, who either hear or read them. Whether that is the meaning you meant to convey, you best know, but in this the most common acceptation of the words, *it is not the fact*, and therefore neither you, nor all the world can know any such thing."

We are not prepared to say what meaning ninety-nine in the hundred attach to the words "Church of Rome;" but we know that our Reviewer did not mean by them, *the Pope*. We do not admit that all the bishops, presbyters and deacons in the world constitute a Church, much less that one man can do so. No: we meant plainly what we said. And we humbly protest against this change in our words, made one would think for the pleasure of contradiction. It is nothing to us, nor to our cause, whether the "succession of any Protestant hierarchical Church is derived through the person of the Bishop or Pope of Rome," or not. Bishop R. may state this matter as he pleases. But he says (pa. 50) "It is not an unreasonable or unfounded assumption—that in the wide and extended boundary [query—why a *wide* boundary?] of the western Church, the ordaining power was canonically transmitted in the regular succession from bishop to bishop, without contracting any *fancied contamination* from the person of the Pope."—On this we have only two very brief remarks to make. 1. In a case of this kind, where our hopes of salvation are concerned, "assumption" passes with us for nothing—We must have proof. 2. The person of the Pope has nothing to do with the statements of our Reviewer. The bishop proceeds—"With respect to the succession of the British Church in particular, and so far as that flows through the Western Church, we know that the bishop of Rome had, personally, little or nothing to do with it up to the 7th century; it was an independent apostolical Church under its own bishops; its connexion with the Church of Rome commenced with Augustine the Monk, who was consecrated the first archbishop of Canterbury, not by the bishop of Rome, but by the archbishop of Arles, in France, early in the 7th century."

We do not stay to criticise language here. The correctness of this statement as far as it goes is admitted. But the bishop gives his readers a very inadequate view of this part of Ecclesiastical History. It seems now to be generally admitted that Christianity was introduced into Britain at a very early period. Many believe

that *Caractacus*, the British king, who was carried captive to Rome in the reign of Claudius, and after being detained for several years was honorably dismissed, carried the blessing of the gospel to his native land. These events took place between A. D. 52 and 57; about the very time when a Church was being organized at Rome: long and long before any distinction was made between bishops and Presbyters. The Church in Britain was then organized in its primitive simplicity, when the Pastor of every Church was a bishop. Others, following the venerable Bede, say that the Church was planted in that Island in the early part of the second century. Religion must have made considerable progress in England, as appears from the numbers who suffered under the persecution of Diocletian.

In the year 450, that country was invaded by the Saxons. The consequences are well known—the original inhabitants were driven into *Wales*, and the Saxons, a pagan horde, took complete possession of England.

Augustine the Monk was sent by the bishop of Rome to convert these heathens, about the year 597. That he was a superstitious and very credulous man, is evident from his letters to Gregory, bishop of Rome, to whose interests he appears to have been devoted. Having obtained some little success, and being full of hope, he went over to France, and got himself consecrated archbishop of Canterbury, when there was not a single bishop in all England. From that time the connexion was established between England and the Church of Rome, which continued until the glorious Reformation.

In process of time some intercourse took place between the converted Saxons and the native Christians in Wales; but it was an intercourse of Contention, on the ground that the Britons would not submit to the Church of Rome.

But in the meanwhile, the establishments of the Culdees were made in Ireland, the Western islands, and Scotland; and Missionaries were sent by them for the conversion of the pagans in the northern part of England. The *Culdees* differed from the adherents of Rome both in *doctrine* and *order*. As to the former, the characteristic difference was, the sufficiency of the Scriptures and a resolute rejection of tradition:—as to the latter, they were in all *important* respects Presbyterians. With them, a man ordained to the work of the ministry, was a *Presbyter*; and the *Presbyter*, when appointed to the Pastoral Charge, was called a *bishop*. This ordination and appointment were uniformly made by Presbyters. Such was the case with respect to Cormac, bishop of the Northumbrians, as well as Ardan, Finan, and Colman, who succeeded each other. From the testimony of Bede it is evident that, by means of Scottish Missionaries, and of those whom they had instructed and ordained, not only the Northumbrians, but the Middle Angles, the Mercians, and East Saxons, all the way to the river Thames, that is, the inhabitants of by far the greatest part of the country now called England, were

converted to Christianity, and for some time acknowledged subjection to the ecclesiastical government of the Scots. The latter lost their influence, merely because their Missionaries chose rather to give up their charges, than submit to the prevailing influence of the Church of Rome, to which the Saxons of the West, and of Kent, had subjected themselves. It was about thirty years after the commencement of the missions of the Culdees among the Saxons, when they were obliged to submit to Rome, or retire. All but one bishop chose the latter part of the alternative. But among the Scots, they continued for six or seven centuries, and left an impression on the national character, which showed itself at the Reformation. This glorious religious revolution was brought about in Scotland by the people, in England by the arbitrary power of the government. The population of Scotland from the beginning manifested a determined preference for *Presbyterian Parity*, the government of England for *Diocesan Prelacy*.

After the retirement of the *Presbyter-bishops* from the north of England, the influence of Rome soon became paramount, and the Church as completely Popish, as the sovereign Pontiff could wish. Yet as one of these *Presbyters* remained in his bishopric, and as there were innumerable multitudes of their converts from the borders of Scotland, to the Thames, it is very possible that a high Churchman, deriving through the English succession, may meet in his course, a *Presbyter of Jona*, instead of a *Prelate*. But this by the way.

The Church of England became as completely Popish as the Church of Italy. But bishop R. thinks that even if the Church of England derived Orders directly from the person of the bishop of Rome, inasmuch as he "had a true succession from the Apostles of Christ, the transfer of that succession was not nullified by his usurpations, or even by his personal ungodliness." It is not at all surprising that an unintelligible subject should cause a man of considerable sagacity to use very strange language. To have a true succession, and to transfer that succession, are phrases which bishop R. ought to explain. What sort of *thing* is this, which a man holds, and transfers to others? But the bishop cannot get along here, without a fling at Calvin. And as it has been some time since we gave a specimen of the style and manner of our *Prelate*, we treat our readers with the following extract. After the sentence last quoted, he proceeds thus,

"Among the many and grievous corruptions of that church, is the succession of its Bishops to be so considered? I suspect if this is properly searched into, the most grievous corruption, the succession of the christian ministry from Christ's Apostles, as the root of the ordaining power in the visible church, is capable of—will be found to originate with those men, who in the sixteenth century, usurped the power of committing to others, what never was committed to themselves—what they never possessed in any previous age of the church, and for whose right to exercise the ordaining power, not the shadow of a proof has ever been produced, either from scripture, rightly

interpreted, or from antiquity, and whose author cannot be shown, ever to have had orders of any kind, Popish or Protestant. If such an uncertainty (not to say breach) could be asserted of the ministerial succession through the line of Bishops, as can be asserted and assigned too, in the line of Presbyters, so far as Calvin is concerned—no sincere man could contend for it. He would have to look elsewhere than in the succession of the Western Church, for that appointment of Heaven which alone gives certainty to the church, as the one undivided spouse and body of Christ—To that truth, of which it is the pillar and ground—To the faith once delivered to the saints—To the sacraments as seals and pledges of covenanted engagements and means of grace—To the hope of man, as founded on revealed mercy, and built on the firm and unsevered foundation of the faith and order of the gospel mutually confirming each other.”—pp. 51.

We have shewn that Presbyters had, and exercised what is called the ordaining power, from the days of the Apostles to the year of Christ 250; that they possessed and exercised it, in parts of the Church remote from the corruptions of Rome, for centuries afterward; and it follows that the exclusive exercise of this power by diocesan bishops is an usurpation. They have a right to ordain, not because they are bishops, but because they are Presbyters. And the exercise of this right by Presbyters in the 16th century, was a bringing back of primitive order; placing the Church on the true Apostolic foundation.

Besides—the Presbyterian Church does not derive, nor pretend to derive any authority from Calvin; they do not trace their ordaining power to him. They owe nothing to him except what they owe to the Reformers in general—save only that they regard him as the most enlightened among them, and amidst errors common to all, the one who most clearly understood the system of truth taught in the scriptures. The “judicious Hooker” says of him—“whom, for mine own part, I think incomparably the wisest man that ever the French Church did enjoy, since the hour it enjoyed him. His bringing up was in the study of the civil law. Divine knowledge he gathered not by hearing or reading, so much as by teaching others. For though thousands were debtors to him, as touching knowledge in that kind, yet he to none but only to God, the author of that most blessed fountain, *the Book of Life*, and of the admirable dexterity of wit, together with the helps of other learning, which were his guides. Preface, pa. 80. London edition, 1821.—Again, pa. 86, “We should be injurious to virtue itself, if we did derogate from them, whom their industry hath made great. Two things of principal moment there are which have deservedly procured him honor throughout the world: the one, his exceeding pains in composing the Institutions of Christian religion; the other, his no less industrious travels for exposition of Holy Scripture, according to the same Institutions. In which two things, whosoever they were that after him bestowed their labor, he gained the advantage of prejudice against them if they gainsayed; and of glory above them if they consented.” To assail the reputation of this great man, is now thought by many the way to raise themselves. One consola-

34 *Review of Bishop Ravenscroft's Vindication and Defence.*

tion is, that this commonplace railing carries its own condemnation with it; because it carries evidence that the revilers of Calvin are ignorant of his *life and writings*. They retail only the second-hand reproaches of old enemies of the Reformation. We cannot think it necessary to employ time in proving that Calvin was ordained to the Ministry.

Bishop R. proceeds in his usual style, and remarking that the power claimed by the Pope was unlawful power, maintains that this does not nullify the power rightfully and lawfully possessed by him. And he thinks that it is worthy of himself and his cause to say "Certainly, sir, you *know* that it is a maxim of the soundest reason, though I doubt whether you will acknowledge it, that usurped power cannot pass into lawful authority." We mark this sentence simply for the sake of letting our readers occasionally see the spirit of the book we are reviewing. It abounds with offensive things of this sort, which would greatly irritate men of a different spirit from ours; but which our imperturbable good humour enables us to pass over without an angry feeling.

The bishop goes on to observe that the Pope's supremacy was an usurpation; and that his brother bishops had a perfect right, to resume their independence of character, when they had discovered the corruptions on which this antichristian domination was built up; and then proceeds thus,

"While therefore Bishop Ravenscroft would not admit the ordaining or any other power, of an excommunicated and deposed Bishop, he would yet take the liberty to examine and determine whether such excommunication and deposition were lawfully and regularly pronounced, and thereupon decided for himself. Nothing like a superiority of spiritual power or authority is known or owned among christian Bishops. The Episcopate is one, of which each Bishop holds a part. This part is equal in each, and includes all powers originally annexed to the office by its founder, 'the shepherd and Bishop of our souls.' These original powers do not include the tremendous power of excommunicating each other—no single Bishop can exercise it towards another Bishop—where it becomes necessary to resort to it, it must be the act of that particular body or church, to which the offending Bishop belongs, and if regularly and canonically pronounced, will be respected by the church catholic. But if founded upon usurped power, or uncanonically and irregularly pronounced, it cannot rescind and annul the power conferred on a Bishop or Bishops, by their regular and canonical consecration. And this is a necessary consequence from the very nature and fundamentals of society, or associated individuals, whether the purpose of their association be, civil or religious. If, for example—the Bishop and Clergy of the diocese of North-Carolina, should undertake to fulminate a Bull of excommunication against a particular Bishop, or against all the American Bishops—would it in any way, or in the judgment of any sound mind, be entitled to respect, or considered as at all affecting their lawful power and authority? And precisely of the same worth, is the excommunication of the reforming Bishops, clergy and people, by the Bishop of Rome, and his consistory of Cardinals. It was a mere nullity, sanctioned by no principle of reason or religion, and is of no avail, even to a contender for parity, in assigning it as a breach in the apostolical succession of the Protestant Episcopal Church.—pp. 52.

We really respect the ingenuity and ability displayed in this part of bishop R's book; and sincerely give him our praise for managing his argument here with admirable dexterity. Still, however, in our judgment, he has not relieved his doctrine of succession from the difficulty started by our Reviewer. The Church is one—says bishop R. and the Episcopate is *one*; of which each bishop holds an *equal part*; [no matter how many or how few.] Here then, we observe by the way, our bishop is a decided advocate of *parity*; as fierce for it as any Presbyterian. But the original powers belonging to bishops do not include the tremendous power of excommunication—“*this must be the act of that particular body or church, to which the offending bishop belongs.*” So then there is a *church*, as well as *THE church*. But we wish to know what is meant by a *church* here.—Is it a company of faithful men, believers in the Lord Jesus? Or is it a body of clergymen, without a bishop? Or is it a number of bishops? But we would ask, how is this particular Church constituted, and its limits fixed, so as to determine the extent of ecclesiastical jurisdiction? It must be either by a submission to the civil power, and a compliance with their prescriptions; or by the voluntary consent of those who constitute the Church. The ecclesiastical jurisdiction of the Convention of North Carolina is coextensive with the boundaries of the State; because it was agreed by Episcopalians that it should be so.—It is so in relation to the general convention of the Episcopal Church in the United States. Sure we are that the New Testament does not require that any regard should be paid to geographical limits, in constituting Churches. In England, as far as the Church is not a creature of the State, the submission of the bishops to the Archbishop of Canterbury is a matter of agreement; and it is this voluntary association which brings the bishops and clergy within the reach of the Canons of the Church.—Otherwise, why should not the acts of one part of the Catholic Church bind another universally? Well; for centuries preceding the Reformation, that branch of the Church which was in England, by its own voluntary consent was a part of the Church of Rome, had fully embraced all its doctrines, and acknowledged the Pope as possessing authority over all other bishops; as now, the Archbishop of Canterbury has supreme spiritual authority in England. There was a general consent of this kind through the whole of what was then called the Church. In England when Henry VIII, began his work, a majority of the bishops, and almost the whole body of the inferior clergy were violently opposed to the measure; and maintained their allegiance to Rome. Henry assumed the Pope's place as supreme head of the Church in his dominions: Cromwell (a layman) was his vicegerent, and accomplished in the King's name a considerable part of the work of Reformation, such as it was in that day.—At length he who was acknowledged chief bishop, proceeding according to the Canon law, then submitted to by the Christian world,

and with the hearty concurrence of almost all the bishops in the world, excommunicated the bishops of England. And to this day the bishops of France, Germany, Italy, Spain, Portugal, &c. &c. acknowledge the validity of this sentence of excommunication. On the same principles, then, on which a sentence of excommunication pronounced by the Archbishop of Canterbury on a bishop say of Llandaff would be held valid by the whole body of English, Irish and American Bishops, may the validity of the sentence of the Pope be maintained.

But our argument here may be made very brief. England was to all intents and purposes a part of the Romish Church. Now that Church was either true or false. If true; that is, if the Church of Rome really constituted the Church of Christ; then this excommunication, pronounced by the bishop of Rome and his Cardinals, with the concurrence of almost all the bishops in the world, does seem to be a valid excommunication. But if the Church of Rome was not true, that is no Church of Christ; then what is called the Church of England, being an integral part of this Church, submitting to all its discipline, and receiving all its doctrine, cannot be considered a true Church, and of course had no valid orders at the Era of the Reformation.

This was felt to be a very great difficulty at that time. Some of the very wisest and best men engaged in that work, were satisfied that the church of Rome was not a church of Christ. Indeed this is fully declared in the Book of Homilies set forth in the days of Edward VI and Elizabeth, and referred to in the xxxvth article of the Episcopal Church, as containing "a godly and wholesome doctrine. See "the second part of the Sermon for Whitsunday,"—pp. 293, 4. American edition, and particularly the following sentence; "Now if you will compare this with the church of Rome, not as it was in the beginning, but as it is at present, and as it hath been for the space of nine hundred years and odd, you shall well perceive the state thereof to be so far wide from the nature of the true church, that nothing can be more." This church was every where the same. Every false doctrine maintained at Rome was received in England; there was every where, the same corruption of the clergy, the same oppression of the people, the same fierce spirit of cruelty. And what though it was not from the Pope, that the English prelates derived their ordination, it was from the church of Rome, fully as corrupt, as alien from the Spirit of Christ, in England as in Italy. If the church was so far wide from the nature of a true church, that nothing could be more so, the departure was just as great in one country as in another. English ordination up to the time of the Reformation was popish ordination; and it is not possible for any dissenter to be farther from the true church, than the Homilies describe the Romish church to be. And if a false church can give true orders, then a pious presbytery certainly may, as well as an ungodly bishop.

But on the other side, most of the English bishops in the days of Henry, were apprehensive of the canonical power of the Pope. These difficulties led the excellent Cranmer to maintain an opinion, for which, were he under the authority of the bishop of North Carolina, we have no doubt he would be degraded. If bishop Burnet is to be credited, or rather, if he has not falsified the ecclesiastical documents of the church, that great reformer, when primate of all England, maintained that ordination or consecration was not necessary to constitute the episcopal character, but that election by christian people, or appointment by a christian prince is sufficient. Is not this pretty strong evidence that the difficulty which we press on bishop R. was felt in the very beginning of the church of England? As for us, we still think that according to bishop R's principles, if the Roman Catholic church was a true church, then the Reforming bishops of England were canonically excommunicated; and if it was not a true church, then the ordination received by the English bishops was not valid.

A particular case may illustrate our view of this subject on Episcopal principles. Let us suppose that bishop R. were by common consent made Archbishop of North America, and the canons of the church modified to suit that state of things. Let us farther suppose that some bishop, not for private reasons, but in the sincerity of his heart should be devoted to Bible Societies on the "no comment principle." But before this, Archbishop R. had influence enough to procure the adoption of a canon condemning these societies. Well, the offending bishop is summoned to appear in the Archepiscopal court, to answer for his breach of the law. He refuses to appear; and is deprived and excommunicated for contumacy—Is he not canonically excommunicated?

But since we are called to notice difficulties of this kind, there is another, which bishop R. ought to clear up, when he writes another book. We have before stated the facts, that in England, the Reformation was not carried on by the Church, but by the civil power. Indeed the whole authority spiritual and temporal was assumed by the King. Bishops were appointed by his letters patent, and commissions were take out accordingly. If we are not greatly mistaken, in the reign of Henry VIII, these commissions were taken out by the year. It is certain that Cranmer supposed his commissions to have expired with the death of the King who appointed him; and that he refused to act on the accession of Edward VI, until reappointed.

When Mary came to the throne, all the bishops who refused to follow the Court in their return to Rome, were deprived, and a new set appointed. In the short reign of this bloody bigot, popery was so firmly seated in the high places of the Church, that, on the accession of Elizabeth, there was only one bishop in England willing to crown her Queen of England. As for the other Clergy, to the number of more than 9000, they were *protestants* under Ed-

ward, good *Catholics* under Mary, and *Protestants* again under Elizabeth.

The articles of Religion too were enacted by Parliament, in opposition to the opinions and exertions of a number of the bishops.—In a word, “the Church of England is really a Parliamentary Church—it depends entirely upon the acts and authority of Parliament for its very essence and frame. The qualifications of its ministers, their power to officiate, the manner in which they are to administer the sacraments, are all limited and prescribed by Parliament; and this authority which first made can alone alter and new make it; can abolish or add to its articles or rites according to its pleasure, even though the whole body of bishops and clergy should ever so much dislike or protest earnestly against it.”

Farther yet; so much is the Church the creature of the state, that all the bishops in England, with all their apostolical powers, dare not consecrate a new bishop without the authority of the King; nor raise a foreigner to that sacred office without an act of Parliament. Accordingly, when there was some hesitancy in acknowledging the episcopal dignity of good old bishop Seabury of Connecticut, and, (that the true succession might be secured in this country,) application was made to the English bishops, it was beyond their power to do any thing until an act of Parliament was passed, giving them a legal capacity to comply with this request.

One is tempted to think that it was poorly worth while to be at all this trouble, when the source of English episcopacy is explored. The whole hierarchy of that Church depends on Archbishop Parker. Now it is a very serious question, whether he received *canonical* consecration or not. The reason of this doubt may be very briefly stated. The persons who consecrated Parker were not bishops at the time of performing the service. The persons who performed this office were *Barlow* and *Scory*, bishops elect of *Chichester* and *Hereford*, *Coverdale* a deprived bishop of *Exeter*, and *Hodgkins* suffragan of *Bedford*. On this subject it has been remarked, that “Elizabeth deprived the bishops whom she found in the Church, and their *episcopal character ceased*. In like manner had the episcopal character departed from the bishops whom Mary deposed. For if it was right in Elizabeth to put down bishops, and take from them their episcopal character and rights, it could not be wrong in Mary to do precisely the same thing. Was not Mary as much the sovereign of England as Elizabeth? If the latter could deprive bishops, so could the former; and if Mary could deprive, what becomes of Parker’s consecration, the root of all episcopacy in England?”

Parker being in this way raised to the See of Canterbury, proceeded to consecrate fourteen bishops in place of those who had been deprived by queen Elizabeth as supreme head of the Church. Here, then, we see that almost all the bishops of England, though canonically consecrated, were displaced by the civil power, and

others put in their stead, by a single bishop whose consecration is seriously questioned. If there is no spiritual power in a layman, or a laywoman, then Parker as Archbishop of Canterbury could deprive almost the entire episcopacy of England, and bring in new bishops in compliance with the views of the queen. Is this canonical? Suppose that the legislature of North Carolina should make the governor of that state head of the Church; and the governor, in exercise of authority thus conferred, should displace bishop R. and appoint some other person bishop of the diocese. In case the bishop of Virginia could be induced to consecrate that other person, would he be rightful bishop of North Carolina; and would this consecration be held to be canonical? We doubt it much.—When one enters minutely into the history of England, and takes into view all the changes, from the extermination of the Church by the invasion of the Saxons, to the reign of his present Majesty George the IV. (defender of the faith!) he must acknowledge that what bishop R. calls apostolical succession has been sadly *boxed about*, and subjected to many foreign influences. To trace this succession and find evidence that it is *true* in every case is, the bishop may rely on it, a very perplexing and difficult job. He had better go to the Bible, and direct others there, than rest his hopes of salvation on so sandy a foundation.

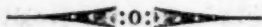
That difficulties were felt in relation to Archbishop Parker is evident from this fact; that seven or eight years after his consecration, this whole matter was brought before Parliament, and an act was passed confirming its validity, and that of the consecrations performed by him. There must have been important reasons for this, or such a body as the British Parliament would hardly have adopted this measure. This was done about 1566 or 1567.

On looking into this subject, it has occurred to us that the Church of England ought not to be called an Episcopal Church; nor the bishops successors of the Apostles. The succession must be in the King and Parliament, where really all the authority is vested. But the King and Parliament are representatives of the nation. It is then something like a great Congregational Church, with the power originally vested in the people, but exercised by the King and Parliament, who prescribe who shall be bishops, and what the bishops shall do, and how they shall pray. We do hope that our good friend of North Carolina has a better warrant for heaven, than he can receive through such a source as this. He had better do at once what we exhort him to do; that is to lie solely on the promises of God for salvation; and instead of claiming to be bishop by divine right, acknowledge that he is superior to his Presbyters by the custom of the Church.

But in opposition to this, we have the "invincible arguments" of Mr Law against bishop Hoadley, from page 53 to 60 of this huge pamphlet. The insinuation that our Reviewer borrowed from Hoadley is without foundation. When *he* gets aid he acknowledges

it. Our Reviewer knows something of the general history of the Bangorian controversy, but has never read the works on either side. Does bishop R. know any thing of them, except what he has learned from the "Churchman Armed?"

We readily acknowledge the acuteness and subtlety of Mr. Law's reasoning; but it creates no difficulty with us; because he assumes many things, which he ought to have proved. We can easily see how a prelatist might think these arguments conclusive. He takes for granted the very same premises, which Mr. Law assumes.—*To be continued.*



LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c.

AMERICAN JOURNALS IN EUROPE.—*Revue Americaine.* The design of this work is stated in the following extract of a letter from Mr Le Vasseur who accompanied General Lafayette in his American tour, to a gentleman in this state.

"The desire to make our countrymen acquainted with what is beautiful, simple and admirable, in the institutions of the United States, has suggested an idea, which appears a happy one, and will obtain, I sincerely hope, your approbation. It is the publication of a monthly Journal, the *Revue Americaine*, a periodical paper, of from eight to ten sheets of letter-press; whose special purpose is to demonstrate by facts, the immense advantages of the system introduced in your country, and to make the Europeans more exactly acquainted with the happy results, which such wise institutions have procured to the United States. It will be our endeavor to take advantage of all the discoveries in the sciences, manufactures, and agriculture, which enrich the two Americas—we intend also to follow them in the progressive increase of their literature. The stockholders in this useful undertaking are gentlemen very well known and highly respectable. The editorship is to be confided to a young gentleman, who is my friend, and was my companion in arms, whose talents, sentiments, and perfect integrity, are sure guarantees of the excellence of his work."

This Journal, as we are informed, is now regularly published in Paris. By presenting before the public mind in France, a correct view of our republican Institutions, it will, probably, give a new impulse, to the spirit of free inquiry, which has, for some time, been advancing among all classes in that country. It will undoubtedly, in this way, indirectly exert an influence favourable to the progress of the Protestant Religion.

THE ATLANTIS.—This is a periodical Journal similar in its character to the *Revue Americaine*, established at LEIPZIG, GERMANY. It is devoted exclusively to American affairs. It is conducted by Mr Rivinus, who at present resides in Philadelphia, and being in the heart of the country, removed from the influence of the European tone of thinking on political subjects, he will be the better able to judge for himself,—to place matters relating to this country in their true light and give them their natural coloring.

BRYAN'S LAY OF GRATITUDE,—A collection of Poems occasioned by the visit of Lafayette to this country, have been reviewed by the savans of Paris. The following is an extract, taken from the article on Mr Bryan's book. We quote from a translation of it made for the Port Folio.

"There is nothing in history to be compared with the voyage of General Lafayette to America. A simple individual embarks from the old country in a ship in which other persons are passengers with him. He is without any attendants, protected by no flag, preceded by no proclamations for he is neither a sovereign nor the representative of one,—and yet all the vessels sailing from Europe before him, carry to the new world the intelligence of his intended departure. At his approach, the telegraph announces that the *Guest of the Nation* is about to touch the soil of the United States. A thousand boats with banners flying, welcome the Cadmus which bears the noble visitor. He disembarks amidst the roar of artillery and the acclamations of a countless multitude, and scarcely has he landed when the profound emotion inspired by his presence, extends itself to all the confederated people of this vast empire. The magistrates are presented to him; the old men, remnants of those soldiers who fought with him, hasten to behold the French General who was the first to devote himself to the cause of their independence. Young females strewed his path with flowers: the youngest infants, a growing generation, which may hereafter describe this imposing spectacle, carried on their breasts the portrait of the hero whom their fathers welcomed: every where on his tour he passed under triumphal arches: riches were thrown at his feet; and when, after this visit, or rather this triumphal march of a year, Lafayette returns to his native country, we hear, long after, from the borders of America, Songs to the glory and honour of this citizen of two worlds.

"In the glowing language of patriotism and republican enthusiasm, Mr Bryan has recounted some of the principal events in the life of this illustrious personage, and particularly those of his last visit to the United States. All is not equally good in the collection of this American poet, but the admirers of poetry will distinguish many passages full of spirit and imagination; such, for instance, as *The Greeting*, a piece (*supposed to be*) addressed to the General on his arrival at Yorktown, and *The Valedictory*, a poem in which we find a versification of the beautiful farewell address of the President of the United States to the National Guest."

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Memoirs of Ministers and other Deceased Members of the Society of Friends, in the State of New York.

An abridgment of Milner's Church History, for the use of Schools and Private Families. By Rebecca Eaton. Charleston. S. C. J. Grigg. 12mo. pp. 324.

An Address to the Flocks of the Reverend Approvers of Blanco White's Internal Evidences against Catholicism. Baltimore. Fielding Lucas & Co.

A Sermon on the Apostolic Mission and the Doctrine of Baptism. By the Rev. George Atkins. Knoxville, Tennessee. Price 25 cents.

A Sermon on the occasion of the Death of the Rev. Oliver Morris, preached in Christ's Church, Alexandria, on Sunday, 18th of September, 1825. By the Rev. William Meade.

Letters on the Gospels. By Miss Hannah Adams. Second Edition. Cambridge. 18mo. pp. 160.

Two Discourses on the Nature of Sin, delivered before the Students of Yale College, July 30, 1826. By the Rev. Eleazer T. Fitch. New Haven. Treadway & Adams. 8vo. pp. 46.

The High Churchman Vindicated, in a Fourth Charge to the Clergy of the Protestant Episcopal Church in the State of New York, at the opening of the Convention of said Church, on Thursday, October 17, 1826. By John Henry Hobart, D. D. New York. T. & J. Swords.

A Funeral Sermon on the Death of John Adams and Thomas Jefferson, Ex-Presidents of the United States, preached on Sunday Evening, July 11, 1826. By R. Little. Washington. Price 25 cents.

St Chrysostom on the Priesthood. Translated from the original Greek, with Notes and a Life of the Fathers, by the Rev. Henry M. Mason. Philadelphia. E. Littell.

Immortality proved by the Testimony of Sense; in which is contemplated the Doctrine of Spectres, and the Existence of a particular Spectre. By Abraham Cumming. Price 40 cents. Bath, Me.

An Elementary Course of Biblical Theology, translated from the Work of Professor Storr and Platt, with Additions. By S. S. Smucker. Andover. Flagg & Gould. 8vo. pp. 481 and 408.

The Value of the Soul; a Sermon, preached December 28, 1825, at the Ordination of Mr J. D. Knowles, as Pastor of the Second Baptist Church in Boston. By Ira Chase. Second Edition. Boston. Lincoln & Edmands. 8vo. pp. 20.

Religious Cases of Conscience. By S. Pike and J. Hayward. To which is now added, the Spiritual Companion, or the Professing Christian Tried at the Bar of God's Word. Savannah. S. C. & J. Schenck.

The Christian's Instructor; containing a Summary Explanation and Defence of the Doctrines and Duties of the Christian Religion. By Josiah Hopkins.

A Discourse on the Evidences of Revealed Religion. By William E. Channing, D. D. A New Edition. Boston. 12mo. pp. 35.

Short Practical Essays on the Sabbath. By a Clergyman of New England. Norwich. Thomas Robinson. 18mo. pp. 107.

A Sermon preached in the Chapel of Nassau Hall, August 13, 1826. By Archibald Alexander. Philadelphia.

The Canon of the Old and New Testaments ascertained, or the Bible complete without the Apocrypha and Unwritten Traditions. By Archibald Alexander.

An Epitome of Sacred History containing the principal Events recorded in the Old and New Testaments. By Mary Ann Rundall. With an Explanation of the Hebrew Names of Persons and Places, by a Citizen of Philadelphia. Philadelphia. R. Desilver. 18mo. pp. 191.

MISCELLANEOUS.

The League of the Alps, the Siege of Valencia, the Vespers of Palermo, and other poems, by Mrs Felicia Hemans. Boston. Hilliard, Gray, & Co.

An Epitome of Geography, with an Atlas. By I. E. Worcester. Boston. Hilliard, Gray & Co.

Essays upon Popular Education; containing a Particular Examination of the Schools of Massachusetts, and an Outline of an Institution for the Education of Teachers. By James G. Carter. Boston. Bowles & Dearborn. 8vo. pp. 60.

The Class-Book of American Literature; consisting principally of Selections in the Departments of History, Biography, Prose Fictions, Poetry, &c. from the best Writers of our own Country. Designed to be used as a Reading-Book in American Schools. By John Frost. Boston. J. H. A. Frost. 12mo. pp. 288.

Lights of Education, or Mr Hope and His Family; a Narrative for Young Persons. By a Lady. Part II. Baltimore. E. J. Coale.

An Atlas of the State of South Carolina, made under the Authority of the Legislature; prefaced with a Geographical, Statistical, and Historical Map of the State. By Robert Mills, Engineer and Architect. 4to.

The Atlantic Souvenir; a Christmas and New Year's Offering for 1827. With Ten Engravings. Philadelphia. H. C. Carey & I. Lea. 18mo. pp. 360.

Address delivered before the Benevolent Society of Bowdoin College, Tuesday Evening, September 5, 1826. By Samuel P. Newman. Portland. Printed at the Mirror Office. 8vo. pp. 29.

Observations on the Sermons of Elias Hicks, in several Letters to him; with some Introductory Remarks, addressed to the Junior Members of the Society of Friends. By a Demi-Quaker.

The Keys; a Vision of Samaritanus. Chillicothe, Ohio. 12mo. pp. 54.

The Memorial; a Christmas and New Year's Offering. Edited by F. S. H. Boston. True & Green. 18mo. pp. 288.

The Friend to Health; being a Selection of valuable Truths, relating to the Preservation of Health, from the works of Thacher, Franklin, Thomson, Salzmann, &c. Boston. Marsh & Capen. 12mo. pp. 107.

A View of South America and Mexico, comprising their History, the Political Condition, Geography, Agriculture, Commerce, &c. of the Republics of Mexico, Guatamala, Colombia, Peru, the United Provinces of South America and Chili. With a Complete History of the Revolution in each of the Independent States. By a Citizen of the United States. Two Volumes in One. New York. H. Huntington. 12mo. pp. 204 and 230.

A Sketch of My Friend's Family, &c. By Mrs Marshall. New Edition. Philadelphia. 18mo. pp. 108.

Lyric Poems. By William B. Tappan. Philadelphia. Ash & Mason. 12mo.

Africa; a Poem. Second Edition. Andover. Flagg & Gould. 12mo.

The Grave of Byron, with other Poems. By George Lunt. Boston. Hilliard, Gray, & Co. 18mo. pp. 84.

A Selection of Sacred Melodies, compiled and arranged by John Willis, Organist of the West Church in Boston. No. 1. Boston. S. H. Parker. Price \$1.

A Sermon delivered July 9th, 1826, the Sunday following the Death of the Hon. John Adams, a former President of the United States. By Aaron Bancroft, D. D. Worcester. 8vo. pp. 15.

A Discourse pronounced before the Phi Beta Kappa Society, at the Anniversary Celebration, on the 31st of August, 1826. By Joseph Story. Boston. Hilliard, Gray, & Co. 8vo. pp. 58.

RELIGIOUS INTELLIGENCE.

SUPERSTITIONS OF THE CATHOLIC CHURCH IN ITALY.

THE following description of the superstitious ceremonies observed in the Catholic church harmonizes with the credulity discovered by their attachment to relics. This description is taken from the letters of an English gentleman who was in Italy last year, and who witnessed the ludicrous scenes which he describes.

The Jubilee (he says) or holy year, or year of plenary indulgence, which has been acted in Rome with so much success is now going on here, [at Naples.]

I do not know whether you understand this farce. The Pope proclaims the Jubilee once in twenty-five years, and this people are to do certain things to obtain the grace that accompanies it. The principal is to visit the four largest churches fifteen times, going from one to another, saying certain prescribed prayers in their way, and entering them on their knees.—By doing this they obtain a certain space of indulgence or remission from the punishment of purgatory. The quantum of which is settled between the Pope and the devil. If these visits to the churches are done in grand procession, one counts as good as five done singly. The King of Naples and all the Royal Family have set the example, and now the people are working at it with all their might. Catholic countries do present most extraordinary scenes. When I last wrote to —, the carnival was at its height, and the people were eating and drinking, and masking, and committing all possible follies. Now they are fasting and praying, and their heads covered with veils instead of masks, they are going from church to church with every demonstration of penitence and humility. The butchers, though they are allowed to kill meat for the sick and the heretics, are compelled to have a curtain drawn before their stalls, that the sight of flesh may not tempt the appetites of the faithful. The principle of all this, if I can make it out, is to amuse the people with toys, that they may be kept children all their lives, and prevented from thinking of any thing serious. Let them once get the power of reflection, and allow them the opportunity to use it, and the whole mockery would be at an end. The address of the Archbishop of Naples is a curious document, and I think will convey some idea of the present state of opinion in the Catholic church. The following is a specimen of the prescribed prayers; I give it to you only because it is the shortest, not, I can assure you, the most ridiculous; it is to be said before the image of the virgin.

"Infinite thanks do I render unto thee, oh most blessed Virgin Mary, for the immense benefit thou hast procured for me in having consented to become the mother of my Redeemer; wherefore I pray thee, by the nine months thou carried him in thy most holy womb, that his precious blood may be to me redemption for the salvation of my poor soul." Amen.

I ought to apologise for annoying you repeatedly with this said Catholic church, but I get so much depressed, sometimes by seeing so large a portion of my fellow creatures in such a state of mental slavery and degradation, and in thinking how much England has had to do in re-establishing all the horrors, that I can scarcely think of any thing else ; I have sometimes contemplated giving you a chapter on the state of morals, but it is a subject I dare scarcely trust to a letter, and after all it is, perhaps, better left alone ; one mistake, however, in which I had fallen with regard to indulgences, I ought, in justice to the Catholics to correct. I used to think these grants of the Pope were indulgences for sin, but they are only abatements of purgatory. For instance, the devil has a right to torment the saints in purgatory for a certain space to purify them from the pollution of the world, and make them fit for heaven. Now the Pope while he sits in St Peter's chair, is always an over-match for the devil ; and he always retains in his own hands the power of abating this space till the devil is almost cheated of his right, and the time of torment is reduced to a mere nothing, just a whiff of fire and brimstone. All this is arranged with the greatest nicety. There are certain crosses put up in and about Rome, the kissing of which clears off so many days ; and the holy staircase, that is the staircase of Pilate's judgment hall, which has been brought to Rome and there preserved ; if you do but go up this upon your knees, you wipe off, I do not know how much exactly, but it is so good a slice that it makes the exertion worth while ; so well is the value of this penance understood, that I never passed this staircase without seeing it covered with a moving mass of human beings of all sizes and ages, sweating and groaning, and literally working out their salvation. Saying masses for the souls in purgatory, is another support of the church, and to stimulate the people to give their money to the priests for this service, there is painted at every corner of the street, some half dozen of human beings enveloped in flames, crying out to their brethren in this life to save them from their torments.

These are things we have heard tell of in other times, and that we are accustomed to connect with ages of darkness. But in this enlightened age ! yes, in this enlightened age, the whole system is going on with redoubled energy, and like most relapses it seems more gloomy and hopeless than the original evil.

Here follows a prayer to St Januarius, which shall finish your letter for the present.

"Oh most powerful and beloved martyr St Januarius, inasmuch as I rejoice and congratulate myself in the power and glory you have obtained in heaven and in earth, as a reward for having given your blood for the faith of Jesus Christ our Lord, so also I pray you by the joy you felt in the fiery furnace, from which you escaped unhurt, that you will intercede with the divine Majesty that I may be liberated from the furnace of affliction and tribulation, as far as it may accord with the divine will, and with the good of my own soul. Oh most glorious St Januarius, by the blood which issued

from your pure veins, when your head was cut off by the ungrateful and cruel President Timotheus, I pray you to inspire me with an unshaken constancy and strength against all the temptations of the world, the devil, and the flesh, and as your precious blood" (kept in a bottle,) "preserves this city from the devouring flames of Vesuvius, so after death may you preserve me from the inextinguishable fires of hell, and make me worthy, by your mediation, of the eternal glories of the kingdom of heaven. Amen."

Naples, April 15, 1826.

In my last, I talked about translating for you the proclamation of the Archbishop for the observance of the holy year in Naples; but I find it too long: so I will endeavour to give you a specimen or two of its character and spirit, with an account of the whole matter. I would not take this trouble, but people are apt to say, when you talk of Catholicism, "It is only the ignorant who think so and so,"—"Enlightened Catholics think differently." Here, then, is the opinion in print of an enlightened Catholic, a cardinal, an archbishop, and a prince, addressed to the large and populous city of Naples. Who shall say we can have a fairer specimen of what is the existing state of opinion in the Catholic Church at this enlightened period?

He sets out by saying "that the grace of our Lord Jesus Christ has been in the past year, like the full stream of a river, making glad the *city of God*" (Rome,) "and the tribes of the Lord who were there assembled" (begging pilgrims and idle vagabonds;) that it converted barren fields into fruitful places," changing the filthiness of the sons of Belial into the purity of the children of God; that where sin had abounded, grace did much more abound; and that torrents of divine mercy inundated the face of the earth.—It goes on thus: "The Supreme Pontiff, Leo XII. (the Pope,) that faithful dispenser of the divine mysteries, *holding in his hands the keys of the kingdom of heaven, and possessing the power to bind and to unloose, conferred upon him by the eternal High Priest, Jesus Christ, now extends this holy Jubilee*" (which has wrought such wondrous effects in Rome) "to all the Christian world, that, during the next six months, all the earth may rejoice in God, serve him with gladness, and come into his presence with exultation."

"We would not, therefore, brethren, that you should be ignorant that *we*" (that is, the Pope, the Church, and the Archbishop of Naples) "*have determined that this accepted time and these days of salvation shall begin on the first Sunday in the approaching Lent.*" He goes on describing what is to be done to obtain this grace. First, they are to confess to the priest; then, to get absolution from any church censures, especially excommunication, "which has delivered over the sinner to the hands of Satan, and has fixed upon him the curse of God, *who binds in heaven that which the church binds on earth.*" He states that the priest may commute other vows that penitents may have made for the observance of the holy year. These observances are as follow:—The four principal churches in the city are to be visited fifteen

* In Rome, as there was a whole year to do it in, the prescribed quantity of work was double. The visits were 30; but the advantage of doing it in Rome (the city of God) made it worth the trouble.

times, the penitents chaunting hymns and prayers in their way, or reflecting silently on the life of Christ and the *Virgin Mary*; that they are to enter the churches on their knees, and say some dozens of "Paternosters" and "Ave Marias" at the different altars, with other prescribed prayers to different saints, which are set down in a little book, (a specimen of which I gave in my last letter.) He tells them that, if they belong to societies, it will be better to perform this penance in public procession, that, reciting aloud in the streets the "litanies of the saints;" the "rosary," and other prayers, they may spread around them an odour of piety, and that "all who see the *good work* may glorify the Father which is in heaven." To induce the people to make this public, showy, and noisy demonstration of their penitence, he tells them that one procession *shall count for ten visits done alone*, leaving the individual to make the other five silently; and that two processional visits shall *wipe off the whole score* (dui visite processionali basteranno a compiere interamente quest' opera inijunta.) He instructs the priests to make known to the people how important is this pardon and remission of their sins; that it is, in fact, what "*Jesus Christ, the Head of the church, merited in the days of his flesh*, and what he has continued to merit in the elect members of his mystical body, in his virgin mother, and the other saints which constitute the infinite treasure of the church." This merit, he tells them, *will be applied by the Virgin Mary* to all those who, from want of time or strength, are not able to pay the debts which, as sinners, they have contracted with Divine Justice: so that, though they may not be able to *do the work*, (viz. the fifteen church visits,) if they are animated with a sincere spirit of penitence, and a desire to pay the penalty of their guilt, they shall nevertheless enjoy the benefit of the jubilee. He concludes this part of the address by calling "on God, the Father of mercies," to cancel and blot out, *through the means of the holy year*, this year of jubilee, all the remains of sin and crime by which the faithful may be soiled, "that, at their death, they may not be plunged into the fire of purgatory, which purifies the saints before they are received into the kingdom of heaven, where none spotted or blemished can enter."

The rest of the address consists of general admonitions, amongst which are many excellent things, chiefly drawn from holy writ, but mixed in every part with so much of the leaven of the church as to become inefficacious, and almost useless. The whole concludes thus:—

"Over all these things we are instructed to watch, and to insist in our pastoral admonitions, by the SUPREME HIERARCH, (the Pope,) SPEAKING FROM THE THRONE OF RIGHTEOUSNESS, IN WHICH HE FILLS THE PLACE OF JESUS CHRIST. Wherefore we, by the means of, or *through Jesus Christ*, (observe how it follows,) having full confidence in God, and knowing your piety, hope that the word of the Lord will not return to him void." The ordinary benediction concludes.

"Napoli. Dato dal nostro Palazzo Arcivescovile, li 25, Gennajo, 1826.

"LUIGI CARDINALE ARCIVESCOVO."—Three things are obvious:—1st. The titles given to the Pope, and the power assumed by him: if not absolutely

granting grace and salvation, certainly granting accepted times and extraordinary means of obtaining it. "Concesso" is the word used, the participle of the verb "concedere" (to grant). "Tempo accetevole," "giorni di salute," literally "accepted time" and "days of salvation."—2dly. The doctrine of the *mediation of the Virgin*, the *merit of saints*, and the *merit of penitence*; and, 3dly. The *importance* attached to *show and parade*. This has always been the strong-hold of the Church of Rome. But I confess I did not expect to see it set down so *openly* and *impudently*, and to see such a *public calculation* of the exact *quantity* of parade that was to *stand in the place* of devotion, in *this enlightened age* (as they say in the House of Commons).

In compliance with this requisition, Lent, which is the time of preparation, being passed over, the visits to the churches have commenced. The king, queen, and royal family, with all the officers of the court, set the example, parading the streets on foot, chaunting the required prayers, and fulfilling, to the letter, all the Pope's orders. (I was sorry to see an Englishman of rank among them.) Now the people are doing the processional, as well as private visits, in grand style. The churches they visit standing wide of each other, it is necessary they should pass the principal streets of the town; and, by a judicious contrivance, there is one place near the palace that they all must pass, which place is the very centre of movement for the foreigners, as well as inhabitants, where, of course, the processions are the greatest possible impediment to business; and an interruption to people of all ranks, who are compelled to *stop and see the "good work"*: whether they glorify God in consequence, according to the Archbishop's anticipation, I cannot say. Were a stranger to come out by sea to Naples, and come at once into the streets, what would be his astonishment! All these people, rich and poor, who were, only a few weeks, riding up and down in fantastic masks, pelting each other with sugar-plumbs, and rending the air with riot and confusion, are now not less fantastically chaunting the litanies of the saints, and making the streets vocal with the sounds of penitence and prayer. Those who belong to societies, and are privileged to do penance in the gross, go habited in a white dress, which covers them all over, leaving a hole only for their eyes. They look like walking ghosts. They carry sometimes a candle in their hand, and a cross is always paraded at the head of the procession. There is a fugel-man, who calls over the names of the saints, from Saint Dennis to Saint Dunstan; and, as every one is named, the whole party sing in chorus "*Ora pro nobis*," dwelling for a melancholy length on the first syllable of *nobis*. My balcony overlooks the most fashionable street, the Chiaja, to the right and left for nearly a mile, and "*ora pro nobis*" wakens me every morning at the earliest dawn. Unhappily, I cannot join in the prayer. I cannot invoke St Peter or St Paul, St Antonio or St Januarius, to pray for me. I look over the heads of the devotees to the beautiful Bay of Naples, expanded before my window, and seek the object of my devotions wide of all their mummery. For some of their observances they seem to be able to twist something like authority from Scripture; but for this of the intercession of saints there is nothing, except the single text—"the effectual

fervent prayer of a righteous man availeth much," and that will not carry them far. But the want of Scripture authority is nothing to a Catholic. He knows not Scripture, except as it is interpreted by the Councils and by the Pope. The Church is his authority; and whoever does not submit to this is a heretic and not a Christian, and is consequently delivered over to the hands of the devil.

Besides the extraordinary drama of the holy year, the farce of the holy week is performed here, nearly the same as it is in Rome; but they want the splendid theatre of St Peter's, and the inimitable acting of his Holiness, the Pope. On Thursday, at eleven of our time, but about the sixteenth hour of the Italians, they have a regular burial of Christ, performed with wax figures and painted scenes. The altar is converted into a stage, and the whole is performed much as it would be done at a theatre. This takes place in all the churches; but it is considered best at the royal chapel. After the entombment, the King washes the feet of twelve poor men, and the Queen twelve poor women; and then their Majesties wait upon them at table, in the same way as the Pope does at the Vatican. A friend offered to take me; but I declined, because I would not offend him by a want of compliance with the various genuflexions to the altars and images. I contented myself with a *little-go* in my own neighborhood. My friends the monks of St Pasquale are the men for my money! They are most luxurious fellows, and they do it all with a taste and dexterity that is quite enchanting. By a little contrivance and invention, they made an immense deal of this small space, and you saw them winding round in their procession to the tomb, through a circuitous path above the altar, which path was hidden (that is, the ladders and steps of which it was composed) from the eye by well-painted pasteboard clouds, much as they would do it at Sadler's Wells. When the body was deposited in the tomb, the superior came down into the centre of the church, and washed the feet of his brethren; and, giving each of them a hug, he dismissed them, and the ceremonies of the day were at an end. There was certainly nothing like humility in the way in which this was done. He is a good fat haughty looking fellow, and the exertion of going on his knees, laden as he was with robes, made him "*sudare com' un porco*," that is, "sweat like a pig." This is an expression very common in an Italian's mouth, even with ladies; but it does not sound well in English. At the moment the body was laid in the tomb, all the bells throughout the town ceased ringing; coaches were ordered to quit the streets; all was still as death, until the hour of the resurrection, which they make (I do not know how they calculate) to be 11 o'clock on Saturday. During this time, the people parade the streets in black; and, as it is every good Catholic's duty to visit seven churches and kneel down before seven painted sepulchres, the streets are pretty full, and the Toledo becomes a fashionable parade.

At 11 o'clock on Saturday they perform the resurrection. The church is previously darkened, and a curtain drawn before the altar. The priests and the choir chaunt the litanies of the saints until all is got ready; when, at the sound of a little bell, the curtain suddenly drops, and a pasteboard figure is

seen rising from the tomb. At this moment the cannon from the castle are fired, and guns of every description, with squibs, crackers, and all sorts of fire-works, are let off, which joining with the most vociferous bells they can put in action, make a noise that would almost wake the dead. This resurrection is differently performed, according to the different taste of the monks or priests that regulate it. At St Ferdinando, (the most fashionable church,) A wax figure only was displayed, placed upon the altar. Here the height of the entertainment consisted in suddenly turning darkness into light.—They had contrived to have thick curtains at every window, which shut them up completely, so that when I opened the door I stumbled over the feet of the kneeling congregation. In an instant all were drawn, and a *blaze of sunlight* let in that seemed almost supernatural; the choir, at the same moment, changing from notes of grief to notes of joy.

I am willing—no one more willing—to lend myself to any thing that makes an impression on the imagination, and am ready at all times to wander into the regions of poetry and romance; but in matters of devotion I cannot. Away with these things! I cannot tolerate the *sceneshifter* and *machinist* in the house of prayer, nor *acting puppets* on the altar of God. The four bare walls of a Scotch Presbyterian meeting-house inspire in my mind more devotion than all the splendor of St Peter's. The peasant in the mountains thanking God for his humble meal is, to me, a more interesting sight than the Italian contadino kissing the way-side cross, or bowing down to the image of the Virgin, though the cross be of gold, and the Virgin covered with Jewels. These images of the Virgin, by the way, in full dress, are very funny things. I saw one of them carried in procession, the other day, at the Vomero. She had a hooped petticoat of white satin, flounced and furbeloed in the fashion of Queen Anne; a good handsome wig of flaxen hair, falling in loose curls over her shoulders. Chains of gold and pearls hung in profusion round her neck; and her head was ornamented with a brilliantly and splendidly decorated crown. There is a fashion for Virgin Marys, as well as for every thing else; and the costume of Queen Anne is quite the rage for Naples and its neighborhood. All the most popular and favorite Virgins are dressed in this style.

I had a bit of a brush, the other day, with the little wafer-god, which is so constantly paraded through the streets of Naples that one cannot help crossing its path. The little bell which announces it is a sign for me to get up in some porch till it has passed, because, though I never choose to pull off my hat to it, yet I never intentionally put myself in the way of insulting it. Unluckily, in this case, I came suddenly upon it, just as it returned to the church, and all the people were kneeling round the church door. They called out to me to go on my knees, or at least to pull off my hat; and it was some seconds before I could see any street to get out of the way. When it was over, an ill-looking fellow came up to me, and told me in very good Italian, that a similar insult would, in the better ages of the Church, have cost me my life. I took no notice, but went on my way.

On the evening of Holy Thursday, when the churches were darkened, and

the holy sepulchres only lighted up, I went my rounds, not like the Neapolitans, who make it a religious duty, (the King and Royal Family go on foot, as well as the rest of the people,) but merely as a matter of curiosity and observation. In St Ferdinando, I do not know why, besides the sepulchre there was a representation, very well contrived, of Jesus Christ driving the buyers and sellers out of the temple. The figures were painted on board, and cut out so that some were advanced before the others, and parties were made coming down a grand flight of steps, at the top of which you saw into the temple, which the recess over the altar enabled them to show to a great depth; and by a judicious contrivance of the light, the whole was made very effective. The subject puzzled the people, and, though a trifling thing, seems to imply their ignorance of the Scriptures. A decently dressed man asked me to explain it to him, which I did, and I had immediately an audience round me. I did not know before that I had got so much Italian. The darkness prevented the timidity which often interferes with my attempts at talking, and my foreign accent and expressions gave an interest to the thing. I gave them a complete history of the whole scene.

I believe I told you with what zest the people return to meat-eating after the long fast of Lent. If the still, tranquil, philosophic Romans displayed so much joy at their liberty regained, how much more the Neapolitans! The markets are crowded with people on the Saturday, preparing for the morrow's feast. Sides of beef and veal, borne on men's shoulders, push you from your path, and you are greased all over without remorse or apology. The days of fat are come! This is the answer for every thing. Every article of fat and flesh is gilded, illuminated, and covered with flowers. Eating or providing beef is, for some days, the whole business of life with people of all conditions; and the meat itself seems to have a greasy consciousness that its lost dignity is restored, and, in the midst of the noise and confusion that reigns, makes its voice heard, crying out "Come, eat me!" There are festas on Easter Monday and Tuesday in the neighborhood of Naples, to which the people go like our Greenwich fairs. Not to run down the hill, not to dance, not to see shows; no, merely to sit on the grass and eat things which have been forbidden for forty days. Whether, if left alone, these assemblies would terminate in more riot and confusion than attend the English fairs, it is impossible to say, because order is kept by the strong arm of power. Parties of armed police parade the ground, and thread the crowd so completely that they are never out of sight. Something of religion, too, is made to mix up with this celebration of the resurrection of our Saviour. A church stands open in the centre of the village, and the people on their arrival, go and bow down before the altar. Priests, too, are seen mingling with the people, and joining in the festivities of the day.

PROTESTANT WORSHIP IN ITALY.

Extracts from the Translation of a letter to the Editors of Les Archives du Christianisme.

GENTLEMEN,—The interesting notices which you have published in your journal, relative to the Protestant worship at Rome, has suggested to me the

idea of communicating to you certain particulars which I had collected during the past winter, concerning the celebration of the same in the other parts of Italy.

Three cities of Austrian Italy have places of worship, *Trieste, Venice, and Bergamo*. I was surprised that there was not one at *deilan*, where the Protestants are sufficiently numerous and opulent to bear the expense, and where its establishment would, in all probability, be granted, if it were solicited.

Trieste, as a free port, enjoys many prerogatives. Religious Liberty is here ample, and the Protestants have the right to use bells, which is not the case in other parts of Austria.

As early as the thirteenth century there were German merchants resident at Venice; they dwelt in a vast building called *the German House*, which the government had caused to be built for them. They kept up constant intercourse with their own country, and these regular communications, giving them a knowledge of all that was passing there, led them to adopt early the doctrines of the Reformation. *Seckendorf*, relates, that Luther received, in the year 1528, the news of their separation from the church of Rome. The Protestants of *Vincenza, Trevisa, Bologna, Mantua, and Ferrara*, joined themselves to them, to form a little union; but Protestantism has vanished from all the other cities, and it is only at Venice that its traces yet remain. The German Colony having, during the time of the republic, enjoyed the constant protection of the government, was never molested respecting its religious arrangements; still it has a small and very neat church.

At *Bologne*, in the states of the church, there is no Protestant worship, but as it happens that English travellers sometimes die there, there has been provided a convenient cemetery in the vicinity of the grand and magnificent one belonging to the French. I there observed the tombs of not a few painters, removed far from their country, their families and their friends.

At *Naples*, the English minister has converted one of his own apartments into a chapel; there is, nevertheless, no chaplain attached to the legation, but clerical travellers discharge the duties of worship. It would be very desirable that some mode were adopted to fix a Protestant minister at Naples; the number of English, German, and Swiss, who follow that profession, is considerable, so that making no account of edification, which is however, very important, the rites of marriage and baptism are often retarded, till there pass through the city a pastor, which is not without inconvenience.

In the Grand Duchy of *Tuscany*, liberty of conscience and worship is under no kind of restraint. There is worship very frequently at the house of the English minister at *Florence*; and at *Leghorn*, worship is celebrated in four languages; two houses of prayer belong to the Protestants; in the one they preach in English and French, in the other in German and Italian. Two cemeteries also belong to them; in one of which are some very old tombstones. The society for the conversion of the Jews has two agents at *Leghorn*, Dr George Clarke, and Mr Charles Neat. They are highly respectable men. The latter has been appointed a short time ago, to the Pastoral office, which had become vacant. I met, at *Leghorn*, with a worthy minister of the Gospel, belonging to one of the churches in the South of France.

Observing that there were many English vessels in the port, he visited, on the Saturday, the different Captains, and invited them, with their crews, to attend on Sabbath at a meeting for religious worship, which he proposed to hold on board of one of the vessels, the captain of which had kindly consented to allow the use of it for that purpose. The assembly convened on deck, and my friend, after having read the English Liturgy, declared to his small auditory, with force and simplicity the good news of salvation.

We have been assured, that when the demand was made to his Majesty, the King of *Sardinia*, for the first time, to allow Protestant worship at *Genes*, he answered, that he was too good a Christian to give such a toleration.

Yet, a Prussian Prince having died at Genes, without the funeral ceremonies being performed in a proper manner, because there was no minister present, Prussia has insisted that the Protestants may be permitted to have a chapel. There has been one since the 25th of Jan. 1824. A young minister from the Canton of Berne, who appears to be filled with excellent sentiments, has been French Pastor since that time, and an English clergyman preaches every Lord's day for the benefit of his countrymen.

A minister from the neighborhood of Pegnerol, in the valleys of Piedmont, comes every fortnight to Turin, and worships in French in the chapel of the English minister. The Protestants of Turin are from 250 to 300, the greater part of Swiss origin. Before the revolution, they were obliged to present themselves annually before the king, who confirmed, for one year, the permission to reside in his States. This custom has been abolished.

I add nothing, Gentlemen, to these purely statistical details. My sole aim having been, to show that the Reformation has not had the same happy influence beyond the Alps as it had in the other countries; it is nevertheless, represented in most parts of the great cities of Italy, by some of those who profess its doctrines. May they all feel that an important task is imposed upon them, and that they can only make their religion respected, by showing its efficacy on themselves, and proving that it was not in vain that our forefathers claimed for themselves and their descendants, the right to read the Scriptures.

REVIEW OF MISSIONARY INTELLIGENCE.

The following retrospect of the past year was recently published in the *Missionary Herald*. As this article notices many interesting facts of great importance, considered in their relation to the future progress and prosperity of religion among pagans, it has been thought, that the insertion of it in the Magazine, will be peculiarly gratifying to our readers.

The intelligence from BOMBAY, has never been so pleasing, and never so painful as during the past year.

The letter published in April, was a most decisive document to prove, that the mission had struck its roots deep in the native soil, and wanted only more of the warmth of Christian patronage, soon to extend its branches wide. It contained a summary and very animating view of the advances made during the ten years past. The amount was, that preparatory work had been accomplished sufficient to enable a missionary, entering the field *now*, to exert ten times as much influence on the native population, as he could have done *ten years ago*; so that the same number of laborers might advance ten times as rapidly towards a glorious success, as they could have done only as many years since. Numerous channels of influence had been opened, and the waters of salvation had been made to flow in them. The attention of the natives had been gained, to a considerable extent;—that point, so difficult of acquisition, and yet so all important to any great and valuable results: and so much Christian knowledge had been thrown into the native mind, that impressions on the heart began to be visible, and fair was the prospect of an effusion of the Holy Spirit. Indeed, one person as the first fruits of the harvest, had been admitted to the fellowship of the visible church.

But by the time the harvest was about to wave, lo, in the mysterious providence of God, the reapers had nearly all been removed!

It was just when this mission began to assume its brightest aspect, and when we were beginning to rejoice in that brightness, that a portentous cloud spread suddenly over the horizon. While the executive officers of the Board were assembled, with their brethren, in the house of prayer, at the Monthly Concert in September, they received the letters, which an-

nounced the death of Hall; and it was then and there, that the mournful tidings commenced its afflicted march through the land.

Hall died not, however, till he had seen at least a hundred thousand Christian books distributed among the Mahratta people; nor till he had witnessed the New Testament translated, faithfully, from the original Greek into the vernacular tongue of 12,000,000 of people, perishing for lack of knowledge. Nor did he cease from his labors, till his powerful mind, with its customary facilities of thought and force of expression, had composed an appeal to the churches, which, spreading abroad with the tidings of his decease, sent thrilling emotions through the land, and occasioned a multitude of prayers, that God would send forth laborers into the harvest.

And oh! who will not unite in this prayer? One more stroke, such as has thrice been felt in Bombay, in the short space of sixteen months, would silence, utterly, the voice of Christian preaching among the numerous population of that city. The general curiosity which for twelve years, has been waking up, would again become the apathy of death. The schools would decline, and the scholars forget their knowledge, lose their impressions, and glide away in the current of superstition, until, borne beyond the possibility of recovery, they would sink to rise no more. The books which have been translated, printed and circulated, with so much labor, and pains, and cost of health and talent and life, for want of the living voice to call attention to them, and impress a sense of their value, would be neglected and lost and destroyed. Congregations would cease to convene for religious worship; and the native, wondering what had become of the holy influence, that met him in the streets, and bazars, and temples, and fields, and every where, would pursue his idolatry as aforetime, before the light of heaven broke in upon his darkness. Already, may we suppose, has the current begun to set backwards; and every month, and every day, it gains strength!*

The fact of principal interest, in regard to the CEYLON mission, which has been communicated the past year, is, that the mission church now contains not less than *ninety native members*;—many possessing fine minds; several considerably advanced in learning; some useful preachers of the Gospel to their countrymen and all hopefully pious, and, amid temptations such as we by experience know nothing of, adorning their profession by a Christian life.—We have been informed, also, that the prospect, at first dark and forbidding, has become hopeful, of raising the females of Ceylon from their deep degradation to their proper standing in society.—Happy, moreover, have we been to hear, that minds, which, only a few years since, valued caste at so high a rate, and knowledge at so low, that money would hardly induce them to forego the one for the sake of the other, now cheerfully disregard caste, and earnestly petition for the pleasures of enlightened thought.

From PALESTINE, during the early part of the year, we heard little but weeping, because Fisk, that ornament to the missionary character, had ceased to be seen on earth. Here, too, we could not but weep, when the beautifully simple letter of his surviving brethren, describing his last sorrows and pains, was received; and we heard the voice of lamentation, as that letter travelled through the churches. We trusted in God, however, who permitted Stephen, and even some of the apostles, to be cut off early in their ministry, in that very land, that the mission would not only survive, but prosper. Yet we dared not to anticipate such early and such strong impressions upon the corrupt and ignorant priesthood of Syria, as those concerning which we are now permitted to speak. It now appears that a spirit of inquiry is waking up again in the ancient birth-place of Christianity, and is

* It may be remarked here, that the sole reason, hitherto, why the mission at Bombay has not been more strongly reinforced, has been the want of suitable persons, who have been willing to be sent thither. Even now, notwithstanding the urgency of the case, the difficulties of this kind seem hard to be removed. And they are increased by a want of adequate funds. Oh where is the spirit of apostolic enterprise!

beginning to run with so strong a tide, that it is not likely, if these western churches do their duty, that the powers of earth and hell combined, will be able to stop it.

The intelligence from the mission among the **CHEROKEES**, has been, on the whole, of a more decisive and cheering character, than in any former years—if we except, perhaps, the one immediately preceding. We have had more proof, that Indians, properly situated, can be civilized, than has ever been exhibited, since this country was settled by our fathers. Agriculture having made considerable advances, and government having assumed a definite form, under the influence of Christian principles, the general mind of the **Cherokees** has felt the same cravings for knowledge, that we do ourselves; and, during the past year, we have heard of their spirited efforts to procure, for their own use, a printing establishment, and to lay the foundations of a national academy.

Passing over the other missions among the Indians, for want of room to notice them properly, we come to the **SANDWICH ISLANDS**, which have occupied much of our attention, during the period now under review.

We felt, in the years previous to the one just closed, that the intelligence from this mission was by no means without high interest. Nor were we in an error. The dealings of Providence towards that mission, have been wonderful from the first. But the intelligence of the past year has transcended all that the most sanguine, even when warmed with former accounts, dared to expect.

Within this space of time, we have been told of nine chiefs, embodying a great portion of the civil influence of the islands, publicly professing their faith in Christ, and heartily entering upon the discharge of their duties towards God and their fellow-men. We have been told of half a score of churches, and more, erected by the natives themselves, for the worship of Jehovah, and crowded with attentive hearers. We have been told, by one who witnessed the sight, of more than 2,000 islanders, moving along in one interesting procession, bearing on their shoulders, from distant mountains, the materials for one of these churches, which, when completed, could contain 4,000 people, and was thronged to overflowing. We have been told of near 20,000 people under instruction, taught by competent natives, whom the missionaries had qualified for the service—of more than 12,000, able to read the word of God, were that blessed volume ready to be put in their hands—and of a most longing desire, every where expressed, to come into speedy possession of that richest treasure. We have been told of the effusions of the Holy Spirit at **Honoruru**, at **Lahaina**, and in different parts of **Hawaii**; and that, as the results of these heavenly visitations, more than 2,000 islanders, lately shrouded in the deep glooms of a barbarous paganism, have erected the family altar, for the morning and evening worship of the true God. We have been told of regular meetings for prayer among the females and among the males of those islands, just as there are among ourselves when religion flourishes; and of the high satisfaction, with which the once haughty and cruel chiefs mingle with those, whom they once despised and oppressed, in the solemn acts of devotion.

We have heard of changes in the characters of *individuals*, which, though great and surprising, cannot now be fully described. We remember the intemperate **Karaimoku**, regent of the islands, transformed into a sober, humble follower of Jesus—the conceited, haughty, jealous, cruel queen **Kaahamanu**, whose forbearance and lenity the affrighted natives, wherever she went, used to propitiate by peace offerings, as if she were a demon; now as actively benevolent, as she was once actively cruel; and as devoted to God, as she was once to Satan—and **Kapiolani**, also a chief woman, once intemperate, and the slave of every moral debasement that a vicious barbarism has attained to; now, reformed, intelligent, pious, actively benevolent, and with manners so improved, that civilized society would not blush to own her for its own.

Nor have we heard, the past year, of changes less wonderful in the manners and habits of *villages*, than of individuals. At Lahaina, not long since, scarcely any thing could be kept from the rapacity of thieves, who were as numerous as the inhabitants themselves. Locks, guards, the utmost vigilance, every precaution, were ineffectual. But, as we have been told the past year, so great has been the moral change in that place, that, for successive months, although every thing was exposed, and nothing was guarded, and hundreds of natives were entering the missionary's habitation every day; nothing, absolutely nothing, was lost. At Kaavaroa, on Hawaii, a little more than two years ago, the people were opposed to Christianity, given to inebriation, quarrelsome, often engaged in domestic broils, and grovelling in the lowest ignorance and debasement. But within a few months we have been informed, on authority not to be questioned, that intoxication is no longer witnessed in that place; that there are no more family quarrels; that family prayers are uniformly attended; that kind offices are every where rendered; and that, from remote villages, individuals come to inquire respecting the new way, and with tears beseech that some one may be sent to instruct them. And so far had the people of this village advanced, that we were not surprised to hear of their forming a society to support their missionary, and that, from their "deep poverty," they had contributed for this purpose a greater value, than is ordinarily contributed for missions in our own towns.

Without dwelling longer on the intelligence communicated respecting this mission, we pass to a department of missionary effort, which has scarcely been alluded to in this retrospective view, and yet has not been overlooked in the statements of the year. We refer to the *PRINTING ESTABLISHMENTS*. Saying nothing of former years, we have heard, within a little more than the space of time now under review, of *three millions and a half* of pages, made living and efficacious by the religious truth impressed upon them at Malta, and Bombay, and the Sandwich Islands:—which is nearly half as many as have been printed in all the preceding years. We have heard, too, of the travels of these little eloquent messengers of truth—through the Sandwich Islands—over the populous Mahratta country—into Greece, and Asia Minor, and Syria, and Palestine—and into countries farther towards the rising sun: all calculated to produce the very best kind of intelligence known on earth, and adapted to act powerfully on the mind, elevating, enlarging, and strengthening it, and fitting it to live and move and act to some purpose on the stage of human life, and in the boundless spheres of eternity. Oh who can tell how many fatal errors have been removed; and how many new, all-important, glorious views have been imparted!

Do not the events of the past year declare, with an impressive voice, that this cause is of God? And call they not loudly upon all to be co-workers with God, by contributing their aid to its advancement?

See we not, too, that money and labor, bestowed upon American missions to the heathen, have not been expended in vain? and that not in vain has prayer gone up to heaven?

And may we not perceive, that the cause is advancing with accelerated rapidity? The last year's intelligence was more interesting, than that of any previous year, and the last three years embrace more proofs of successful operation, than did the twelve that preceded. What if the progress for three, or six, or twelve years to come, should be like that of the three years past? Say you, it is more than we have reason to expect? So, twelve months ago, would what has since saluted our ears have appeared to us; and if the good and animating intelligence, the past year, has exceeded what we had reason to anticipate, so may it be in time to come.

At any rate, the cause is of God. And though clouds may rise, and storms burst, yet let the churches but keep pace, in their efforts, with the plain indications of Providence, and ere long, the world will be filled with wonder at the extent and glory of the results.

For the Lit. and Evan. Magazine.

THE HOLY INFLUENCE OF THE CHRISTIAN'S HOPE.

THE enemies of the Gospel have often maintained, that it cannot be true, because it encourages licentiousness. As it offers salvation by *grace* alone, and teaches that men are justified not of works, but by *faith*, it removes, say they, the most powerful motives to virtue, and takes off their most effectual restraint, from the unhallowed propensities of man. If the fact were, as this objection supposes, the argument would be conclusive. That which gives encouragement to sin can never have emanated from infinite purity. But we positively deny the assertion, and fearlessly maintain, that *that* representation of the Gospel which exhibits it as unfriendly to holiness, is distorted and wholly without foundation, except in the ignorance or the wickedness of those who make it. On the contrary we affirm, that so far from relaxing the obligation, or lessening the motives to holiness, in the minds of those who believe, the Gospel gives additional force to the one, and strengthens the other, by a variety of powerful and tender considerations. For proof of this assertion, we appeal to its plain and repeated declarations, to the genuine tendency of all its doctrines, and to the effects it has ever produced on the hearts and lives of all by whom it has been cordially embraced. It proclaims, indeed, a free pardon of all iniquity; but it proclaims this pardon to the *penitent*. It teaches us that we are justified in the sight of God, by faith alone; but it is by a faith which works by love and purifies the heart. It inspires the sinner with the hope of eternal life through the grace that is in Christ Jesus; but every man that hath this hope in *him* purifieth himself even as he is pure.

That the hope of the Gospel must lead those who cherish it, to desire and seek purity of heart and life, will be manifest, if we consider its foundation, its author, and its objects.

1st. Its foundation.

The hope of the Gospel is founded, not on any low and incorrect ideas of the evil of sin. Some men live at ease in transgression, and confidently expect all will be well with them here and hereafter, because they imagine it is a very light matter to sin against God. Transgression is with them but harmless weakness or indiscretion; or at most, pardonable error or negligence, of which the Sovereign of the universe takes little notice, and will not demand a strict account. No wonder such should take little pains to govern their passions, or to mortify their unholy desires.

Nor is the hope of the Gospel founded on any explicit, or implied denial of the holiness and justice of God.

Sinners sometimes plainly deny, that perfect holiness and primitive justice form any part of the Divine character. Or if they verbally admit, that he possesses and will exercise these perfections, they entertain such notions of his mercy as amount to a virtual contradiction of what they profess to admit. They strip him of every attribute, save that of indulgence, and hope for eternal life, because they cannot believe God will be so severe as to punish sin with everlasting misery, though it is committed against the Eternal God, and is the violation of infinite obligation. He is too good, say they, too *merciful* to permit any of his creatures to be forever unhappy. The genuine tendency of such doctrines is commonly seen in the ungodly lives of their advocates.

Nor is the hope of the Gospel founded on the innocence of the creature, or the merit of any good works he has performed. Many a one quiets his conscience and hopes to be saved while he lives without God, by saying to himself, what reason have I to fear? What harm have I done? I am far better than many of my neighbors; I am just, and peaceable, and charitable; I am a supporter of the Gospel, I go to church and read the bible and say my prayers, and am esteemed by all my friends an excellent person. Language like this is not uncommon in the mouths of those who have never repented of their sins, or believed in the Lord Jesus Christ, or worshiped God in spirit and in truth, or loved him supremely, or sought his glory as the great end of their being. Now those who use it, betray such an utter ignorance of their own hearts, and of the purity, spirituality and extent of the law of God, the rule of duty, that it is not to be expected, they should be very scrupulous as to the motives that govern them, or very exact about any thing more than to maintain such an external morality as is accounted decent and reputable among men.

And hence it often happens, that those who rely with most confidence on their own good works to carry them to Heaven, have far less of them, than others who make no such pretension. The hope they entertain, just in proportion to the confidence with which it is cherished, shows that their ideas of what duty is, are low and defective; and as every man falls something below the standard he has fixed in his own mind, their practice will be proportionally imperfect.

In opposition to all these false grounds of confidence, the hope of the Gospel rests on the atoning sacrifice, the meritorious obedience, and the prevalent intercession of the Lord

Jesus Christ, as its only foundation. Other foundation can no man lay, than that which is laid, which is Jesus Christ. Neither is there salvation in any other, "for there is no other name under Heaven given among men, whereby we must be saved." The believer hopes to receive the pardon of all his sins and a title to eternal life, because Christ hath died upon the cross to make an atonement for his sins, and perfectly obeyed the law, to work out for him a justifying righteousness. He hopes to have his heart purified and to be fitted for the holy employments and enjoyments of Heaven, because Christ hath by his own blood, entered into the holy place, not made with hands, even into Heaven itself, *there* to make intercession for us, and thence to send down his spirit to dwell in his people, and to work in them both to will and to do of his good pleasure. Now the whole work of Christ exhibits in the clearest, the most impressive and affecting manner, the great evil of sin, the pure and perfect holiness of God, the extent and spirituality of the law, its indispensable and perpetual obligations, its weighty and everlasting sanctions. No where are we taught so awful a lesson concerning the guilt and malignity of sin, as in the fact, that nothing but the sufferings and death of the Son of God could expiate it. Never do we behold such a display of the holiness of God, of his inflexible determination to punish sin, as in the command, "Awake, O sword, against my Shepherd and against the man that is my fellow; smite the Shepherd." Never does the law appear more divinely excellent, and the beauty of conformity to it more attractive, than when we see it exemplified in the life of him who was holy, harmless, undefiled and separate from sinners. Every time the believer contemplates the foundation of his hope of pardon and acceptance, he is brought directly under the influence of the most powerful motives to holiness; he sees portrayed in the liveliest colors, its absolute necessity, its indispensable obligation, its unrivalled excellence, and its perfect loveliness. And can he fail to desire and seek it? Surely he who hath this hope *must* purify himself.

2. It will serve to illustrate and confirm this conclusion, if we consider the author of the believer's hope. It is not the mere figment of his own imagination, nor hath it been produced by any labored efforts of his own, to work himself into a belief, that he stands high in the favor of God, nor by any arguments, entreaties, or assurances of his fellow-men, urging him to cherish a confident expectation of heavenly bliss.—These, indeed, are not unfrequently the sources whence men derive false and delusive hopes; and the low and spu-

✓rious origin of such expectations is commonly apparent, in their unhappy influence. But the hope of the believer, like every other Christian grace, is wrought in his heart by the operation of the Holy Spirit of God. It is this gracious and powerful agent, working in and by the various means of grace, who discovers to him his guilty and perishing condition while out of Christ, and thus strips him of every vain and self-righteous confidence. It is he who enlightens his mind to discern the glory of Christ, the fulness, the freeness, and the suitability of the grace that is in him, to relieve his sorrows and to supply his wants. It is he who humbles his pride and purifies his heart, and disposes him to submit to the righteousness of God, and cordially and thankfully receive the Lord Jesus Christ in his offices, as all his salvation and all his desire. It is he who sheds abroad in his heart the love of God, and leads him under the constraining influence of that love, to present himself a living sacrifice, holy and acceptable in his sight. It is he, who, having thus given to him that character to which the promises are made, enables him, in the exercise of faith in the truth and faithfulness of God, whose promises are all yea and Amen in Jesus Christ, to rejoice in the hope of pardon and eternal life. It is the gracious assistance of the same spirit, dwelling in his heart by faith, that enables him to hold fast the beginning of his confidence firm unto the end, and continually directs his heart into the love of God, and the patient waiting for of Christ. Now this Spirit is holy. He is styled emphatically the Spirit of Holiness. Can any thing which is not holy proceed from him? Can he be the author of any hope which has not a purifying influence? Or will he take up his abode with any but the pure in heart? Certainly not. He that hath this hope, of which he is the author, must purify himself. Ah, my dear brethren, if our hope does not lead us to forsake all sin, and to hunger and thirst after righteousness, assuredly we deceive ourselves, and our hope will perish when God taketh away our souls.

3. The tendency of the hope of the Gospel to purify the heart, will be still more manifest, if we consider *its object*. It is immediately in view of this, that the Apostle asserts, "He that hath this hope in him purifieth himself even as he is pure." Until the soul of man has been degraded by sin, until its convictions of guilt and its dread of punishment have driven him to seek in the desire and the prospect of annihilation, security and ease in the indulgence of its unholy passions—it aspires after and expects immortal existence. It experiences a conscious dissatisfaction in the vanity of all earthly pleasures, and an un-

ceasing desire after some good, large as its capacities, and lasting as its existence. This desire is attended by an expectation more or less confident of attaining, at some time and by some means, the possession of its proper object. Few are holy without hope of happiness beyond the grave. But where man is unenlightened by the Gospel, he places his happiness in those enjoyments which are most congenial to his depraved dispositions, and the object of his hopes assumes every form which a wayward imagination can devise, and an unholy heart approve. Where he places his highest happiness in the unbounded gratification of his passions, the hope of attaining it fires him with new ardor in their present indulgence, and licenses their utmost extravagance. The light of revealed truth puts to shame these dark and corrupt imaginations, and men are made sensible of the impiety and folly of hoping for a Heaven of sensual pleasures and unhallowed joys. But when these depraved visions no longer dance before the eye of hope, as it labors to penetrate the darkness of the grave, it does not follow of course that their place is occupied by that refined and holy blessedness, which the Gospel reveals. The great mass of unconverted men *do*, indeed, cherish some expectation of future happiness. But their ideas of this happiness are for the most part vague and indefinite. Their hope is no more than a desire and a sort of general expectation, that they shall be preserved from misery and admitted to enjoyment. The object of their hope is undefined, and consequently can exert no distinct and powerful influence on their conduct and character. Not so with the hope of the Gospel. It has a precise object. It is thus stated by the Apostle, "When Christ shall appear, then shall we be like him, for we shall see him as he is." To behold Christ and to be like him, this is the glorious object of the believer's hope. Christ is perfectly holy. He loveth righteousness and hateth iniquity. All that he did and suffered as the Saviour of sinners, his whole government of our world, all that he will do as the final Judge of men and angels, has for its object, to destroy sin and to promote and encourage holiness. The believer then hopes to be made perfect in holiness: to be freed entirely and forever from all sin: to glow with intense and undecaying love to God, and with ardent affection to all holy beings; to dwell with a holy Saviour, where every employment and enjoyment of itself, and all its companions, shall be forever holy. This is the object of his most ardent desire, of his confident expectation. And can he cherish such desires, such expectation, and not seek to purify himself? It is impossible. Without

✓ loving holiness, no man is capable of enjoying, or even of desiring Heaven. But what a man loves he will seek after, and the confident expectation, that his pursuit will ultimately be crowned with complete success, will continually inspire him with new ardor in the pursuit. He that hopes to be like Christ hereafter, will infallibly strive to imitate him now. He whose desires and expectations centre and terminate in the blessed prospect of an ultimate deliverance from all sin, and an entire conformity to the will of God, will assuredly now strive to cleanse himself from all filthiness of the flesh and spirit, and to perfect holiness in the fear of the Lord. He that hath this hope in *him* will purify himself as he is pure.

✓ Thus, whether we consider its foundation, its author, or its object, it is manifest that the hope of the Gospel must exert a purifying influence on the hearts and lives of those who cherish it. In this respect, the Gospel is unlike every system of man's invention, and shows unequivocal marks of its divine origin. The best human systems while they have labored to restrain or even to extirpate some of the unhallowed propensities of our fallen nature, have compensated for this partial self-denial by allowing to their votaries, the unlimited indulgence of others, equally criminal, or while they have professed to regulate the conduct, have permitted every thing unholy to vegetate with the rankest luxuriance in the heart. Many of them have commended themselves to their disciples, by the license they give to their sins, and have courted the embraces of fallen man by presenting him with a charter from Heaven for the unbounded gratification of his passions.

The Gospel alone proclaims eternal war with every thing unholy, and urges the conflict, to the utter extermination of sin. It commences its operations by giving in regeneration a death blow to the principle of depravity, and ceases not to follow up its begun work, until it has presented the believer faultless before God. By every solemn and tender consideration, it stimulates him to purify himself, and the measure of that purity to which it impels, is nothing less than entire conformity to Christ. *To be pure as Christ is pure*, this is the sublime and exalted standard which it holds up to every disciple and it disposes and enables him to forget the things which are behind, to reach forward to them which are before, and thus to press toward the mark for the prize of the high calling of God in Christ Jesus the Lord. Thus it carries in itself the evidence of its heavenly origin, and commends itself to the conscience of every honest man, as clothed with divine authority. It bears the plain impress of infinite perfection, and glows with the living spirit of celestial purity.



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REMARKS ON THE SCRIPTURAL DOCTRINES OF IMPUTATION.

We will first endeavor to ascertain the meaning of the term; and then notice some of the most important cases of its application in scripture.

In every instance, except one, (Heb. i, 11.) in which the translators of the Bible have used the word, *to impute*, or any of its parts, it respects innocence or guilt; sometimes relating to the transactions of men, but more frequently to the decisions of God, respecting the subjects of his moral government. In the New Testament the word (*λογίζουαι*) so rendered is used in a variety of senses. Sometimes it means simply *to think*; more frequently the result of thinking, *inference, conclusion, judgment*, &c. Our object is chiefly to ascertain its meaning as applicable to the Judge of the moral world; what act of the Judge do we express by this term?

The exercise of judicial power has a reference to a law, which is the standard. The Judge is to ascertain how far the character and conduct of the subjects agree with the requisitions of the law; and to acquit or condemn, reward or punish, accordingly. The law, in the first case, emanates from the character of the Judge himself, who is also the Legislator of the universe. The requisitions of the law are perfectly just and good; and therefore wisely adapted to the character of the subjects. All that it enjoins, they ought to do; all that it prohibits, they ought to avoid. In every sentence of acquittal or condemnation, perfect justice must be exercised. Every sentence pronounced must be founded on reasons which contain and which proclaim this justice to the view of intelligent creatures. Now, these reasons are the things, or the qualities which the Judge imputes, or considers as belonging to the subjects. Some are condemned, because guilt is imputed, or considered as belonging to them; some are acquitted, because innocency, or a conformity to the law, is imputed, or considered as belonging to them. The rewards and punishments which follow, as the consequence of obedience or disobedience, proclaim the goodness of the law.—Wherever suffering is inflicted, the imputation of guilt precedes it; wherever happiness is enjoyed, the imputation of innocency, or conformity to the law, precedes it. To impute, therefore, is to consider the subjects as guilty or innocent, and to treat them accordingly.

We will now attend to three important instances of imputation: 1. The guilt of Adam's sin to all his posterity; 2.

The guilt of men to the Divine Saviour; and, 3. The righteousness of Christ to all his people.

1. The guilt of Adam's sin is imputed, or reckoned to the account of all his posterity. This, we think is abundantly evident from the plain and obvious meaning of scripture.—Suffering is the means by which the Judge most generally and most forcibly declares his sentence of condemnation. And as this sentence must be in accordance with perfect justice, this suffering must be on account of guilt which deserves it. Suffering, therefore, is an undeniable proof that sin has been committed, the law of God has been transgressed, on account of which this suffering is inflicted. There is no difficulty respecting those who understand the claims of the law, and who commit actual sin by designedly transgressing this law; the propriety of imputing guilt to them is very clear; they deserve to suffer on account of their own sin. But there are others who suffer, who have not reached this state of intellectual maturity, are incapable of understanding the claims of the law, and, of course, of personal and actual transgression. These do not, and cannot suffer without guilt being reckoned or imputed to them, for this would not be just; and every judicial sentence must be consistent with perfect justice. That infants, to whom we now refer, do suffer, even unto death, is a fact; that these sufferings take place under the government of God, and are a part of that government, is also a fact; that he could prevent them, if such was his pleasure, all will admit. These sufferings are declarations of the sentence which the Judge pronounces respecting them. This is not the treatment proper for *innocent*, but for *guilty* subjects. The reasons for this sentence cannot be derived from the personal guilt, from the actual transgression of the sufferers; they must, therefore, be from the guilt of Adam's transgression, who is the common father of us all.

Suppose the question was; how did sin enter into the world? the answer is ready; *by one man sin entered into the world*; and this man was Adam. Let it now be asked; How did death, and all the sufferings which precede and lead to it, enter into the world? The answer again is ready; *death entered by sin*. This we consider as plain scriptural proof that infants suffer on account of Adam's sin; and that therefore, this guilt is reckoned, or imputed to them. And as all men were at one period of their life infants, therefore, it is imputed to all his posterity.

Again; we all admit that infants are included in the mediation of Christ. This, to many parents, is more than a mere

cold admission; it is a precious belief, which often binds up their broken hearts, animates their hopes and their prayers. If they are included in this gracious mediation, they must be guilty; otherwise they would not need a Saviour. *The whole need not a physician; he came not to call the righteous.* There must be guilt reckoned to their account, imputed to their character, which acquires the atoning blood of this Saviour to procure their pardon, and restoration to the divine favor. This is not the guilt of actual sin; it must, therefore, be the guilt of Adam's sin.

That this constitution of the divine government is just, we are perfectly sure; for such are all the decisions of the *Judge of all the earth*. Although this justice, like the august character to which it belongs, may be far above our comprehension, yet we may, from the fact, derive useful and important lessons of instruction. When we witness the suffering of infants, we see the fruits of sin; we know whose aid to implore for the removal of these sufferings; if removed by death, we learn through whose gracious mediation to commend them to God; if they should live, for whose service and glory to train them up.

2. The next instance of imputation is that of human guilt to Jesus Christ. There is no doctrine of scripture more frequently or more plainly inculcated than this. His life was perfectly innocent. The law required nothing which he did not render. Every thought, every affection, every word, every action, under all the varied and trying circumstances of his life, were in exact accordance with the divine will.—*He was holy, harmless, undefiled and separate from sinners. He did no sin, nor was guile found in his mouth.* This is the testimony of the Spirit of truth concerning him. Judas who betrayed him; Pilate who condemned him, both publicly declared this fact. That he suffered is also a fact. These sufferings, commencing at his birth, continued and increased till the moment of his death. If it is true of human sufferings in general, it is emphatically true of the Saviour's sufferings, that they did not spring from the dust; they did not fall upon him accidentally. They were sent according to a design previously formed. The high and holy purpose of man's redemption embraced and defined these sufferings, in all their variety and in all their detail. It was not more certain, from the foundation of the world, that sinners should be saved, than that the Saviour should suffer as he did. Ancient prophets had foretold these sufferings; the typical sacrifices, through successive ages had prefigured them. *Thus, according to his*

own declaration, *it behooved Christ to suffer*. It was necessary that all things written in the law and the prophets concerning him should be fulfilled. The cup which he drank was mingled and given to him by his Father, whose will, in drinking it, he obeyed. If these sufferings were sent according to a design, what was that design? Two reasons can be assigned for human sufferings; they are manifestations of the divine displeasure against sin; and they are intended to work for our good, as the means of promoting our moral improvement. But his sufferings could not be sent for either of these purposes. The Father was, at all times, *well pleased* with him. He who was holy, who did no sin, could derive from them no benefit of this nature. There was in his heart no unhallowed feeling to be subdued; in his life, no irregularity to be reformed. Nor did he suffer with the design of leaving us an example of meekness, patience and submission. It did not *behoove him*, it was not necessary that he should suffer for this purpose. The meekness of Moses, under great provocation; the patience of Job, under great affliction; the calm, the joyous submission of Stephen, under persecution, are examples which few can equal. The Saviour is indeed set forth as an example of suffering for our imitation; but so are the prophets, whom we are exhorted to take *for an example of suffering affliction and of patience*. Although, therefore, his suffering will answer this purpose, this is not peculiar to him. But the chief and great design with which he suffered is peculiar to himself; *of the people there were none with him*. Neither Patriarch, nor Prophet, nor Apostle, nor Martyr, nor even Angel were associated with him in this purpose.

Let us bring together these truths respecting the Saviour. He was perfectly innocent, conformed to the law in all its spirituality and extent: He suffered: His sufferings were sent by the Father, with a special design, previously formed. This design was not his own moral improvement; nor for an example to us. With what design, then, did he suffer? What are the reasons, and from whence are they derived, on account of which he suffered? If human reason and human philosophy are silent on this momentous subject, the Bible is not; it speaks, and speaks plainly. He suffered, not for his own sins, but for the sins of men. It is the *just*, suffering for the *unjust*; it is the Saviour atoning for the sins of his people. They are sinners, and deserve to suffer death, the penalty of the law which they have transgressed; he suffered that penalty which they deserve; he dies for them. They would have suffered on account of their own guilt; therefore, when he suf-

fers for them, the reasons for their suffering must be transferred to him; their guilt must be reckoned to his account, or imputed to him. They are, indeed, the sinners; but he receives the treatment, endures the sufferings, which they deserve. It is their sins, that is, what they deserve on account of their sins, which he *bears in his own body on the tree.*

As these sufferings were not inflicted for his moral improvement, nor for an example to us, they must be of a judicial character. The Mediator submits to an investigation before the Judge; and the result is, that he is perfectly innocent; no cause of suffering is found in him on his own account. But there is a race of beings inhabiting this earth who are condemned to suffer for their own sins. The Judge will pardon them, if it can be done consistently with his justice. The Mediator engages to secure the rights of justice that they may be pardoned. The Judge accepts the offer, and considers the Mediator as responsible for sinners. The cup is mingled, and is given, in due time, to the Friend of sinners, who suffers for them. Their guilt is now reckoned to his account, and he voluntarily submits to its consequences in their stead. This is the meaning of many passages of scripture in which God acts as Judge of the moral world. The sufferings of the Saviour, from first to last, were of this judicial character; not on his own account, but on that of his people; their guilt is visited on him. *He was numbered with the transgressors.* This, in the Evangelist, Mark, is fully rendered. It conveys little more than the idea that he was one of three who suffered at the same time. The original (*ελογισθε*) means that after a judicial investigation he was sentenced to receive the treatment due to transgressors. Hence, it follows in the Prophet; *and he bare the sins of many.* As sovereign Judge, having accepted the pledge given by the Saviour, the Lord calls upon his sword to awake and smite this shepherd instead of the sheep, for whom he is responsible; of course, he is *smitten of God and afflicted.* In the sense, *it pleased the Lord to bruise him; he hath put him to grief; when thou, the Judge, shall make his soul an offering for sin.* This language is remarkable. The Lord does not merely permit these sufferings; his own agency is employed in sending them, in the execution of a judicial sentence. It is God who smites; it is the Lord who bruises; who makes the soul of the Son an offering for sin; who hath laid on him the iniquity of us all; who prepares and gives the cup. Of the same import is the language of an inspired Apostle. *For he hath made him to be sin for us:* Commentators are generally agreed that this

V means a *sin-offering*. That he may extend mercy to sinners, consistently with his justice; the Judge appointed his Son to suffer for them, constituted him a sin-offering, that in him the honor of the divine law might be maintained, the claims of justice be fully satisfied, and its glories displayed in the pardon of sin. Thus, if we mistake not, the imputation of human guilt is clearly and forcibly taught in the scriptures.

It may be observed, that if these sufferings were sent by the agency of God, the Judge, the Saviour endured them most willingly. If, in order to render the pardon of sin consistent with the rights of justice, the great law of the moral government required that suffering must be endured, that blood must be shed; this *law*, he declares, was *in his heart*; it was his own deliberate intention, his purpose to do so. It was his *delight*, his choice, his pleasure to obey this *will of God*. *I lay down my life*, he informs us; *no man taketh it from me, but I lay it down of myself*. *I have power to lay it down*. This implies not only the legal right, or the privilege, but also the moral power, the disposition to lay it down. If his soul was made an offering for sin, it was with his own consent. *He gave himself for our sins, an offering and a sacrifice unto God*. *For this cause came I unto this hour*, that he might drink the cup which his Father gave him.

But while he suffered for sinners, he did not himself become a sinner, nor in the slightest degree sinful. His zeal for the glory of God never cooled; his love never languished. With filial affection he kissed the hand that smote him. His pure and active benevolence to men never changed into resentment under the provocations he received, and the persecutions he endured from them. Even Satan, with his deep-laid schemes, with his artful devices, was completely foiled in his attempts; his soul remained spotless; not one unhallowed thought or emotion was excited in his unsullied bosom. The Father, when mixing and presenting the bitter cup, felt nothing but infinite complacency towards the sufferer. His hatred to sin was not greater than his love to the Son, while suffering for that sin. Indeed, these sufferings are the strongest proof of displeasure against sin, both in the Father and the Son. It is, therefore, blasphemy even to approach the supposition that, because he suffered for sinners, he approved of sin, or received the slightest stain of moral impurity. Indeed, we have wondered at the boldness of some, who, without believing that he actually did sin, have yet supposed it possible for him to have sinned. No! *He was the sure mercies of David*.

The design with which he suffered did not require that he

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should suffer, in all respects, what sinners deserve, and what finally impenitent transgressors will suffer. They will suffer remorse of conscience, which it is impossible for him to feel. They will suffer the bitterness of disappointment; the ceaseless torment of tumultuous unsatisfied passions; and all the tremendous crush of despair. These are pangs which could not touch his innocent soul. Their sufferings will be infinite, at least in duration. His sufferings were not, in any sense, infinite. Not in duration; for they were temporary, ending with his life. Not in degree; for human nature could not, within a limited time, endure an infinite degree of suffering. And it was the real nature of man, not of angels, that he took on him. But from the dignity of his character and his relation to the Father, his sufferings derive infinite value, possess infinite merit. He who tabernacled among us, and suffered for us, *was God*. He was the only begotten, the well-beloved Son of the Father. His sufferings, therefore, will answer all purposes, under the divine government, not only as well, but even better, than the everlasting punishment of his redeemed people would have done. Justice and mercy are both displayed in the pardon of sin; justice alone would have been glorified in its punishment. They would have remained the eternal enemies of God; through the cross of Christ they are transformed into friends, and their hearts are touched and elevated with love to God.

3. We come to notice the last instance of imputation; the righteousness of Christ, the whole value of his mediation, to the sinner who believeth on him. The inner is tried before the bar of his Judge, and is found guilty. The penalty of the law which he has transgressed is death. Justice claims the infliction of this punishment; and these claims cannot be denied; they are essential to the divine government and the divine character. This law is the rule according to which the displeasure and the approbation of the Judge is measured to all the subjects of his government. Those who transgress incur his displeasure, in exact proportion to their guilt. To obtain his approbation, a perfect conformity to the requisitions of this law is indispensably necessary. The sinner is condemned, and cannot possibly avert this displeasure, or escape the stroke of justice. But if some friend could be found who would suffer for him, and whose sufferings would be accepted by the Judge, instead of his own, this would obtain his release, and exempt him from punishment. Yet even this would not procure for him the approbation of his Judge; for this is given to those only who never have sinned, who appear with

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perfect conformity to all the requirements of the law. If, then, the same friend would obey this law for him, and the Judge would accept of this obedience, instead of his own, this would secure for him the divine approbation. Now, this is the nature of Christ's righteousness it answers both these purposes. On account of this righteousness, the sinner is justified, which implies both the pardon of sin, and acceptance to the divine favor. But although his righteousness will answer these purposes, yet the Judge is under no obligation to accept of it in behalf of the sinner. Nor can the sinner, by any means, merit this acceptance. He can neither claim it as a right, nor deserve it as a reward. The Judge, then, graciously, of his own good pleasure, places the righteousness of Christ to the account of the sinner, bestows on him as a gift the whole value of Christ's mediation; and then acquits and accepts of him on this ground. The sinner is treated, not as he deserves, but according to the merit of Christ, his friend. This placing the merit of Christ to the sinner's account, or imputing it to him, and the pardoning and accepting him, is a gracious, public, solemn and judicial act of God, in which the righteousness of Christ is fully and authoritatively declared as the ground of this justification; and in which the claims of justice are fully satisfied, and the honor and integrity of the divine government is maintained. By this declaration of the righteousness of Christ for this purpose, God can be, and he is just, when he justifieth the sinner. Justice would have been glorified in the condemnation of the sinner; it is equally so in the righteousness of Christ, now freely bestowed, and received by faith.

As this doctrine pervades and characterizes the whole christian system, it is frequently and clearly inculcated in the Bible. That the sinner is not treated according to his own character, and his own works is most explicitly taught; and that he is treated according to the merits of Christ is taught with equal clearness and frequency. His own works deserve condemnation and punishment; the righteousness of his Saviour procures for him indemnity and acceptance with God. From a great number of passages we select a few. *God hath saved us.—not according to our works, but according to his own purpose and grace: A man is not justified by the works of the law, but by the faith of Jesus Christ. Christ hath redeemed us from the curse, being made a curse for us. We are saved from wrath through him. We are made the righteousness of God in him. We are reconciled to God by the death of his Son. We are pardoned for Christ's sake. It is not more*

evident from scripture that God is holy, or that man is a rebellious creature, than that the sinner is not saved by his own works or his own merit; and that he is saved by the righteousness and merits of Christ. This righteousness must, therefore, be bestowed on him, or imputed to him; for the reasons why he is pardoned and accepted are derived from the Saviour, not from himself.

This righteousness becomes the sinner's by a public and judicial act of God; that is, by imputation. It was the Saviour who suffered and obeyed. But when the merit of these is given to the sinner, he is then treated as if they were his own; he enjoys the full benefit of them. By this gracious act of God, Christ is made unto him *wisdom and righteousness, and sanctification and redemption*; and he is made the *righteousness of God in Christ*.

The most plausible objections to this method of salvation have been answered by the Apostle Paul. He contends that God is *just*, when he justifies the sinner; and that the righteousness, or purity of God is revealed in granting this pardon; and therefore he is *not ashamed of the gospel* which proclaims this method. If proof could be adduced that it was indeed unjust, this would overthrow the whole system; for the Judge of all the earth will do right. If it be not right to save sinners in this way, they never will be saved. But to whom is it unjust? Not to the Judge; for it is *God who justifieth*; who bestows the righteousness of Christ, and then pardons and accepts on this ground. In all this his justice is not sacrificed, but most gloriously displayed. Will he not, in all his works, secure the glory of his own perfections? Not to Christ; for he interposed most willingly. He laid down his life of himself. He made no sacrifice, endured no suffering, but from his own choice: there is, therefore, no injustice to him. It is the sinner who does not receive justice. But this, instead of becoming the cause of complaint, will be the animating theme of grateful praise to God and the Redeemer. Nor does this method of salvation make void, but rather establishes the law, as a rule of life. With the pardon of sin the sinner receives a new heart; has created within him a *right spirit*; a spirit of love to God and obedience to his will. He *dies unto sin, and lives unto God*. He *delights in the law of God after the inward man*.

It is true, the phrase, imputed righteousness of Christ, is not found in the current version of the Bible. We have, however, this; that *God imputeth righteousness without works*; and that on account of this righteousness *iniquities are*

forgiven, and sins are covered. This cannot be the righteousness of the sinner; for if it was, his salvation would not be of grace, but of debt. It must, therefore, be the righteousness of Christ which God imputes to the sinner. Abraham received circumcision that he might be the father of all them who believe, *that righteousness might be imputed to them also*. Whose righteousness is this? not that of sinners, but of Christ. The same meaning is conveyed by other words. *We have redemption through his blood, even the forgiveness of sins.* This is the same effect which is produced by the righteousness which God imputes to the sinner. By a public and judicial act of God, Christ is made unto us righteousness. It is, therefore, a doctrine clearly taught in the Bible, that we are pardoned and accepted of God "only for the righteousness of Christ, imputed to us and received by faith alone."

BELIEVERS AND THEIR CHILDREN, THE ONLY SUBJECTS ENTITLED
TO THE ORDINANCE OF BAPTISM.

"Is it consistent with the views which the Holy Scriptures give us of the ordinance of Baptism, and with the principles of the Presbyterian Church to baptize children when neither of their parents are in full membership in the visible church."

In order to give a satisfactory answer to this question, it is necessary to explain, in the first place, what is meant by being "in full membership in the visible church." Some think that baptism constitutes this full membership, and that all who have been baptised in infancy, are in full membership, until they are, by a formal act of the church, excommunicated. They accordingly, administer baptism to the children of such, on the principle, that they *are* in full membership. This is the ground on which they vindicate their practice. But they are chargeable with gross inconsistency, and a most culpable neglect of duty, in totally failing to exercise the discipline of the church upon those, who having been baptised in infancy, violate their covenant obligations, as soon as they are capable of acting as moral agents, and continue in disobedience to the plainest commands of Christ. If all were to pursue this course, we should soon have in the visible church such an overwhelming majority of graceless, irreligious members, that it would lose the character which is given to the christian church, in the Bible; and so far from exerting that influence which the church was intended to have upon the world, the church and the world would become almost identified, in spirit and in practice. To avoid this inconsistency and the consequences which

could not fail to grow out of it, a few have attempted to exercise discipline upon the baptized children of their congregations, when those children have given decisive evidence that they had no intention to obey the commands of Christ:—they have been declared to be no longer members of the church, nor entitled to the privileges of members. If our General Assembly would sanction this procedure, and distinctly point out the course to be pursued in such cases, it would go far towards settling the question we have undertaken to discuss; and it would tend to introduce, in our church a uniformity of practice on this subject, which is exceedingly desirable. But that venerable body, have, for reasons best known to themselves, resisted every effort that has been made to induce them to legislate upon this subject. Thus, every church session is left to act upon independent ground, and they have no more assistance and support in this case from the higher judicatories, than if our church government was built upon congregational principles. Others, and perhaps a majority of our churches fall into another kind of inconsistency, and proceed upon the assumption that those who have been baptized in infancy, *excommunicate themselves*, when, at the age of personal responsibility, they neglect to obey the commands of Christ; and that these persons, thenceforward, cease to be members of the church, until they enter it by another door,—i. e. until they are received to the communion of the Lord's Supper. Accordingly when this is done they are reported to Presbytery as *new members, received on examination*. They are then regarded as being in full membership in the visible church. This is the meaning of the phrase as it is used in the question which stands at the head of this article.—Now, although I have acknowledged that there is an inconsistency in this theory, and in the practice which is predicated upon it, yet *as matters now stand*, I choose it as the less evil of the two, and shall wait, *in hope*, that the General Assembly will soon do something decisively, to bring us out of our difficulty, and to set us right on this subject. Meanwhile I feel clear in maintaining that baptism, so far as infants are concerned, ought to be restricted to those who have at least one parent in full membership in the church, according to the explanation last given of the meaning of that phrase.—And now for the question.

So far as it respects the principles of the Presbyterian church, its answer may be found in our Confession of Faith, p. 287, and 346.—In p. 287, the question is asked “Unto whom is baptism to be administered?”—The answer is—“Baptism is

not to be administered to any that are out of the visible church, and so strangers from the covenant of promise, till they profess their faith in Christ and obedience to Him ; but infants descending from parents, either both or but one of them professing faith in Christ, and obedience to Him are in that respect within the covenant, and are to be baptized." This answer decides that in order to be entitled to the privilege in question, parents must not only profess faith in Christ, but *obedience* to Him. This is not, and cannot be professed without hypocrisy by those who, admitting that christians are bound to observe the Lord's Supper, habitually neglect that ordinance and live according to the course of this world.—In p. 346 the universal or visible church is said to "consist of all those persons in every nation, together with their children who make a profession of the holy religion of Christ, and of *submission to his laws*." This article, also, excludes all who live in the habitual and allowed neglect of any of Christ's laws. Such in the language of this book, are *without the covenant*—and it determines that the children of such are *not* to be baptized.—It makes no exception in favor of those who have themselves been baptized in infancy.—But the question in which we are most concerned is not, what the confession of Faith teaches? But *what is the doctrine of the BIBLE?* Ministers, especially, ought to investigate this subject with much care, that they may know on what ground they are going, and whether they really have the authority of the Head of the Church for the manner in which they are dispensing his ordinances.

In this discussion we shall take it for granted, that the church of God is the same under every dispensation. Those with whom we are now arguing will admit this.

They also admit, that the seals of the covenant of grace are substantially the same under the present dispensation as they were under that which preceded it ;—Baptism answering to circumcision, and the Lord's Supper, to the passover. Baptism and the Lord's Supper, therefore, are now seals of the same covenant of grace that was made with Abraham, i. e. designed to distinguish those who *profess* to embrace that covenant and to insure to all who *really* embrace it, the blessings of salvation. These positions admit of the clearest proof,—but it is not needed in the present discussion. Those with whom I am now arguing so far from denying, maintain them, and found upon them the clearest demonstration in favor of infant baptism. We think, however, that the conclusion drawn from these premises, can extend no farther than to

those who profess the religion of Abraham; and this opinion we support by the following reasons:

I. As much is required in order to baptism as was required in order to circumcision; but there is no authority in the Old Testament for administering circumcision to the children of any, but those who professed to *embrace the covenant*. Thus it was applied as a seal to the descendants of Abraham and to those Gentiles who professed to renounce idolatry, and to embrace the true religion;—and also to their children. If they neglected the passover, or any other institution enjoined upon them, they broke their covenant and forfeited its privileges; and the language used respecting such was—“that soul shall be cut off from among his people;”—which must mean at least what we now express by the word *excommunication*. If those who were thus cut off from the congregation of the Lord, should *continue* to use the seal of the covenant which they had violated, it would seal to them nothing but condemnation, for the promises of God were to them and to their children *only while they were “steadfast in his covenant.”* All this appears to stand opposed to the practice of applying baptism which is now used as the seal of the covenant, to the children of those who do not embrace it and comply with its terms. And this conclusion is supported by the apostolic practice. From the time when the change of the seal took place, the apostles proceeded upon the same principles that had been established under the former dispensation;—they baptized—so far as we are informed—the children of none, but those who professed faith in Christ and obedience to the Gospel.

II. As much is required of parents in order to obtain the seal of the covenant for their children, as would justify its application to themselves, if they were about to make a profession of religion. On what ground is the seal applied to the children of *believers*? It is because their children are regarded as parts of themselves—as branches from the same root—because parents are the natural and constituted representatives of their children, and must in the nature of things, act for them, until they are capable of acting for themselves. It was on this principle, that the children of the Israelites were spoken of as parties in the covenant made with their fathers at Mount Sinai. And further, it is because God requires his people to train up their children in such a manner that, with his promised blessing, they will be inclined to embrace the covenant for themselves, when they become capable of understanding it and of feeling the force of its obligations. But if the principle of representation applies to the case of believers,

it must apply to those of the opposite character. If believers embrace the covenant for their children, unbelievers *reject* it for *their* children. If the former say by their profession, we desire to take the Lord for our God and the God of our children, and we engage to train up our children for Him, that He may bring upon them the blessings of his covenant:—the latter say, in the same manner—that they neither choose the Lord for their God nor for the God of their children, nor do they with their hearts engage to train them up for his service and his kingdom. We wish to set this point in a clear light, since, much depends upon it. Let us therefore look at it again.—If infant baptism is predicated upon the principle of representation as above stated; and if we baptize the children of those who profess faith in Christ and obedience to his commands, *because they must in the nature of things* act for their children until the latter become capable of acting for themselves, it must follow that parents, who, by their disobedience to the commands of Christ, evince that they themselves are not proper subjects of baptism, ought not to have their children baptized; for if it would be improper to apply the seal of the covenant to the parents, because *they* do not embrace the covenant, then it would be improper to apply it to their children *for the same reason*. This cannot be denied without giving up the principle of representation altogether;—or without maintaining that parents may embrace the covenant for their children and reject it for themselves at the same time! An absurdity too palpable to be admitted for a moment.—If it is not the act of embracing the covenant that entitles to its seal, what does?—Scripture precedents are as much in favor of the position we are now maintaining, as of the former.

No instance can be shown in which circumcision was administered according to Divine appointment to the children of any who did not *profess* the religion of Abraham, and enter into the bonds of the covenant. And no instance can be produced in the New Testament in which divinely inspired teachers administered baptism, or authorized it to be administered, to the children of any who did not make such a profession of faith in Christ as justified the administration of the ordinance to themselves.

The foregoing reasons on which we mainly rely in this argument, will be corroborated by the following observations.

1. We take it for granted that as much is required in the case of an adult, in order to baptism, as is required in order to his partaking the Lord's Supper. If then it be true, as we have shown it is, that as much is required of parents in order

to the baptism of their children, as would be required for their own baptism, it must necessarily follow that all who have their children baptized ought to be admitted to the Lord's Supper. But on the lax plan, this would introduce into the communion of the church multitudes who make no pretensions to true religion. It would annihilate the distinction between the church and the world, and nullify—not to say profane the sacred ordinances of the gospel.

2. How did Peter, on the day of Penticost, prepare his hearers for baptism?—By preaching repentance and faith in Christ. *Those who gladly received the word, were baptized.* Again—How did Paul prepare the Philippian jailor, for that ordinance? In the very same manner. He believed and rejoiced in God with all his house. Then *he was baptized, and all his, straight-way.* But suppose some had said “we believe the prophets, we believe Jesus to be the Messiah, and we hope and intend some time or other to become his disciples—how would Peter or Paul have treated such a profession? Would they have said “we give you much credit for your sincerity and for manifesting so much respect for our religion, and we will baptize your children,—hoping that you will at some future period become decided christians?” If any can think that the Apostles would have acted thus, they ought at least to be able to show something analogous to it in the history of their proceedings.—For our part we think it in the highest degree improbable. We can judge of what they would have done in a supposable case, only by what they have actually done in cases which are recorded; and these recorded cases justify the baptism of none, but the children of those who professed to comply with the terms of the covenant.

3. The faith that Abraham had, before the seal was applied either to himself or to his children, was a *living justifying* faith, (Rom. iv, 9—11) whereas, those to whom the present argument relates, profess nothing more than what the Apostle James calls a *dead faith*, i. e. as he himself explains it; a *faith without works*—or without obedience to the commands of Christ.—If it be alleged that the descendants of Abraham did not profess to have a justifying faith in order to have their children circumcised;—it may be asked in reply—were they not *required* both to *have* such a faith and to *profess* it? Did not the ordinance necessarily imply it,—being as the Apostle says a *seal* of the righteousness of faith, and signifying a change of heart? If so, then they departed from their own principles, and committed the sin of hypocrisy in rendering only an external conformity to the letter of the Institution.

4. We think the children of *believers* have the same right to baptism that the children of Abraham had to circumcision. But it would require another kind of argument to prove that the children of *unbelievers* are entitled to the same privilege.—The privileges of the covenant made with Abraham were to descend to *his seed*, and it was an *everlasting covenant*.—Now it is clear that believers in Christ are the seed of Abraham in the true and proper sense of that phrase. The unbelieving Jews in our Lord's time claimed to be the seed of Abraham, but he would not admit their claim; for said he, *if ye were the children of Abraham, ye would do the works of Abraham*. This decides that all who *do the works* of Abraham, are his children, in the scripture sense of that expression. The "works," here referred to, may be comprehended in receiving the Messiah, or believing in Him and obeying Him, for He says in the same chapter—"your father Abraham earnestly desired to see my day, and he saw it and rejoiced—while you who profess to be his children reject me and are seeking to kill me. This did not Abraham."^{*}—Again, the Apostle says, *to Abraham and to his seed, were the promises made, and if ye be Christ's—then are ye Abraham's seed*. Now these promises constitute God's part of the covenant made with Abraham, the seal of which is circumcision—And if the seal, was then applied by Divine authority to the infant children of those who were Abraham's seed, we think the demonstration is complete, that it ought to be applied to the infant children of those who *profess faith in Christ and obey the Gospel*, for the Apostle declares such to be the seed of Abraham, and heirs according to the promise.—But we cannot extend the conclusion any farther; the promises will not bear it. The change of the *seal* from circumcision to baptism does not touch the question relative to the *subjects* to whom that seal is to be applied. The above demonstration operates with equal force against the doctrine of the baptists and of those pedobaptists who maintain the doctrine which we are now opposing.

5. The Apostle says, Christ hath redeemed us from the curse of the law—that the blessing of Abraham might come on the Gentiles through faith. Again, he says, *they* which be of faith, i. e. true believers, *are blessed* with faithful Abraham. Now what was the blessing of Abraham here referred to? The answer is—"I will be thy God and the God of thy seed. In virtue of this covenant, the seal was applied to the children of those who professed the religion of Abraham, but to none else.

^{*} This is not quoted verbatim, but the sense of the passage is given, John viii, 39, 40.

It cannot be extended any farther without destroying the nature of the covenant. That covenant was made at the institution of the seal, and it was virtually renewed in every instance in which the seal was applied. In this transaction God speaks to the pious parent thus:—"I will be a God to thee and to thy seed:—i. e. if you and they take heed to walk in my ways and be steadfast in my covenant."—The pious parent responds, "I choose thee for my God and the God of my child, and I promise to train it up for thee. O that it may live before thee and walk in thy ways!" Now this covenant is not embraced by any except real christians. To apply this seal therefore to the children of those who do not *profess* to be such, is an evident departure from the *design* of the ordinance;—holds out the idea that there is nothing like a covenant implied in the transaction, and divests it of every thing which gives it significancy and importance.

We shall now notice an argument which has been employed to support the opposite side of the question. It was once stated to me by a respected brother in these words as nearly as they can be recollected, "Some years ago I was requested to baptize the children of certain persons who were not professors of religion. I complied. In consequence of which both the parents and the children have been ever since attending my ministry, and are thus in the way of receiving scriptural instruction. Whereas, if I had refused, I have reason to believe they would have gone off to some other church.

1. My first remark in reply, is—that however plausible all this may appear, and however convenient and politic—so far as the temporal interests of the Church are concerned,—we must remember, it is not *scripture*. Instead of being built upon the foundation of the Apostles and prophets, it is based upon *expediency*. And who, it may be asked, gave to *expediency* the authority of making laws to regulate the administration of Christ's ordinances? Temporizing measures to promote the interests of religion must ever be productive of more harm than good in the end.

2. It is not certain that these persons *would* have left the Church which they had been in the habit of attending, if the Minister had declined baptizing their children and had assigned such reasons as the case required. If so, nothing, perhaps, was *gained*, by the compliance.

3. But—suppose all was gained which the statement implies, probably much more was *lost*; for these persons were thus deprived of one strong inducement to become Christians and to make a profession of religion. If they had found, that

this privilege could not be obtained for their children, while they themselves continued in an irreligious state, it might have awakened them to serious reflection,—to consider how dreadful it is to be aliens from the commonwealth of Israel, strangers to the covenant of promise, having no hope and without God in the world.

4. Persons in a state of enmity against God were thus soothed and flattered and left under an impression, which they were disposed to cherish, that their condition was not so bad as the truth would have made it appear.

5. This practice leads many to censure those Ministers who conscientiously adopt the strict plan, and if this be the scriptural one, the sin must be one of no small magnitude;—“Wo unto the world because of offences—for it must needs be that offences come; but wo to that man by whom the offence cometh.”

6. It is narrowing and obscuring the line of distinction between the Church and the world, which ought to be kept as broad and as palpable, as the Saviour himself made it.

7. If the arguments advanced in the foregoing pages be conclusive, it is perverting and degrading one of the most solemn and important ordinances of the Church of Christ. This is certainly true, when the ordinance is brought down to meet the views and to be consistent with the practice of those who do not obey the Gospel—who have no disposition and are disqualified, to train up their children in a truly christian manner.

8. Persons of this description who present their children for baptism, make promises which they do not fully understand and which they have no intention to fulfil. It is therefore an act of gross hypocrisy—nothing short of lying to the Lord. Shall we then be partakers of their sins? Or warn them against the guilt and the danger of committing them?

Perhaps it may be said “these persons *intend* to do better, and a Minister may entertain a hope that the solemn exercise of the baptismal service will tend to strengthen their resolution. In many cases, however, no such intention is *avowed*; and if it were, no one who has just views of human depravity, and who recollects what the scriptures say respecting the character of an impenitent sinner, could venture to rely upon such a promise. Let them prove in the first place that they are sincere by forsaking their sins, and establishing the worship of God in their families. If they have never been baptized, let them submit to that ordinance,—if they have been baptized, let them obey the Saviour’s command res-

pecting the other sealing ordinance, and in *all things* manifest a disposition to do the will of God and to live to his glory, and *then* there will be meaning and propriety in the act of bringing forward their children to receive the seal of the covenant.

9. Finally—the practice which is here opposed, tends, we think, to destroy the utility of the ordinance of baptism, so far as children are concerned. When the transaction is understood as implying a covenant, the terms of which bind the parent to train up his children in the nurture and admonition of the Lord; and when this covenant is entered into intelligently and cordially and with all those views and feelings which a real Christian has respecting the salvation of his children;—it is adapted to answer an invaluable purpose—a purpose worthy of the wisdom of Him who instituted the ordinance; but when administered to the children of those who have no such views and feelings, but others of an opposite character, what good can be expected to result from it?—Whatever they may say, they practically regard the interests of this world as being incomparably more important than the interests of the soul. Of course all their conversation and conduct will have a tendency to cherish the same sentiment and feeling in the minds of their children. If they attempt any thing in the way of religious education, their efforts are so few, and so desultory, and so divested of every thing calculated to give them effect, that little or no good can be expected to result from them.—But it is urged, that by baptism their children become, as it were, the children of the church, and that the church may instruct them. To this we answer. 1st, That the church, *as such*, has no right to assume this responsibility. It naturally devolves upon the parents, and nothing can release them from it, but death which dissolves the connexion between them and their children. 2dly, The church has no authority to do any thing in this matter, without the consent of the parents. But suppose the church should *assume* authority and say to such baptized children, “you must attend on the Sabbath at the house of the pastor or of one of the elders, or at the sabbath school for religious instruction. And through the week you must read the scriptures and commit your Catechism and Hymns. What then? The parents being persons of worldly and carnal minds, do not enter into the reason of these things;—perhaps they think such requirements oppressive—and accordingly release their children from the obligation. What next? They take them on a Sunday excursion, or to parties of pleasure, or to any

place they choose, however it may interfere with their religious instruction, or tend to destroy their religious impressions;—what can the church say? what redress has she? what hold can she take upon such persons? If they were in her communion she might censure them, or deprive them of their membership. But they are *without*, and would regard the censures of the church no more, than Luther regarded the Pope's Bull. What then can be done with them? A single case of this kind, is sufficient to refute every thing that can be said in favor of the loose plan. Indeed, no one who has correct views of the qualifications necessary for the religious education of children, can suppose that the object could be accomplished by having the business in the hands of those who do not take care of the interests of their own souls. But if a religious education is not secured to the baptized children of the church, what advantage is gained by the ordinance? It was not intended to operate as a charm, or to save the soul in a miraculous way. We would only add, that those who practice upon the unrestricted plan, give too much occasion to those who desire occasion, to declaim against the absurdity and futility of what they contemptuously call "baby sprinkling;"—whereas those who maintain the opposite ground are defended from such weapons by the impenetrable shield of Divine Truth and Divine Authority.

LOVE TO THE UNSEEN SAVIOUR.

A SACRAMENTAL SERMON.

"Whom, not having seen, ye love: in whom, though ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory."—1 Peter i, 8.

VERY happily are some of the most striking features of the Christian character delineated in the words of our text. They present for our consideration, a subject that is peculiarly appropriate to the occasion which has this day assembled us; and while we hope, that meditation upon it may prepare us for the ordinance before us, we trust that the ordinance itself will illustrate and enforce it.

The epistles of Peter are directed to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithyrica. Probably he designed them both for the Jewish and Gentile Converts, who, like pilgrims and strangers on earth, were scattered and sojourning throughout these countries.

Multitudes of them had never *seen* the Saviour. They resided beyond the boundaries of his travels while in the flesh. All they knew of him, they learned from the lips of others, probably from the Apostles who had seen him, and been eye witnesses of his glo-

rious works. To their testimony they were indebted for the knowledge of his life and doctrine.

Gladly, no doubt, would they have witnessed these things with their own eyes, and listened to his instructions, as they flowed from his own lips. Many things which were related of him appeared marvellous, and almost incredible. It would have been much more satisfactory to have had the evidence of their own senses. But *this* had been denied them. Their receiving or rejecting the Saviour, rested upon the credit which they gave to the testimony of others.

The Apostles, with divine fervor, and accompanied with the demonstration of the Spirit, exhibited these things in a most convincing and affecting manner. They pointed out all the circumstances of his birth and life—how much wisdom, and meekness, and holiness, and love, he manifested under all the trials of life: they preached Christ crucified, as the power of God, and the wisdom of God; they declared his glorious resurrection and ascension—and assured their hearers, that he had entered into the heavens, thenceforth expecting, till his enemies shall be made his footstool.

Fired, as were the hearts of the Apostles, with love for the Saviour, it was a theme which could never fatigue them. While on earth they loved him, and their love was greatly increased, since by the gift of the Spirit they became better acquainted with his character and doctrines. Their love to him glowed in every sentence they uttered. Their hearts were delighted with every accession which was made to the number of his friends; and their joy was enhanced, when they saw those, whom they had brought to enlist among his followers, walking in love and obedience to him.

It was with feelings like these, that Peter addressed the words of our text to the dispersed believers in his beloved Saviour;—"Whom, not having seen, ye love; in whom, though you see him not, yet believing, ye rejoice with joy unspeakable and full of glory."

Yes, though they had not *seen* him, yet they had caught something of the Apostolic *love* for him. The instruction which they had received, enabled them to form clear and distinct notions of his character, so that their affections were enlivened.

But in what did *their* case differ from that of the *Christian* in the present day? *He* has not seen his Saviour: all that he knows of him, he has learned from the word of God, or from those whom he has sent forth as his messengers. Yet he loves him rapturously: he believes in him as though he were manifest to his bodily eyes; he trusts in him with a confidence which he never reposes in any arm of flesh.

The question has often caused some doubt in the minds of unbelievers,—how can we love one whom we have not seen? The whole subject of faith is thought by them to be involved in mystery. Religion, in its most rational form, is viewed as another name for enthusiasm.

✓ But what is there in all this so repugnant to the common principles upon which we act in this world? What is there here so much at variance with our ordinary practice?

Cannot our affections glow at the thoughts of an unseen benefactor? Do we not delight to hear his character—his manners and actions described? And though we have no knowledge of his person, yet do we not feel a pleasure in complying with his requests, and doing his will? Are not our feelings enlisted to defend his honor, and our indignation excited by the slanders, the reproach and opposition of his enemies?

Has not Washington yet his friends, among those who never saw him, whose bosoms glow with love and gratitude, and admiration, whenever his name is mentioned, or his deeds rehearsed? Have all emotions of this kind ceased, since he was removed from mortal sight? Does there now exist no reverence for his opinions, and no respect to his example?

But in *all* cases, what is it, that excites our tenderest affections? Do they fix for their object on the visible, material part of those whom we love? No, my hearers, the body, destitute of the soul, which inhabits it, is loathsome, and excites feelings of disgust. It is the living Spirit, which dwells within, that is the object of our love—that purer part which thinks—which feels, and can sympathize,—of whose attributes of benevolence—friendship—generosity—justice and fidelity we may have no less definite notions, than we attain of the visible or tangible qualities of the body, in which it resides.

Such was the affection which the disciples of our Saviour entertained for him. They did indeed see him. But through his whole life, as written by the four evangelists, there is not an intimation that there were any peculiar attractions in his bodily appearance. Not an individual was won to his cause, or rendered propitious to his doctrines, by any thing prepossessing in his person. The contrary was the fact, if what the prophet foretold of him, was verified in the event. "For he shall grow up before him as a tender plant, and as a root out of a dry ground, he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him."

It was the moral beauty of his character,—the ineffable attributes of the God-head, manifested in the example he left—and in the doctrines he taught, which rendered him an object of love and reverence to his disciples. They became acquainted with these attributes through the medium of the *sight*—*we*, by the hearing of the *ear* or the *reading* of the word, but in *both* cases the object loved is equally *invisible*. That which is seen, is senseless matter. What is loved is living—rational—and intelligent spirit. The lifeless body of our *friend* is more lovely and attracting to us, than that of a *stranger*, because, we naturally associate with it the qualities or character of the spirit which has inhabited it. So the Saviour's

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mortal part continued to attract the affections of his friends after he had given up the ghost. It was sought after with pious pleasure by the women who had known and loved him during his life. But aside from this associated loveliness of the spirit which had inhabited it, it might not have been more lovely than those of the thieves who were crucified with him.

But on *spiritual* subjects, it is not to be overlooked, or forgotten, that we labor under a disadvantage which by no means exists with respect to things of a *temporal* nature. Our faculties are benumbed by the reigning influence of sin over the soul. "Having," says the Apostle, "their understandings darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their hearts." The cause of this darkness of the understanding,—this alienation from the life of God is here distinctly stated. "It is the ignorance that is in them, because of the blindness of their hearts." A depraved heart which as little relishes spiritual truths as a blind eye enjoys the beauties of nature, is the stagnant fen, that sends forth all those mists, which cloud and bewilder the understanding. Were our affections as strongly attached to things *spiritual* as to things *temporal*, we should have no more difficulty in forming lively conceptions of the inhabitants and employments of Heaven, than we have, of the affairs of London or Paris, which we have never visited. We should feel no more doubt of the existence of the *one* than of the *other*. We should have no more difficulty in embarking our interests—yielding present possessions in favor of expected benefits, than the merchant has, in parting with the money or produce in hand, with the view of obtaining in return the staple commodities of a foreign market.

It avails nothing to say, that we feel an assurance of the existence and advantages of this foreign market, because we have seen the articles which have been received from it. That these articles were brought from that foreign market, is only known to us by the testimony of others;—we can only *believe* it on the ground of sufficient evidence. But we can no more doubt the reality of the effects of the christian religion on our world, than we can the existence of tea or the spices. To the unprejudiced mind, the influence of religion on individuals is often as manifest, as a change of their raiment, and we have as good evidence that these influences are derived from an unseen God and Saviour, as that tea is obtained from the unseen region of China or the spices from the isles of the sea. It would be equally difficult to account for their origin in any other way. There is no such extraordinary difference in the two cases, as to account for the great difference in their influence over our feelings.

But one satisfactory account of it can be given; and that is as philosophical, as it is scriptural. There is a *blindness* of heart—the affections are not interested in those things which are *spiritual*, but are occupied with those things which are of the *earth, earthy*.

Hence the moral faculties of the soul lie almost dormant, whenever the things of the invisible world are the subject of reflection. Curiosity revolts from the examination of things in which there is no delight; and a consciousness of guilt—and fearful forebodings of a day of retribution clothe the whole subject in terror. If the mind fixes upon it at all, it is by compulsion; and what but obscurity can be the consequence under such circumstances? Important as these things are in themselves, no corresponding impression of them is made on the mind.

The best argument which I can use to evince the truth of these remarks, is a direct appeal to the consciences of my hearers. I ask you individually, if you are not aware of the truth of them from your own experience? Have you ever felt the interest in these things, which you have felt in the affairs of this life? Has not this indifference to them been sufficient to account for all the obscurity which attends your apprehensions of them?—and for all the difficulty which you feel in embarking your future happiness upon your confidence of their reality? Do you naturally feel the gratitude for the favors bestowed by the Saviour—or the attachment to his character generally, which you feel for an earthly benefactor, whom you have not seen?

Here then is an obstacle in the way of loving the unseen Saviour, which does not exist with respect to the things of this life,—an obstacle which must be removed, before the unseen Saviour can become an object of lively affection.

God in making provision for the salvation of men, was not inattentive to this important circumstance.

Our text hints at a principle which is to be enumerated among the gracious gifts of the Almighty,—a principle which clears away the mist of the moral atmosphere around us, and enables to see things which are invisible, and hence to love them with the most intense affection. “In whom, *believing*, we rejoice with joy unspeakable and full of glory.” Faith is the eye of the soul, which enables it to behold moral objects. “It is the substance of things hoped for, and the evidence of things not seen.” Under its transforming influence, things which are known only by the hearing of the gospel, or by the reading of the word, appear as sensible realities. Demonstration cannot render their existence more certain.

The seat of faith is in the heart, “for with the heart, man believeth unto righteousness.” It is not the mere assent of the understanding, but the concurrent action of the regenerated affections. They are brought to act in conformity to the truths which are revealed; and hence the clouds which hang over the unrenewed mind are dispelled, and every object is viewed in the clear radiance of spiritual light. The understanding and will, the intellectual powers of the soul, are exercised in contemplating every circumstance connected with the invisible world, and the heart acquires strength of affection, by every effort of the understanding. Every

new truth makes a corresponding impression upon the heart, and of course erases the impressions received from worldly or sinful objects.

Hence it is, that the Christian walks by faith and not by sight; he lives, as seeing things which are invisible. He sees God in his works, as he sees his friend in the outlines and features of his countenance. Faith penetrates the veil which separates between us and the eternal world, and lays open to familiar observation, those things which are otherwise inaccessible: "For we," says the Apostle, "look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, and the things which are not seen are eternal." Hence the command and exhortation of the Gospel to *look* unto God the Saviour. "Look unto me, all ye ends of the earth, and be ye saved." Looking unto Jesus, the author and finisher of our faith, &c. Hence things unseen become no less definite objects of affection, and are loved no less intensely, than the most palpable objects of the visible world.

The Christian only can fully understand the nature of this change in the state of his affections. As they are fixing upon a new train of objects, so they themselves are affections of a peculiar character, differing from any feelings in regard to earthly objects; as the most refined affection for a beloved friend differs from an epicurean fondness for a particular viand. They consist in a love, which develops the resemblance of men to angels, and actually qualifies believers to mingle in their heavenly society and employments. It is itself an earnest of those celestial enjoyments.

But our text regards principally the love of Christians for their divine Saviour.

Faith fixes upon the Saviour as its principal object. It looks to him as its author and finisher. It regards him as the Sun of righteousness—the source and medium of all moral and spiritual light. It presents every attribute of his character, as an object of love and admiration. It regards him in all his offices, and discovers his divinity under all the circumstances of his humiliation and reproach.

Hence the Christian sees in the babe of Bethlehem, though wrapped in swaddling clothes and laid in a manger, a Saviour, which is Christ the Lord. Nay, these humiliating appendages are evidences to him, that he is the Messiah, who was to come. He can, therefore, approach his humble abode, like the wise men from the east, willing to fall down and worship him, and offer him the spiritual gifts of thanksgiving and praise. Though now of no reputation and in the form of a servant, and made in the likeness of men, faith discerns in him, the Wonderful Counsellor, the Mighty God, and Everlasting Father. He delights, therefore, to meditate upon these scenes. Though he saw him not with his natural eye, yet he loves him, and believing, he rejoices with joy unspeakable and full of glory.—Ah! lovely babe! The loveliest of woman born! No sin pollutes thy nature—no perverse passion disturbs thy soul! Des-

tined to be a "horn of salvation"—"a light to lighten the Gentiles, and the glory of thy people Israel." Though now poor and despised, yet hereafter to be highly exalted, and to receive a name above every name, that at the name of Jesus, every knee shall bow of things in heaven, and things on earth, and things under the earth; and every tongue shall confess that Jesus Christ is Lord to the glory of God the Father.

With the same fond admiration, the Christian contemplates him at the age of twelve years, with meekness, but astonishing wisdom, hearing the opinions of the learned doctors of the Law, and displaying the wonderful proficiency which at that early age he had made. Here is an example worthy the consideration of those who are passing the giddy season of youth;—the holy child Jesus lingering within the courts of the Sanctuary, to engage in conversation upon the doctrines and duties, which God had revealed in his word. Here is a bright promise of the future wisdom which he discovered in confounding the devices of his adversaries, in refuting them by arguments drawn from their own law, and in exposing the hypocrisy of their conduct and the fallacy of their reasoning.

The whole life of the Saviour after he entered upon his Ministry is, in the eye of faith, but one continual exhibition of moral beauty and loveliness. His humility in submitting to the poverty and dependence of his condition, his benevolence in unwearied efforts to do good to the bodies and souls of men,—his meekness, that when he was reviled, he reviled not again, and when he suffered, he threatened not,—his entire submission to his Heavenly Father's will, so that in the midst of such agonies, as caused the sweat to stand in great drops of blood upon his face—He nevertheless, said, not my will, but thine be done. His tender regard for his disciples expressed in that consoling discourse, beginning "Let not your hearts be troubled"—and his yet more striking affection for his Mother, which was manifested while writhing upon the cross, by his commending her to the filial care of the beloved disciple; *these things* form a cluster of graces in his character, which awaken the tenderest emotions of the pious soul. The Christian beholds him as the Lamb of God, without spot or blemish. He loves him with a love which many waters cannot quench, neither can the floods drown it.—The love of the Christian follows him through those scenes, in which to the unrenewed eye, he seems to be stripped of every thing to allure the affections. What though he is seized like a thief or robber, he demeans himself with a dignity which becomes the consciousness of his own innocence.—Though buffeted and spit upon until his countenance was marred more than the sons of men,—though ranked with thieves, and exposed naked to the insults of an infuriated rabble, still the attributes of his character, the perfections of his soul remain the same. He is meek and patient,—he forgives, and prays for his enemies. He

receives and comforts the *thief*, who humbly begs to be remembered when he shall come into his kingdom.

These are the attributes which the Saviour manifested when on earth, which render him an object of the sincerest love to the Christian. But this love is not confined to his character as manifested in the flesh. It regards him not merely as *then* living, but as him "whom God hath exalted at his right hand, to be a Prince and a Saviour, to give repentance to Israel and forgiveness of sins." Steadfastly believing that he ever liveth to make intercession for the Saints, he loves him in his mediatorial, royal character—the great head of the Church and dispenser of all spiritual gifts and graces.

Faith regards him indeed as a King, to whom all power is given in heaven and in earth,—surrounded by the hosts of heaven,—glorious in holiness,—swaying the sceptre of righteousness,—receiving the homage of the most exalted created intelligences, but as one still capable of being touched with the feeling of our infirmities, condescending to men of low estate,—a Shepherd who will not have his tender lambs exposed, unprotected, to the storms and chilling blasts of life,—a friend who will not leave his followers comfortless,—"for a bruised reed will he not break, and the smoking flax will he not quench, until he bring forth judgment to victory."

Why should he not then be loved? The features of his face we have not seen, but the features of his character are most manifest. It is these which we love; and though we know him not by sight—though our eyes are holden, that we may not see him, yet our hearts burn within us, as by his spirit he talks with us by the way and opens to us the Scriptures. We love him as our Redeemer, who laid down his life to rescue us from endless woe. We love him as our righteousness and strength, through whom we hope to obtain deliverance from condemnation, and victory over all our Spiritual foes.

From this view of the nature of the love which the Christian cherishes in his bosom for an unseen Saviour, it is obvious why "he rejoices with joy unspeakable and full of glory,"—or as it is in the original, with joy unspeakable, and *glorified*; that is a joy resembling and participating of that ineffable happiness, which is peculiar to the inhabitants of the world of heavenly glory.

Faith not only believes and works by love, but it appropriates the Saviour and takes hold on the blessings promised in and through him. "In whom, believing, ye rejoice with joy unspeakable and full of glory." As faith enables us to form lively conceptions of the character of the Redeemer, so it enables us to form distinct and interesting views of the *benefits* which result from his offices and works.

Hence, the Christian, beholding him with an eye of faith, seated upon the throne of universal empire, rejoices in his government. He sees in him a ruler of boundless authority, wisdom and good-

ness, and cherishes an unshaken confidence that all the affairs of his kingdom shall be administered in the most perfect manner. He knows that the gates of Hell shall not prevail against his Church. He fears not, therefore, the opposition of wicked men and Devils. The wrath of man shall praise him, and the remainder of wrath he will restrain. He sees in his power and faithfulness, a foundation for unshaken confidence in the promise, "that the heathen shall sooner or later be given to him for an inheritance, and the uttermost parts of the earth for a possession." The stability of his throne and the permanence of his kingdom, are sources of joy which enable the Christian to look forward with assurance that they will remain, when the heavens and the earth shall be no more.

The Christian likewise rejoices in his character as a Saviour. He sees him in faith as the Lamb of God, that taketh away the sin of the world. He believes him to be an all sufficient sacrifice—a perfect remedy for all the evils of sin to as many as embrace him as their Lord and Saviour.

Sin has thrust us down from the exalted place which we held among the creatures of God, and assigned us a place among the rebels and outcasts of his government. Our bodies are become loathsome lumps of corruption. Our souls have lost their noble aspirations after heavenly employments and enjoyments. A sense of guilt and shame has stripped us of our dignity, and, like the beasts that perish, we go down to the grave.

But oh, what cause of joyfulness is opened in the resurrection and ascension of the unseen and beloved Saviour. He is not dead but alive. He lives, the conquerer of death and the grave! He lives, the first fruits and earnest of our future resurrection and complete salvation. We rejoice in hope of the glory of God. We rejoice in hope of deliverance from the body of this death. We rejoice in the prospect of yet being admitted into a nearer communion with him. We rejoice in humble expectation of joining that innumerable company of Angels, who stand in his presence and delight to execute his commission.

"Being justified by faith, we have peace with God through our Lord Jesus Christ—by whom we have access by faith into this grace wherein we stand." Faith works by love, and love diffuses peace and joy through the soul.—Let us then, my brethren, come to the ordinance which is placed before us, with lively recollections of our unseen and adored Saviour. Very happily are his death and suffering here set before us. These emblems of his broken body and shed blood, bring our invisible Lord and Saviour very near to us. *Here* faith is assisted by our senses. *Here* our love is quickened by striking emblems.

We saw him not when he drank the bitter cup of divine wrath,—when he was left to contend with the powers of darkness alone. We saw him not, when his face was covered with great drops of blood, nor when he submitted to be led through the streets of Jeru-

salem as a malefactor, whom the peace of the nation demanded to be put to death without delay;—but we love him—we partake of these elements in affectionate remembrance of him. We look forward in earnest hope, to the time when he shall appear and receive us home to himself in glory.—Ah, blessed hope! When he shall appear, we shall be like him. He will not be ashamed to call us brethren. We shall be sons of God and heirs to eternal glory.—Oh, let the Christian speak forth his praises! Let him glory only in the Cross of Christ! Let him live and let him die unto the Lord.

REVIEW.—Continued.

The Doctrines of the Church vindicated from the misrepresentations of Dr JOHN RICE; and the Integrity of Revealed Religion defended against the "No Comment Principle" of promiscuous Bible Societies. By the Right Reverend JOHN S. RAVENSCROFT, D.D. Bishop of the Diocese of North Carolina. 8vo. pp. 166. Raleigh:—Printed by J. Gales & Son, 1826.

The argument here borrowed is intended to establish two things.

1. The absolute necessity of a regular succession of ministers from the days of the Apostles, in such a way as to be capable of proof, in each particular case.

2. The existence of a *particular order*, as alone possessing the ordaining power, and the necessity of a regular succession in that order.

The force of the whole argument consists in this proposition, that authority from Christ to preach and administer ordinances, can be derived in no way but that of an unbroken succession, in the line of bishops. This we totally deny. For,

1. We have before shown that bishops as such, that is as distinct from presbyters, were not known in the primitive church; and that, according to Jerome's doctrine, the distinction is founded on the *custom of the church*, and not on the *law of Christ*.* There is therefore no necessity of a succession in the line of business.

2. There is not in the New Testament a hint which warrants the belief that there is any transfer from Minister to Minister, of the authority of Christ. Our Lord sent out the first Presbyters

* It is a curious fact, that Hooker, the great champion of Episcopacy, was unable to get over this testimony of Jerome. After exerting his whole strength on this subject, he says (vol. iii. 101.) "This answer to St Jerome seemeth dangerous; I have qualified it as I may by addition of some words of restraint: yet I satisfy not myself; in my judgment it would be altered." Dr McCrie, in his *Life of Melville*, suspects that this was a marginal remark made by the author, on reviewing his argument. His answer to the Presbyterians on this point did not satisfy himself. It seemed dangerous—and he purposed to reconstruct this part of the work. But this memorandum, jotted down in the margin, was by the publisher of Hooker's manuscript, ignorantly introduced into the text."

with peculiar, that is apostolical powers, and inspired them with his Spirit that they might organize his Church, and commit his doctrine to writings; but that they transferred any Apostolical powers to their successors, has never yet been proved. We are bold to say, it cannot be proved. The argument of Mr Law assumes that unbroken succession is necessary for the communication of spiritual authority, and concludes that therefore this succession has, amidst all changes for 1800 years, actually taken place. We think it a sufficient reply to say, the succession cannot be proved, and therefore it is not necessary to verify the Church, or give validity to the sacraments.

The authority to bind the conscience, and to give assurance of Salvation, is not in the ministry of the gospel, but in the word of God. And here we feel authorized to adopt the style of Mr Law, and say, "My Lord, I should think it might be granted to me," that we are under obligation to believe a preacher of the gospel, *solely* because he teaches the truth *which God has revealed*; and that the sacraments are signs and seals of the covenant of grace, because *Christ hath instituted them*. "My God, it is a plain and obvious truth that no man or number of men" can confer authority on a person to bind the conscience by any thing save the truth as God has made it known. "Then I desire to know how in this present age; or any other," since the Clergy began to set up under pretensions, the imposition of the hands of a bishop can add any thing to the authority of Christ's word, or to the efficacy of his sacraments. "I should think, my Lord," that *that* which is God's truth when preached by an Episcopalian, is also God's truth when preached by a dissenter. And I do humbly presume to think, my lord, that there is not such a magic influence in dissenterism, as to change the saving verities of God's word into uncertain tradition or soul destroying error.

The authority to invest men with the office of teachers is in the Church. And we are happy to agree with the great and good Cranmer, so far as to believe that in *extraordinary* cases, the election of a company of faithful men is sufficient to constitute a presbyter or bishop. And we have no doubt that a man thus appointed, and preaching the truth of God's word, is a true minister of Christ, possessing all the authority which a minister of the gospel can possess.

But where no case of necessity exists, to justify a departure from the ordinary course, we are perfectly clear that it is the rule of Christ's house for men to be invested with the office of religious teacher, by *religious teachers*, with the concurrence of the people. Not because the religious teacher confers any authority residing solely in himself, or in his order; but because, as we have before shown, this is the surest way to obtain competent religious instructors. We are, then, strong advocates for regular ordination. We cannot admit irregular ordinations, in any cases but those of clear

necessity. Our reasons, however, are entirely different from those of bishop R. and Mr. Law. Let all take the Bible and judge between us.

In these quotations from Mr Law's Letters, there is a good deal said, respecting the *Priesthood*. And much of the force of his argument depends on the assumption that there is a Priesthood in the Church; that is, a body of men appointed by God to bear messages from him directly to the people; and to offer the requests of the people to God. It is also taken for granted, that this is the only way in which men can transact business with heaven, so as to be assured of salvation. If all this were true, we should agree at once with these high churchmen, and make our peace as soon as possible. But it is not necessary for us again to show that there is no Priesthood in the Church; no such power, as is supposed, given to man; and of course no force at all in the arguments founded on this assumption.

The remarks of the same writer farther on, respecting the succession of bishops as distinct from Presbyters, have been sufficiently answered in another part of this Review, and we shall not go over the same ground again.

Our Reviewer had said that the founders of the Church of England did not hold the sentiments respecting the exclusive rights of Episcopacy, which are held by modern high churchmen. On this subject bishop R. uses the following strong language.

"Presuming, that by the word founders, you mean the reformers of the Church of England—(its foundation being in the first century and apostolical,) you must be able then to show that the men who gave their bodies to the flames in behalf of the truth, were double minded men. That the men who declared in the preface to the ordinal "that it is evident unto all men, diligently reading Holy Scripture and ancient Authors, that from the Apostles' times there have been these orders of ministers in Christ's church, Bishops, Priests and Deacons"—"And therefore to the intent that these orders may be continued and reverently used and esteemed in the church, no man shall be accounted or taken to be a lawful Bishop, Priest or Deacon in this church, or be suffered to execute any of the said functions, except he be called, tried, examined and admitted thereunto, according to the form hereafter following, or hath had Episcopal consecration or ordination," did nevertheless consider uninterrupted succession from Christ's Apostles, in the line of Bishops—as incapable of proof and unimportant to the validity of the ministerial commissions; and did confess and allow, that persons otherwise than Episcopally ordained, had equally with themselves a divine right to administer the affairs of Christ's kingdom in the world. For this you must do to redeem your pledge and escape the censure justly due to so unfounded an assertion."—pp. 55, 56.

By founders of the Church of England, we meant not the King and Parliament, but those excellent men, few in number, but of great worth, who, in the reign of Henry VIII, Edward VI, Mary, and in part of the reign of Elizabeth, promoted the reformation in England. As for the assertion that the Church of England was founded in the first century, and is Apostolical, we shall believe

it, when it is proved that queen Elizabeth was successor to the Apostles.

It is not on personal considerations that we advert to this subject. We wish the Episcopal Church in the present day, to imbibe the spirit of its reformers, of Cranmer, and Redley, Hooper and Jewel, and Grindal, and other men of that stamp, who stood forth to stem the torrent of corruption, and who were willing to labor with their brethren of other names, in the promotion of Christ's kingdom—men, who carried the Reformation as far as they could, and who sat down and wept, when the civil authorities checked them in their high career. It would require a volume to state all the evidence which might be adduced on this subject. The following summary is all that we can find room for. But first we beg leave to remark, that the "Preface to the Ordinal," on which bishop R. relies with so much confidence, does not prove what he supposes. Because, while Episcopalians hold that three orders, bishops, priests, and deacons, have obtained in the Church since the days of the Apostles, many of them have held that this was not of divine appointment, but a *matter of expediency*, and therefore not essential to the being of the Church. This part of the Preface proves that for a man to be acknowledged a Minister in the *Church of England*, he must be ordained as the *ordinal* prescribes. But one, we humbly think, may be a *Minister* in the *Church of Christ*, and not belong to the Church of England. So also thought many of the best men, who have ever graced the Church of England. And that there have been many, who would have been regarded as ornaments of any particular Church, we rejoice to acknowledge. Our prayer to God is, that there may be many more of the same character.

And we would here ask, whether the Church of Scotland is not acknowledged by the English Parliament, by king, lords, (bishops of course) and commons, as a branch of the Church of Christ; and has not this been the case at any time for 120 years? But in the beginning of the Reformation, and until near the close of the reign of Elizabeth, there was no doubt about the ordination of the foreign Reformed Churches.

Indeed it is amazing to us, that any can read the history of the Reformation, without every where seeing convincing evidence of the truth of every thing advanced by our Reviewer on this subject. The evidence is of this sort.

1. A familiar, intimate and affectionate correspondence was carried on, between the English and Foreign Reformers, in which there is a free and cordial acknowledgment on both sides, of brotherhood in the Ministry, and of the Churches respectively, as Churches of Christ. *Burnet's History of the Reformation*, his *Travels*, *Strype's Memorials*, and *Calvin's Letters*, afford decisive evidence of this fact.

2. There occur repeated instances of the authoritative acknowledgment of the ordination of foreign ministers, settling in England;

on some of whom preferments were conferred in the English Church, without re-ordination.

John Knox who was for some time one of King Edward's chaplains, was employed as a preacher in England, and had the offer of a bishopric made to him by the privy Council of England, of which Cranmer was a member. *Strype* and *Burnet* are referred to by the biographer of Knox for evidence. As is also *Brand* in his history of Newcastle. "In the year 1582, Archbishop Grindal, by a formal deed, declared the validity of the orders of Mr John Morrison, who had been ordained by the Synod of Lothian, according to the laudable form and rite of the reformed Church of Scotland." This deed is preserved by *Strype* in his *Life of Grindal*, and is quoted by *McCrie* in the *Life of Knox*, and by *Neal* in his *History of the Puritans*.

Whittingham, Dean of Durham, was ordained in the English Church at Geneva, of which Knox was Pastor.

The case of John A'Lasco, a Polish nobleman, who embraced the Reformed religion, became a Minister of the Gospel, and settled in London in the reign of Edward VI, affords a very striking proof. A patent was granted to him by the King, which may be found in *Burnet*, but is too long to be inserted here. In this instrument it is acknowledged, that the Church under A'Lasco's care, though disconformed to the practice of the Church of England, was "instituted in truly *Christian and Apostolical doctrines and rites*. But this is not all. This Church, set up in London after the pattern of the Reformed Churches on the Continent, was acknowledged and protected by the King and the Archbishop of Canterbury, that by this means the *English Churches also might be excited to embrace Apostolical purity*." This leads to the remark,

3. That the leading English Reformers, in their private sentiments, agreed with the Reformers of Switzerland and Geneva.

"Hooper, in a letter dated Feb. 8, 1550, informs Bullinger, that 'the Archbishop of Canterbury, the bishops of Rochester, Ely, St David's, Lincoln, and Bath, were sincerely bent on advancing the purity of doctrine, agreeing in ALL THINGS with the *Helvetic Churches*.'" *Burnet*. Hist. Ref. "Parkhurst, bishop of Norwich, in a letter to Gualter, Feb. 4, 1573, fervently exclaims, 'O, would to God, would to God, once at last, all the English people would in good earnest propound to themselves to follow the Church of Zurich, as the most absolute pattern.'" *Strype*.

Cranmer expressed his opinion formally in writing that "the bishops and priests were at one time, and were no two things, but both *one office* in the beginning of Christ's religion"—"The bishop of St David's, my lord elect of Westminster, Dr Cox, Dr Redman, say that at the beginning they were *all one*." *Burnet*. "Thirteen bishops, with a great number of other ecclesiastics, subscribed this proposition, 'that in the New Testament there is no mention made of any degrees or distinctions in orders, but only deacons or

ministers, and of priests or bishops.' " Burnet, as above. "Latimer and Hooper maintained the identity of bishops and presbyters, by divine institution. This was also the opinion of Pilkington, bishop of Durham. Bishop Jewel assents to it in his answer to Harding."

We have room for no more testimonies. Nothing but ignorance, or inveterate prejudice, can induce any man to deny that the Reformers of the Church in England acknowledged the validity of the Presbyterian ordination. And had it not been for Elizabeth's love of pomp and show, and her jealousy for the royal prerogative, the Church of England would have borne a very different aspect from that which now it bears.*

Bishop Ravenscroft seems to think that these are matters concerning the faith or order of the Church, or concerning both, which are to be believed, though not found in the Bible. But on this point we think it unnecessary to employ our time. These things, he says, are proved by the very same evidence, which establishes the genuineness of the Scriptures. We may have to remark on this subject hereafter. We now only ask, what is this, but in effect to put tradition on the same level with the word of God?

While the bishop is on this point, he, however, continues to drag in another which has no sort of connexion with it;—for what reason, let others judge. Thus he expresses himself,

"Hence (as you well know) the hasty conclusion of most of your readers, if it is not in the Bible, it need not be believed, and thus the whole subject is dismissed from the attention, and the mind pre-occupied against just information. Yet I would humbly suggest, that the wonder-working system of Hermeneutics, which can draw from the Bible, the doctrines of particular redemption, of predestination to eternal life of a part, and to eternal death to the rest of mankind, by the most merciful God, without respect or

* It might have been mentioned that the book called the *Erudition of a Christian Man*, otherwise called the *King's Book*, and the *Bishop's Book*, published in 1543, distinctly states, that in the New Testament, there are only two orders of Christian Ministers, priests and deacons. We beg leave to add one other testimony, of later days. The great and good Archbishop Usher says, "I think that churches that have no bishops are defective in their government, yet, for the justifying my communion with them, (which I do love and honor as true members of the Universal Church) I do profess if I were in Holland, I should receive the blessed sacrament at the hands of the Dutch, with the like affection as I should from the hands of the French Ministers at Charenton. And in his answer to Baxter, he says, "that the King having asked him at the Isle of Wight, whether he found in antiquity, that *Presbyters alone ordained any?* he replied yes; and that he could show his Majesty more, EVEN WHERE PRESBYTERS ALONE SUCCESSIVELY ORDAINED BISHOPS; and instanced in Jerome's words, of the Presbyters of Alexandria choosing and making their own bishops from the days of Mark, till Heraclas and Dionysius." Had bishop R. known all that learned Episcopalians have written, would he have pledged himself to surrender his cause, if we could point out a single instance of acknowledged Presbyterian ordination in 1500 years?—We cannot help remarking that if all bishops were like Usher, there would be no controversy between them and Presbyterians.

foresight of any good or evil by them done; might find in that same Bible, at least equal support for an uninterrupted succession from Christ, through his Apostles—to give validity and effect too, to sacraments, as seals of the grace of the gospel.”—p. 56.

On this difficult subject, we have no intention of entering here. The pages of our work have already contained a vindication of the doctrine as held by Presbyterians. And we would humbly recommend to bishop R. a careful perusal of the “Letters on the Divine Purpose,” with which a valued correspondent not long ago favored the readers of the Magazine. Our publisher has printed them in a separate form, and they may easily be procured.

But we cannot help remarking that language of this sort comes with a very bad grace from an Episcopalian. It brings to mind the saying of the great Chatham, of which, perhaps, bishop R. never heard: “The Church of England,” said he, “has a Popish Liturgy, Calvinistic Articles, and an Armenian Clergy.” That the second part of this pithy sentence is true, has been often proved. An English Clergyman has filled a large octavo volume with proofs of the doctrinal Calvinism of his Church. But these articles speak for themselves. On the distinguishing points of this great controversy, they are so clear and decisive, that we have never known a Presbyterian who would hesitate subscribing to them. Indeed the very doctrine of the seventeenth article is found in the writings of Calvin. And the “latter part of the final clause of this article, so frequently appealed to as deciding the Anticalvinistic sense of that article, is a literal translation from Calvin’s Institutes.” Vide Inst. i. 17. 5. See Christian Observer, for April 1826. pa. 225. We shall give the words of Calvin and of the article referred to.

And in our doings, that will of God is to be followed, which we have expressly declared unto us in the word of God.

Article xvii.

Proinde in rebus agendis ea est nobis perspicenda Dei voluntas, quam verbo suo declarat.

Calvin. i. 17. 5.

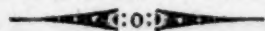
Calvin’s book, it ought to be known, was published some time before the xxxix articles were drawn up. The first edition of this great work was printed in 1535, the last under Calvin’s superintendence in 1561. It deserves especial notice, that in the Bull of pope Pius the 5th, by which Queen Elizabeth was deposed and excommunicated, one of the charges alleged against her was, “that the impious mysteries and *Institutes* according to Calvin are received and observed by herself, and even enjoined on all her subjects to be obeyed.” *Impia mysteria et Instituta ad Calvinum præscriptum a se suscepta et observata, etiam a substitis servari mandavit.*” (See the whole paper in Burnet.) Indeed they who are versed in the English ecclesiastical history of the age, and are familiar with the standard writers of that time, know that the Institutes of Calvin formed the *text book* of students in Divinity; that the bishops required young men, ut pene ad verbum ediscant, to learn them almost to a word; that, being accurately translated into English, they should be kept in all the Churches for public use; that the preach-

ers habitually referred to them in their popular sermons, and, in a word, as Hooker says, that they who were best acquainted with the writings of Calvin, were esteemed the most learned divines. Since writing the above, we have fallen in with,

The following passage in the *Christian Observer*, vol. ii. 142, 143. It gives a summary of the facts above stated. "Few names stand higher, or in a more deserved pre-eminence, amongst the wise and pious members of the English Church, than that of bishop Andrews. His testimony to the memory of Calvin is, that 'he was an illustrious person, and never to be mentioned without a preface of the highest honor.' Whoever examines the sermons, writings, &c. of our divines, in the reigns of Elizabeth and James I., will continually meet with epithets of honor with which his name is mentioned; the *learned*, the *wise*, the *judicious*, the *pious* Calvin, are expressions every where to be found in the remains of those times. It is well known that his Institutes were read and studied in the Universities, by every student in Divinity, for a considerable portion of a century; nay, that, by a convocation held at Oxford, that book was recommended to the general study of the nation. So far was the Church of England, and her chief divines, from countenancing that unbecoming and absurd treatment, with which the name of this eminent Protestant is now so frequently dishonored, that it would be no difficult matter to prove, that there is not a parallel instance upon record, of any single individual being equally and so unequivocally venerated, for the union of wisdom and piety, both in England, and by a large body of the foreign Churches, as JOHN CALVIN. Nothing but ignorance of the ecclesiastical records of those times, or resolute prejudice, could cast a cloak of concealment over this fact; it has been evidenced by the combined testimony both of enemies and friends to his system of doctrines." This is Episcopal testimony, and therefore we have given it at length. The change which took place was produced more by the republican sentiments of the Genevan school, than by any conviction that the doctrine of Calvin was false.

In closing this part of our Review, we are borne on by our feelings to make a few additional remarks. We are Presbyterians on correction. We are persuaded that the order of that church is truly Apostolical; that its doctrines are scriptural; that its discipline is wholesome; that its polity is favorable to political and religious liberty; and that its influence on the whole frame of society is beneficial. But we are as sure as we can be of any such thing, that true religion is not connected with any particular form of ecclesiastical polity; that the church does not depend on any particular order of the Ministry; and that preachers of the gospel derive no authority *directly* from Christ, which gives validity to their ministrations. We are convinced that the contrary opinions are hurtful; that they are adverse to true piety; destroy genuine Christian benevolence; and injure the general interests of religion. These

are our motives for the course we have pursued. We have never had, if we know our own hearts, the least degree of unfraternal feeling towards a human being for being an Episcopalian. But we cannot bear intolerance. Arrogance, and exclusive pretensions are objects of our "implacable disgust."—And we do mean, while life lasts, to bear our humble part in putting them down. The interests of "pure and undefiled religion" in our country demand this service of us, and of all who love the cause of truth and righteousness. We wish our episcopal brethren to be as fully convinced of this as we are. Let them labor to promote religion, and they have our love and our prayers. But as far as they manifest a sectarian spirit, endeavor to make proselytes to narrow and bigoted opinions, and set themselves up as exclusively members of the true church, and their ministers as vicars of Christ, so far we must oppose them—not in anger, but for the sake of truth and charity.—*To be continued.*



RELIGIOUS INTELLIGENCE.

Review of the Minutes of the General Assembly of the Presbyterian Church in the U. S. of America, Philadelphia, 1826.—Continued.

The subject of general interest next brought to a decision, at least so far as such a matter could be decided, is one of reference from the Presbytery of Philadelphia to the General Assembly. The following is a brief view of the affair; and we give it, because the minutes of the General Assembly do not enable one who was not present to understand the merits of this case at all. It appears that the reference had relation to the ordination of a Mr John Chambers by the Association of the Western District of New Haven county, Connecticut. It appears also that the affair occupied the Assembly during the greater part of two Sessions; that on both occasions it was "discussed at considerable length;" and that finally a committee was appointed to meet and confer with another committee, which it was presumed would be appointed by the General Association of Connecticut, &c. From all which we are able to draw only this general conclusion, that the matter of this reference had created some serious difficulty between the General Assembly of the Presbyterian Church, and the General Association of Connecticut, and that the reference respected a case of ordination. But farther than this, the minutes of the assembly afford no information to the churches; and every one is left to conjecture, or learn, as he can, what was the principle involved. We advert to this particular here for the purpose of saying, that, in our humble opinion, the minutes of the General Assembly are very often faulty to a great degree in this respect. A *vague* statement is made, and a decision is recorded, which was founded on the *particular information*,

given during the discussion of the question; so that the churches are at a loss to know what point really has been decided.

But to return to the history of the case before us. A licentiate of one of our Presbyteries had imbibed some wrong notions respecting *Creeds* and *Confessions of Faith*. Believing them to be unlawful and injurious, he refused to adopt the Confession of Faith of the Presbyterian Church in the United States—not because he objected either to the doctrine or order of the church; but on the general principle. He had preached for a congregation in Philadelphia under the care of the Presbytery of that city; and a majority of the congregation wished to call him to be their Pastor. Inasmuch, however, as he would not adopt the Confession of Faith of the church, there was an insuperable obstacle to his being ordained and acknowledged as a Presbyterian Minister. To get over this difficulty the young man went to an Association in Connecticut, was ordained there, and came back to take charge of the Presbyterian church in Philadelphia, where he had previously labored. The matter of complaint was that an association in Connecticut should in these circumstances ordain a Presbyterian licentiate, and enable him to draw off a number of persons who stood in ecclesiastical connexion with the Presbytery of Philadelphia.

Some of our readers need to be informed that there is a friendly correspondence between the General Association of Connecticut, and the General Assembly of the Presbyterian Church; and that the form of agreement between them is understood clearly to imply that the respective churches connected with the two bodies shall pay regard to each other's discipline.

The result of this whole discussion was, as before intimated, the appointment of a Committee by the General Assembly to meet a similar Committee on the part of the General Association; to confer amicably on the subject, settle the difficulty as well as possible, and devise measures for the better promotion "of the purity, peace, and christian discipline of the churches connected with the two bodies."

On this subject we cannot but offer a few reflections, in hope that they may be useful.

The question respecting *Creeds* and *Confessions* which has been frequently and warmly agitated; amounts in our judgment about to this—Shall a christian church do, what every church that ever existed has done, and all will be obliged to do in every age, to the end of time? The only point, *in fact*, at issue between the contending parties is, whether the confession shall be *oral* or *written*. THIS IS ALL! If any society professes to take the Bible alone as their Confession of Faith, this makes no difference. They do not take the *words* of scripture, but the *meaning*, or what is supposed to be the *meaning*, of scripture as the expression of their faith. And measures are adopted to ascertain, in every case, (that for instance if a candidate for the ministry) what meaning is attached to *classical* passages of Scripture. An association of Unitarians knows perfectly well that the men licensed, or appointed to preach by them, are Unitarians. The orthodox congregationalists in this country and in England, and the particular Baptists will not license, or ordain an Arminian: much

less a Unitarian—and so universally. As to the *general principle*, then, there is not a particle of difference between the churches which have Creeds, and those which *profess* to have them not. And we have been perfectly amazed to observe the pertinacity with which many very sensible and good men contend on this subject. We have thought that this can only be accounted for by supposing some strange mistake respecting the use and intent of *Confessions*. The case as it appears to us, is just this. It is not the *words* of the Bible, but the *meaning* of those words, which constitutes the Bible. But men have differed as to this matter. The Confession of Faith of a church is intended to show as to all necessary points, how that Church interprets the Bible. The church says, "The Bible alone, as truth revealed by God, binds our conscience and regulates our faith; but inasmuch as there are many differences in regard to doctrine, here, in this *Creed* or *Confession*, you see how we interpret the word of God—examine both, and if you are convinced that scripture is so to be interpreted, we bid you welcome to our Association; and if you mean so to interpret scripture in your teaching, we agree that you should take part of this ministry among us." Now this is precisely what a church *without a Creed or Confession*, does by private examination. The system of doctrine supposed to be contained in the Bible, is as fully drawn out in the minds of the leading members of the church, as it is in a Confession of Faith. And we are perfectly sure that the Association of the Western District of New Haven county would not have licensed Mr John Chambers, had he not held the doctrines of *Divine Sovereignty, Human Depravity, Regeneration, Atonement, Justification by Faith, Sanctification by the Spirit, the Divinity of Christ, the Personality and Divinity of the Holy Spirit, of the Trinity*, and some others. We do not doubt that Mr Chambers not only gave in his confession, but promised to teach these doctrines, as the doctrines of the Bible. We should suppose too, that as he had been known to refuse adopting the Presbyterian confession, the Association would be more than usually particular in his examination. We are therefore much surprised that he should have taken this method of getting round his difficulties in regard to *Creeds and Confessions*; that the conscience of an enlightened, intelligent man should start from a *written*, and submit to an *oral* confession. And we regret that the Association in New Haven should have humored any man in a matter of this kind, especially considering the circumstances of the case. But we have no doubt as to the result of this affair. It will be settled amicably by wise and good men, who love the cause of Christ, and are earnestly desirous to promote fraternal love among his disciples.

But since we have fallen into this way of writing, we must be permitted to add a word or two more. We intend it to be understood by the preceding observations, that we are zealous friends of creeds and confessions. In their proper place they are useful and necessary. And on the whole that of the Presbyterian Church, pleases us better than any other, because it affords the best summary of doctrine that we have ever seen. We hold ourselves pledged then to advocate it as well as we can. But we do think, that

some most excellent men in the Presbyterian Church, injure that cause which they mean to promote. They do this in two ways. 1. By expecting to accomplish more by ecclesiastical authority, than can be accomplished. In our age and nation, this is a very feeble means of doing any thing. 2. By wishing to separate from other denominations of christians, and refusing to co-operate with them; because in some points they differ from us. Now we are persuaded that the surest way to recommend the Presbyterian Church is to let it be seen, that as they hold the truth in its greatest purity, they feel more of its power, have more love to God and love to man, practise greater self-denial, show greater charity, more devotion to the cause of God, and more of a Saviour's compassion for a lost world, than any other denomination of christians. This is the only way in which we wish to see the church to which we belong commending itself to the acceptance of the world. And when any boast of their superior orthodoxy, we are always tempted to ask "WHAT DO YE MORE THAN OTHERS?"

The subject to which we next come, in the order pursued by us, is one which we take up with very great pleasure. The Minutes of the assembly afford another instance here of that defectiveness of which we have before complained. For example. "Overture No. 8, was taken up. This Overture is as follows, viz. The *accompanying basis* of a union between the United Foreign Missionary Society, and the American Board of Commissioners for Foreign Missions, having been unanimously agreed on, &c."—Yet we hear nothing more of this basis of union;—we only learn that it was cordially approved by the United Foreign Missionary Society; that a committee was appointed to present the articles of union to the General Assembly; that the General Assembly consented to the amalgamation of the American Board, and the United Foreign Missionary Society; and recommended the Board of Commissioners for Foreign Missions "to the favorable notice and christian support of the church and people under our care." But the "*accompanying basis of union*" keeps company no longer: the churches are not informed on what terms these two Societies were amalgamated; nor for what reasons the measure was approved

The American Board of Commissioners for Foreign Missions was located, and *chiefly* supported in New England. It drew, however, no inconsiderable supplies from the Presbyterian Churches. The United Foreign Missionary Society was located in New York, and was supported by the Presbyterian and Dutch Reformed Churches. The two Societies had precisely the same object, derived support in part from the same people, but yet were obliged to sustain the expense of separate agencies, and different publications. The American Board had pre-occupied the ground, had grown to be by far the greatest and most efficient Missionary Society in the United States, and had managed all its affairs with consummate prudence and success. It had excited a deeper interest in the christian public than any other Missionary Society in the country. Its magnitude prevented the growth, and in some degree embarrassed the operations of another Society set up

for the very same purpose. It was therefore thought highly expedient that these two Societies should be united. The differences between *Congregationalists* and *Presbyterians* were not reckoned a sufficient reason for the rejection of this measure; and accordingly, it was cordially approved by all the churches connected with this great enterprise—and we may expect that the benevolence of American christians will hereafter bear with a mightier energy on the condition of the heathen world. We are zealous for the co-operation of christians, in every case where it can be effected without a sacrifice of principle. And we are chiefly solicitous that our own church should commend its pure doctrine and apostolic order by superior liberality and zeal, and by the display of more enlarged fraternal affection than any other Christian Society has yet displayed since the days of the Apostles. The great value of religious truth consists in its power to awaken truly Christian feeling, and produce truly Christian action. A dry and heartless orthodoxy, which expends all its energy in angry controversy, while it leaves souls to perish in ignorance and sin, is not at all to our taste.

The next particular to which we wish to direct the attention of our readers is one, in our apprehension, of considerable importance. But the view given of the subject on the Minutes of the General Assembly is, we are again compelled to remark, extremely imperfect. And really, its whole aspect appears to us novel and strange. The *Minutes* pa. 22, furnish the following statement of the case, and no more.

“The committee on Mr M'Cremmon's appeal from a decision of the Presbytery of Fayetteville, confirming his suspension from the Communion of the Church, for having married his deceased wife's sister, reported, that in their opinion no relief can be given to the said M'Crimmon without an alteration of the Confession of Faith, chap. xxiv, sec. 4; the last clause of which declares, that “the man may not marry any of his wife's kindred nearer in blood than he may of his own;” but in as much as a diversity of opinion and practice obtains on this very important subject, your committee beg leave to submit the following resolution, viz. Resolved, that the Presbyters be, and they are hereby directed to take this matter into serious consideration, and send up in writing to the next General Assembly, an answer to the question, whether the above quoted clause of our confession shall be erased.”

This case was one of appeal from the decision of a church session, in North Carolina, brought up in 1824. The cause was then tried, but the court instead of either affirming, or reversing the decision of the court below, referred the *subject of appeal* to a committee, with directions to report to the next General Assembly. The appellant had been suspended from church privileges by the Session of his church. If oppressively treated, his wrongs ought to have been redressed; but if justly, the authority of the Superior Court ought to have been sustained. The appeal, however, is, in this informal way dismissed, and the abstract question is referred to a committee. The case, be it observed, was one of direct and palpable violation of the fundamental law of the church, (Confession Faith, xxiv. 4.) yet the

Assembly did nothing which was expected from them in the appeal. Clearly they did not relieve the appellant. The course pursued added no strength to the decision of the Session. But what was the precise thing referred to this committee? The Minute of June 3d, 1824, says, the "*subject of the appeal.*" We supposed that this meant the question, whether according to the rules of the Presbyterian church, a man might marry the sister of his deceased wife? If not so; it must be the question, whether the rule of the church is founded on the word of God? It so happened, however, that the committee appointed in 1824, did not report in 1825, and were continued. In 1826, we find that this committee still were unprepared to report. They were therefore discharged, and another committee appointed, from whom we learn that Donald M'Crimmon can find no relief without a repeal of the law! The case wears a still stranger aspect, when we are informed, as we are by very respectable authority, that the appellant the said *Donald M'Crimmon*, did not wait to hear the result of his appeal, but withdrew from the Presbyterian church, and connected himself with another denomination!* It may be worth while to notice that the Minutes of the General Assembly are incorrect in calling this an "appeal from a decision of the Presbytery of Fayetteville;" it is from "a decision of the Session of Ottery's Creek church."

But this whole case is now entirely out of the question; it has however given occasion to a very grave inquiry, whether the Presbyterian Church shall amend one of her *doctrinal articles*? As for ourselves, we say that if that article is contrary to the word of God, or not supported by it, *let it be erased*. We are not unaware of the extreme caution which is required in cases of this kind. We know that the *spirit of innovation* is ruinous to the Church possessed by it. But in regard to questions which affect the relations of life, and may justly be called *practical* questions, nothing can compensate for the disadvantage of wanting full Scriptural authority for the decisions of the Church.

This subject has attracted no little attention both in the Church and the state within a few years past. And the proposition submitted to the Presbyteries by the General Assembly has called forth two pamphlets, of which one has already been noticed—the other is anonymous,† but seems to be in considerable demand; as it has already gone to a second edition. The first of the pamphlets takes the question on the Scriptural ground; the other inquires into the reason of all law, human and divine, in relation to this subject. The *fundamental principle* of this writer is, that the law prohibiting the intermarriage of near relatives is designed *to preserve the purity of families, and thus prevent universal corruption*. In this we fully agree with the author. We do not, however, make as light of some of the other principles which have been laid down on this subject, as *Domesticus* does. We believe that a man of high moral culture would, antecedently to all positive

* See, for a distinct statement of this whole matter, a Pamphlet by the Rev. Colin M'Iver, entitled *Ecclesiastical Proceedings*, &c.

† The Doctrine of Incest stated, and the Question considered, whether a man may marry his deceased wife's sister. By *Domesticus*.

law, revolt from the thought of conjugal connexion with one of near kindred. We also are convinced that there is great force in the physical reason of a *deterioration of the breed*. Facts, which neither our limits or our sense of propriety permit us to state, have wrought this conviction. Yet the strong ground is *that* taken by *Domesticus*. And taking human nature as it is, we are fully persuaded that the only thing which prevents families from becoming scenes of the most disgusting and ruinous impurity, is the law, which **TOTALLY** and **FOREVER** forbids marriage among their members. We have not room to state the reasons for this opinion at large; but must refer to the pamphlet. One fact adverted to by the author, and well known to all general readers, is, that where law has not interposed to prevent alliances of this kind, they have taken place without restraint. This principle is of very great importance, because it determines the extent to which prohibitory laws on this subject ought to be carried. And here we have a rule of sufficient precision for determining the application of the Levitical law to this case, in our own country. The law of Moses was exactly adapted to the state of society existing among the children of Israel. It meant to prevent the evils which, in that state, would grow out of the intermarriage of kindred. It is not the very *letter* of the law, then, which applies to us, but its *spirit*. In considering the rule of duty in our case, therefore, we must take into view the state of society among ourselves. The freedom of intercourse between a man and the near kindred of his wife, sanctioned by our customs, points out, with sufficient precision, the extent to which the *total* prohibition of marriage ought to go. There may be found persons sufficiently depraved to set at naught any law either of God or man. But whatever may be said of *men*, there are very few *women* in civilized society, who can be seduced by one *whom they know they never can marry*. It is this established truth, which, in part at least, gives assurance of the *safety* of an unrestrained intercourse between a man and the sisters of his wife.

But there is another view which may be taken of this subject. A law respecting any question of morality may be considered as an expression of the public feeling, and the judgment of the community respecting that question. The authoritative declaration of a whole people, or a whole church, that a man and woman standing in a certain relation to each other may never marry, on any condition whatsoever, will produce a horror at the thought of illicit intercourse, which will most effectually preserve family purity. But let this feeling be removed by the abrogation of the law, yet keep up the intimacy which exists between a man and his wife's sisters, and pollution, shame and ruin are the inevitable consequences. But we cannot pursue this argument—It was our purpose to have republished a large part of the argument of *Domesticus*; but as the work is getting into pretty general circulation, we refer our readers to it for a very forcible exhibition of this whole question.—*To be Continued.*

REVIEW OF INTELLIGENCE OF THE LAST YEAR.

We continue our extracts from the *Missionary Herald*, commenced in our last number, containing brief notices of many important facts relative to the progress of Religion at the various stations which share the charities of the American Churches. The eyes of many are directed to the twilight which is gradually rising on nations that had long been enveloped in the gloom and darkness of paganism. They regard these feeble rays as the sure indications of returning day.—In contemplating the beneficial effects which have resulted from the efforts of missionary enterprise, they anticipate far greater and more extensive blessings which God will send down upon his church in answer to their prayers, and as expressions of his approval of their benevolent exertions.

We regard the missionary cause—not as the cause of a party or a sect, or as belonging particularly to the society whose agency is employed in directing its concerns: But we view it as the cause of the church, of all christians,—one which angels are contemplating with solemn interest and with joy,—while God is advancing it, telling us by the voice of his providence, as well as in his word, that He will *thus* accomplish his gracious promises by the instrumentality of his people, and “give the heathen to his Son for an inheritance, and the uttermost parts of the earth for a possession.”

“From INDIA,” says the *Herald*, the intelligence has been less abundant, than in some former years; but never, perhaps, more decisive in its bearing on the missionary question, as it respects that populous country. The current of improvement has become rapid enough to be seen, and strong enough to be resistless.

Two hundred and fifty years ago, England had but one newspaper, and was content with that. India has now *six*, in the languages of the country, designed solely for native readers, the product of native intelligence, and of native enterprise. And though the readers are comparatively few, and most of the papers of no great value, their existence is a fact, which the intelligent will regard as not unimportant.

North of Calcutta, far into the interior, in the populous city of *Dinagepore*, we have heard a missionary rejoicing over unequivocal proofs of the divine favor attendant on his labors: while a little to the south, at the preaching of some fishermen of that country, the inhabitants of a village have waked from their long sleep, torn their idol god from his temple, and presented him to a missionary of the cross; and were about to demolish the temple itself, and, from the materials, to erect a Christian chapel.

Farther to the south-west, at the well known *Vizagapatam*, we have heard that the car of Juggernaut had so fallen in the general estimation, as, for a year, not to have made its customary appearance; and that its idols, regarded as no longer of value to the natives of the country, had been offered for sale to Christian missionaries.

Still farther south, but on the same side of the peninsula, we have heard of results of missionary labor, which are still more animating. At *Palamcottah*, long the seat of missionary labors, the powerful effects of Christian influence had begun to be witnessed. In the course of the past year, we have been told of *eleven hundred families*, dispersed through more than 120 villages, which have forsaken idolatry, and renounced the distinctions of caste.

In some villages, we were informed the idol temples had been converted into Christian churches; in others, they had been demolished. One village was particularly mentioned, where *all* the inhabitants, at their especial request, had been assembled for Christian instruction; while three other villages, incited by this example, had sought to be instructed in the same manner.

We have heard, also, from the *Syrians*, on the western side of the peninsula;—those native Christians, for whom Buchanan waked up the sympathies of England and America; and we have seen, with pleasure, how, under the fostering patronage of the Church Missionary Society, they are gradually improving in doctrine, in discipline, and in practice.

At the commencement of the year, the most painful uncertainty hung over the fate of the missionaries in *Burmah*. Whether they were living; or, by disease, or starvation, or the hand of violence, had been removed from the world; no one presumed to conjecture, for there were no data, upon which to ground an opinion. Late in the year, however, through the wonderful providence of God, they emerged to light, and tidings from them has diffused universal joy.

The southern parts of *Ceylon*, as well as the northern, have also furnished the most pleasing intelligence. We have heard of whole parishes, in which are heathen temples but no worshipers; and we have been told, by a missionary from that island, that a temple of Budhu had been offered by the natives for Christian worship, and that in proportion as the Bible had been circulated, the influence of caste had been destroyed. Twenty thousand people could read that blessed volume; and before the present year expires, it is expected, that one in fifty, speaking the Cingalese language, will, by the British and Foreign Bible Society, be supplied with the blessed volume.

MADAGASCAR has been noticed in our work only incidentally; but some of the missions in SOUTHERN AFRICA have passed under review. Among the *Hottentots* and the *Caffres*, the word of God, as we have learned, steadily gains influence. Respecting the *former*, their punctual attendance on the daily public exercises of devotion, their seriousness of demeanor while there, their readiness and liberality in contributing toward the temporal necessities and religious improvement of their brethren, and their orderly deportment and moral conduct at all the stations, evince, that the Gospel has come to them “not in word only, but in power.” How flourishing the older stations among the *Caffres* must be, may be inferred from an account, received during the year, of one recently established, and named after the founder of Methodism. Before this station was formed, the people there assembled were naked, rambling on the mountains, murdering strangers, living on plunder, destitute of the word of life, unacquainted with the Sabbath. But fifteen months afterwards, as we learned from a respectable visitant of the station, this same people were collected into something like a civil society; most of them wore some clothing, and several were very decently clad; and all were taught to worship the true God, and to reverence his Sabbath.—From their habitations, or from among the bushes of that wild region, the voice of prayer and of praise was every morning heard to ascend.

From MALTA, we have heard of near a million of pages, filled with pious matter, and issued from the English missionary press; in addition to the publications of our own similar establishment on that island.

From CONSTANTINOPLE, a report reached us in the latter part of the year, founded on the declaration of the indefatigable Wolff, that 500 Jews in that city professed to believe in Christ as the Messiah. Intelligence from other sources, constrain to the opinion, that, at least an active spirit of inquiry has been excited among the Jews of the Capital of the East;—an event as strange as it is worthy of grateful observation.

The Intelligence from *RUSSIA*, casts a shade over this picture of light and life; but is neither deep, nor very portentous. For, the circumstances, under which the Russian Bible Society was suppressed, show, conclusively, that it had acted strongly on the public opinion of the nation, and had increased the amount of general intelligence, and had called forth an expression of it, in regard to the rights of the people, civil and religious. The seed thus sown will not be lost. Doubtless many streams have been made to break forth in the Siberian deserts, which will never dry up; and the flow of opinion and feeling, thus begun, may continue and increase, till a flood of blessedness shall cover that vast empire.

A stronger and more painful sensation of alarm filled our minds, when we heard of the controversy in that greatest wonder and glory of the age, the *BRITISH AND FOREIGN BIBLE SOCIETY*: and great was the satisfaction, with which we announced the suspension of the controversy, in a decision which must commend itself to all the lovers of revealed truth. The sturdy spirit of Scotland, which had been roused in the contest, seems not to have been wholly allayed; but we wait in calm expectation of a striking display, in the result, of providential wisdom.

From the dreary coasts of *GREENLAND*, where it would seem nothing short of Moravian benevolence and zeal could live and labor, we have heard of the triumphs of the Gospel. Delightful sight! to behold human nature so wrought upon by grace, that it can empty itself, in humble imitation of the Lord Jesus, and fly from the lights of science, and from the comforts and consolations of civilized and Christian life, to polar snows, and frost, and barbarism, that it may bring to the knowledge of the truth, and to the bliss of heaven, a race of men overlooked by all the world beside! And these benevolent men have not labored in vain. They have founded a Christian Church in Greenland; and with sweet transport they now listen to the high praises of God, as they ascend from those icy cliffs to heaven.

From the young, but growing republics of *SPANISH AMERICA*, a messenger of the churches has, during the past year, returned with good tidings:—not indeed, that a wide door and effectual, is opened to the ministers of a pure religion; not that numerous souls in those extended regions are rejoicing beneath the effusions of the Holy Spirit;—but that a vast amount of mind has broken from the shackles of ages; that intelligence is springing into life and activity; and that public opinion all over that land, has felt the pulsations of liberty, has heard the command to go forward, and has commenced its resistless march. From the advancement of society, we expect that degree of religious toleration, both in the laws and in the general feeling, which will give scope and efficacy to the operations of Protestant benevolence.

Far beyond the ridges of the Andes, in the bosom of a vast ocean, unknown to the world until lately, and when known, known only to be pitied and despised, lie the little clusters of the *HARVEY* and *RAIVAVAI* ISLANDS. Of these, the last year has held before our eyes a picture made lovely and attractive by its moral beauty. Polygamy, infanticide, war, cannibalism, no longer offend the sight. In vain do we look for the wildness and ferocity of the savage. In vain do we listen for the yell of the warrior, or the shriek of the victim. Every where there is peace, and order, and neatness, and industry. The whitewashed cottage adorns the landscape, and the church gives grace and dignity to the whole. And by what agency has this change been effected? "Not by might, nor by power." A few natives of the Society Islands, who, through the instrumentality of missionaries, had felt the love of Jesus shed abroad in their souls, voluntarily offered themselves as the heralds of the cross to these islands, and were sent thither at the hazard of their lives. There alone, unsustained, except by the Lord of Missions, they

prayed and taught, with unceasing diligence, till idolatry fell before them, and barbarism fled away, and the Gospel, as the corrector and the rule of life, became gloriously triumphant.

We should add, in closing this retrospective view of the year, that, in our notices of the STATE OF RELIGION IN THIS COUNTRY, we have reported an accession to our churches, of not less than 7,000 persons; and have announced the existence of revivals of religion in many places, from which we have seen no numerical returns sufficiently authenticated to admit of their insertion in our pages. We should not be surprised, if extended and accurate inquiries should shew the accessions to the churches, during the year, to have been three, or four, or six times as numerous, as the number mentioned above.—*"He that watereth, shall be watered also himself."* Prov. ix, 25.

MISSIONARY STATIONS.

To these interesting facts we subjoin a brief view of the Missionary Stations under the direction of the American Board.

THE missions which are now to be surveyed, though with great brevity, are at Bombay—in Ceylon—among the Cherokees—the Choctaws—the Cherokees-of-the-Arkansas—the Osages—the Indians in New York—at Mackinaw—at Maumee—the American Emigrants in Hayti—at the Sandwich Islands—in Malta—Syria—and Palestine.

BOMBAY.

The third of the British Presidencies in India; about 1,300 miles, traveling distance, west of Calcutta. Population of the island about 200,000; of the countries in which the Mahratta language is spoken, about 12,000,000. Commenced in 1813. Stations at Bombay and Mahim.

BOMBAY.—A large city on an island of the same name, and the capital of the Presidency. Rev. Allen Graves, *Missionary*, Mrs Graves; James Garrett, Printer, Mrs Garrett; Mrs Nichols, and Mrs Frost.

MAHIM.—Six miles from Bombay, on the north part of the island. The Rev. Samuel Newell, died May 30, 1821; the Rev. John Nichols, Dec. 9, 1824; the Rev. Edmund Frost, Oct. 18, 1825; and the Rev. Gordon Hall, March 20, 1826. The death of Mr Hall made it necessary for Mr Graves to remove from Mahim to Bombay. Of course the former station is now vacant. The death of Mr Nichols, and the consequent removal of his widow to Bombay, made it necessary to relinquish the station of Tannah. Mr Newell died of the cholera morbus, Mr Nichols of a fever, Mr Frost of a consumption, and Mr Hall of the cholera. Mrs Hall is in this country.

The last survey stated the amount of printing done at the Mission Press during the three years and a half preceding Dec. 31, 1823. The seventeenth Report of the Prudential Committee describes the operations of the press, during the 18 subsequent months, as follows:

"Genesis, 135 pages 8vo.	<i>copies</i> 3,000
Extra copies of the first 40 pages,	1,000
Astronomical and geographical tract, 64 p. 8vo.	1,500
Small catechism, sec. ed. 16 p. 8vo.	5,000
Acts of the Apostles, sec. ed. 88 pages, 8vo.	4,000

14,500

"The expense of these books was about \$1,350. Some small circulars for the mission, and Reports for several societies, were also published at the mission press. In the first six months of 1825, no new tracts had been printed; but a new edition of the Scripture history, (10,000 copies,) had been commenced. This was to be followed immediately by an English and Mah-

ratta school-book, intended to promote morality and the true religion. The New Testament was printed in order, as far as Philipians, the small epistles having also been published.

"A new fount of Nagree types had been procured from Calcutta, which would render it easy to issue school-books of a superior quality. For this species of publication there were many inducements; and doubtless the demand for books of many kinds will increase regularly, till all that part of India shall have experienced the happy change, which the Gospel accompanied by pure morality and genuine philosophy, will accomplish ere long."

II. CEYLON.

A large island in the Indian sea, separated from the coast of Coromandel by a channel, called the Straits of Manaar. Length 300 miles, breadth 200. Population 1,500,000. It constitutes one of the British governments in India, but is not under the control of the East India Company.

The missionaries of the Board are in the northern, or Tamul division of the island, in the district of Jaffna. Commenced in 1816. Stations at Tillipally, Batticotta, Oodooville, Panditeripo, Manepy, and Kaits.

TILLIPALLY.—Nine miles north of Jaffnapatam. Established in 1816. Rev. Henry Woodward, *Missionary*; Nicholas Permander, *Native Preacher*; M. Tumban, *Teacher of English*; Jordan Lodge, *Native Assistant*; Charles Hodge, *Native Superintendent of Schools*.

BATTICOTTA.—Six miles north-west of Jaffnapatam. 1817. Rev. Benjamin C. Meigs, *Missionary*, Rev. Daniel Poor, *Missionary*, and *Principal of the Central School*, and their wives; Gabriel Tissera, *Native Preacher*, and *Teacher in the Central School*; Timothy Dwight, *Native Assistant Teacher in the Central School*; Ebenezer Porter, *Native Assistant*.

It would seem, from one of the documents received from the mission, that Samuel Worcester was also employed as a *Native Assistant Teacher*.

OODOOVILLE.—Five miles north of Jaffnapatam. 1820. Rev. Miron Winslow, *Missionary*, and Mrs Winslow; Aaseervatham, *Native Assistant*; Solomon, *Native Superintendent of Schools*.

PANDITERIPO.—Nine miles north-west of Jaffnapatam. 1820. Rev. John Scudder, M. D. *Missionary and Physician*, and Mrs Scudder; Ponumbalum, and Sandery Sagery, *Native Teachers of English*; Samuel Willis, *Native Assistant*.

MANEPI.—Four miles and a half north-west of Jaffnapatam. 1821. Rev. Levi Spaulding, *Missionary*, and Mrs Spaulding; Veerasingum, *Native Superintendent of Schools*.

KAITS.—The residence of two zealous and faithful native brethren, who visit the neighboring villages, and take charge of two small schools. 1824. Philip, Daniel G. Gautier, *Catechists*.

"The school system of this mission is very interesting, and promises the most happy results. At the commencement of the year 1825, there were 59 charity schools, containing 2,414 boys, and 255 girls, on the list of pupils, taught by 68 schoolmasters. In the boarding schools, there were 126 boys, and 31 girls: making the whole number of children under Christian instruction no less than 2,824. On account of the prevalence of the cholera, a part of the schools were afterward suspended, and some for other causes. The number of scholars in the Boarding Schools was somewhat above 200 in February last; but no particular account of the other schools was then communicated.

"Several of the schoolmasters have become pious, and a large proportion of them are deeply serious. They already exert a very favorable influence upon the interests of the mission. The more forward and intelligent of the pious youths pursue the same plan of publicly speaking on religious subjects, which has been mentioned in the previous history of the mission."

With respect to female education, the following remarks are made:

"The education of females, though rapidly advancing, is attended with many difficulties, and will be thus attended, for a long time to come. The whole frame of society must be pulled down and rebuilt, before women can enjoy their rightful privileges, and be elevated to their proper rank. This mighty work can only be accomplished by the all-pervading influence of Christian principle, diffused by education, by example, and by persevering labor in all these ways, accompanied by the special agency of the Holy Spirit. One of the first impediments to the improvement of females, is the difficulty of finding any employment for them compatible with cultivation of mind, or elevation of character. But such employments will be found, as true civilization shall advance under the auspices of Christianity."

III. THE CHEROKEES.

A tribe of Indians, inhabiting a tract of country included within the chartered limits of the States of Georgia, Alabama, Tennessee, and North Carolina. Population about 15,000. Commenced in 1817. Stations at Brainerd, Carmel, Creekpath, Hightower, Willstown, Haweis, and Candy's Creek.

BRAINERD.—One mile north of the 35th parallel of latitude, and seven miles S. E. of the Tennessee river; consequently in that part of the Cherokee country, which falls within the limits of Tennessee. This place is about 250 miles from Augusta, Georgia, near the road, which runs in a N. W. direction from that city to Nashville. Established in 1817. Rev. Samuel A. Worcester, *Missionary*; John C. Ellsworth, *Teacher, and Superintendent of Secular Concerns*; John Vail, *Farmer*; Ainsworth E. Blunt, *Farmer and Mechanic*; Luke Fernal, *Mechanic*; and their wives; Sophia Sawyer, *Teacher*.

CARMEL.—In the chartered limits of Georgia, on the road from Augusta to Nashville, 46 miles N. W. of the Chatahochee river (which is the S. E. boundary of the Cherokee country,) and 62 miles from Brainerd. 1820. Rev. Daniel S. Butrick, *Missionary*; Isaac Proctor, *Teacher*, Mrs Proctor; Henry Parker, *Farmer*, Mrs Parker; Josiah Hemmingway, *Farmer*.

CREEK-PATH.—In the chartered limits of Alabama, four miles south of the Tennessee river, (which is here the N. W. boundary of the Cherokee country,) and 40 S. S. E. of Huntsville. 1820. Rev. William Potter, *Missionary*, Mrs Potter; Fenner Bosworth, *Farmer*, Mrs Bosworth; Erminia Nash.

HIGHTOWER.—In the chartered limits of Georgia, one mile south of Hightower river, and 35 miles S. S. W. of Carmel. Elizabeth Proctor, *Teacher*.

WILLSTOWN.—In the chartered limits of Alabama, about 10 miles from the western line of Georgia, and 40 miles south of the Tennessee river. 1823. Rev. Ard Hoyt, and Rev. William Chamberlain, *Missionaries*; Sylvester Ellis, *Farmer*; and their wives. John Huss, *Native Assistant*.

HAWEIS.—About 50 miles S. of Brainerd, within the chartered limits of Georgia. 1823. Dr Elizur Butler, *Physician and Catechist*, Mrs Butler.

CANDY'S CREEK.—Within the chartered limits of Tennessee, 25 miles N. E. of Brainerd, and 10 miles S. W. of the Cherokee agency on the Hiwassee. 1824. William Holland, *Teacher and Farmer*, Mrs Holland.

Mrs Dean, who left Brainerd last year, on account of declining health, died on the 21st of May last; and Mr Dean's services, in consequence of uncertainty whether his health would allow him to resume his appropriate work, were relinquished. He is succeeded by Mr Fernal. Mr Hall and Mr Frederick Ellsworth have also retired from the service of the Board with their families; the former on account of the ill health of Mrs Hall, but with the consolation of reflecting, that God has seen fit to honor his labors in a somewhat remarkable manner: the latter on account of the very precarious state of his own health, which led him to submit his case to the Committee, who gave him an honorable discharge.—Mr Manwaring, mentioned in the survey of last year as connected with the station of Carmel, withdrew from the mission after having labored one year.

The number of pupils in the missionary schools at the above stations, is probably about 200.

The survey of this mission will be closed with a few miscellaneous extracts, of an interesting nature, from the Report.

"The schools at Brainerd were never in a better state than during the present year. The pupils have been orderly, obedient, studious, and making good proficiency. When the Corresponding Secretary visited the school for boys, in March last, not a word was missed by the whole school in spelling. One of the boys, ten or eleven years old, who had been in school less than five months, not having previously learned the alphabet, was spelling in words of three syllables, and had never missed but a single word. Considering what it is for children to learn to spell in a foreign language, and how very ambiguous and deceitful the English alphabet is, these facts certainly prove an extraordinary attention of the mind."

"An Indian named Big Bear, and his wife, were admitted to the church last winter. The man is since dead. He appeared to be a true convert. An aged Cherokee woman, who had great grand children in the school soon after its commencement, and who had evinced the power of religion upon her heart for six years, has also been removed to a better world, as we trust, there to associate with Catherine Brown, to whom she was personally attached, and with several others from among her people, who gave evidence of intelligent faith and holy love, and are justly counted precious fruit of this mission."

Carmel:—"The state of society at this place is much improved. There is comparatively little intemperance in the vicinity. Not a few instances of hopeful conversion have been witnessed, and some of distinguished piety."

Willstown:—"The influence of this station has been felt, in a great reformation of morals among the people who inhabit Wills Valley. When the first missionary came here to reside, only three years ago, the intemperate use of ardent spirits was almost universal. Now that pernicious article is entirely disused by the great majority of the people; and riotous assemblages for the purpose of drinking, are unknown."

"The little church, gathered here in the wilderness, continues to shed forth the cheering light of a holy example. Fourteen Cherokees and one black man, have been worthy members, so far as the human eye can discern. Quite recently, one of this number, a young woman, died in a very happy manner, leaving an excellent character, having given most gratifying evidence of piety.

"The man, who is now employed part of the time as a native teacher, and who received the name of John Huss at his baptism, stands high as a consistent christian, both in the judgment of the missionaries, and in the estimation of his countrymen. Apt to acquire knowledge, and happy in his talent of communicating it, he is very acceptable as a speaker. He seems to apprehend the great doctrines of the Gospel clearly, and to be capable of presenting them clearly to others. He studies passages in the New Testament as translated, and transcribes them to be read by his friends and neighbors. His zeal and public spirit, in the work of enlightening his people, are worthy of high commendation."

General Remark.—"The experience of another year enables the committee to say, that the transforming efficacy of the christian religion, both upon individuals and upon neighborhoods, is now seen in different parts of the Cherokee nation. If the same efficacy should pervade every part, a most lovely branch of the church universal would here unfold its flowers and dispense its fruits. Still there are powerful counteracting causes. The most obvious are the ease, with which intoxicating liquor is brought to the doors of the people, and the eagerness, with which a large portion of them yield to its pernicious influence."—*To be continued.*

THE COVENANT OF WORKS AND GRACE CONTRASTED.

"He hath made with me an everlasting covenant, ordered with all things and sure." 2 Sam. xxiii, 5.

It will not be necessary that I should attempt to prove the existence either of the covenant of *Grace* or of *Works*. Their existence is so universally admitted, that I should consider the labor as lost, which should be bestowed upon an attempt to prove it. I shall, first, mention some of the properties of the covenant of *Grace*, and then contrast it with the covenant of *Works*.

1. The covenant of *Grace* is *free*. Man would fain bring a price in his hand, with which to purchase his salvation. To be saved, without any goodness of his own, as the condition of his acceptance, or, in the least, inclining God to have mercy on him, is too humbling to the proud heart of unrenewed man. Like Naaman, he wishes to do *some great thing*. The heart of man revolts at the idea of being absolutely dependant. How mortifying would it be to us, to be placed in the condition of a beggar, and go from house to house, and solicit our bread from the charities of others? This principle carries its influence into religion. Man naturally wishes to do something, that will recommend him to the divine favor. And if man had made this covenant, there would have been room left for the claims of merit: he would have made it a covenant of *Works*. But its blessings are freely offered to all: it extends its invitations, its offers of salvation and eternal life, to all nations, and to all conditions. The least guilty, when they view themselves aright, wish to be saved by grace alone; and it sweetens the enjoyment of the true christian here, to reflect that his salvation is the result of the mere undeserved mercy of God alone; so different are his feelings before and after his conversion. None but those who have sinned against the Holy Ghost have thrown themselves beyond the reach of this covenant: and for such there is no mercy—no hope of pardon, either in *this life*, or in *that which is to come*.

2. The covenant of *Grace* is most ample in its provisions. This world is a great hospital filled with the lame, the blind, the sick, the dying and the dead; but the provisions of this covenant suit every variety of case—there are remedies for all kinds of maladies. There is no disease, for which there cannot be found an appropriate remedy—no malady is to be *utterly* despaired of—none will be lost because there is not a sufficiency for their salvation. The Savage and the Barbarian, the Hottentot and the Ethiopian, the Jew and the Mo-

hamedan, the rich and the poor, the master and his slave, are all *equally* welcome to come, and partake of the abounding blessings of this new covenant of love. All our desires, all our wants, all our afflictions and trials, all our temptations will find a proper remedy here.

Man is a captive; and it offers *deliverance to the captives, the opening of the prison doors to them that are bound.* Graves are opened to receive him, but *his feet are kept from falling, his eyes from tears, and his soul from death.* Pits are dug, into which it is expected he will fall; but his enemies fall into the pits they have digged. Hell opens its mouth and emits a liquid flame to consume the Church; but the earth receives the fiery flood. Sometimes deep calls unto deep: one billow of affliction rolls over the christian, and is quickly followed by another, which threatens to destroy him; but there is a voice often heard, in such seasons, saying peace, be still, and there is a calm in his soul.

The demands of the broken law have been fully satisfied; the last jot and tittle of our debt has been paid; and now there is not *one murmur* in heaven at the pardon of a sinner.

There is no famine—no dearth of provisions in this holy and ever-blessed covenant. The christian has been placed in every variety of situation. He has been a martyr at the stake—a prisoner in the horrors of the dungeon—a wanderer in mountains and deserts, perishing with famine and by the hand of the merciless persecutor—he has contended with principalities and powers, and spiritual wickednesses in high places—he has sighed, and wept, and mourned, and been in darkness; but he has found in this covenant something that could make the martyr, wrapt in flames, *rejoice*—the groaning prisoner exult in his spiritual freedom—the wanderer feel that he had a home, and the weary soldier that he should soon wear a conqueror's crown, and the oppressed and almost despairing believer that he should raise his head with hope, and joy and peace.—May I and may the reader be found within this blessed covenant!

6. The covenant of Grace is *sure*. There was no angel placed at the garden of Eden to prevent Satan from entering; and he did enter, and seduced man from his obedience. But not so with the new covenant. It is built on a surer foundation and has better promises than the old. It is more than once called an everlasting covenant, to show that it carries its influence into eternity. It is sealed to the believer by water and by blood: this is the earthly record of the pledge of the contracting parties—of man's entire consecration of him-

self to God, and of God's giving himself away to the believer, as his defence, his portion and his all. God binds himself to his people, by a promise and an oath, by two immutable things, *in which it is impossible for God to lie*. The contrast, thus ratified by the parties, is for eternity. How sure, how firm is this mutual engagement! How full is the cup of consolation it brings to the faithful disciples of Christ? *In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee*, saith the Lord thy Redeemer. The christian's hope becomes like Mount Zion, which never can be moved. This ark of the new covenant will never be lost in a tempest, or foundered on a rock; the hand of God will defend it, till it is safely anchored in the haven of eternal rest—where winds and storms will never come.—May we all be found in this blessed ark, when the heavens and the earth *shall pass away, and be no more*. N

Let us compare, with this covenant of Grace, which is well ordered in all things and sure, the covenant of Works.

The one engenders bondage, the other produces freedom. The covenant of Works, under which we all are placed by nature, keeps us in continual fears, lest all its curses should be poured on our heads. Even Adam was exposed to the evils resulting from the violation of this covenant.

But the covenant of Grace brings us freedom from all these fears. We are, by it, delivered from all kinds of bondage—from bondage to corruption, from bondage to the law, from bondage to Satan, and from bondage to the fear of death: and we are made the Lord's freemen. We have the privilege of adoption, by which we are permitted to call God *our Father*.

Again: the covenant of Works, which man has broken, entails misery and woe upon him. Every one of its precepts is a minister of death to him. It has no curses, which are not, in the fulness of their measure, poured upon the sinner's head. All its fires have been lighted up to consume him; all its anguish is reserved for him; all its miseries will be the eternal portion of the obstinate transgressor. It has no promises, no invitations, no consolations, with which to cheer him: it is cheerless as the grave, and inexorable as hell.

But our covenant of Grace is fraught with blessings: it has consolations, invitations and promises. It comforts the distressed, it purifies the polluted, pardons the guilty, and saves the lost. It puts out the fires which have been kindled by guilt, and dries up the tears which sin has caused to flow; it robs death of his sting, and conquers the grave. And in-

stead of the voice of weeping, the acclamations of joy are heard.

✓ Again: in the covenant of Works, man stands in his own *natural* strength. Thus Adam stood. And the trial was fair, and sufficient; but he fell, and with his fall all hope of recovery under this covenant was lost, for *grace* is an idea unknown to the institution under which man was originally placed. And as long as we remain under this covenant, we must be destitute of that gracious assistance necessary for our emancipation from sin.

✓ But in the covenant of Grace, man stands not in his own *natural* strength, for he has no disposition to obey the law. From its very nature provision is made in this covenant, for the bestowment of sufficient grace on all who are within its limits. The image of God is, again, formed on the heart; and grace is imparted to the soul to incline it to holiness, and abundant supplies afforded in every time of need.

Finally: the condition of the covenant of Works is perfect, sinless obedience. One single transgression inflicts upon the sinner its tremendous curse. "*Cursed is every one that continueth not in all things written in the book of the law to do them.*"

In the covenant of Grace a surety is provided for us, who stands as the atoning High Priest, the righteous and prevalent Intercessor of his people. He presents the prayers of his saints to the Father perfumed with the incense of his own merits. One transgression does not exclude us from hope and salvation, nor array against us the Angel of Justice, with his flaming sword, to prevent our access to the tree of life. At all times the throne of heavenly grace is accessible to the humble and contrite, who may approach it; and be sprinkled afresh with atoning blood. Let all, who may read these remarks, make a covenant with God in their hearts, cheerfully, and entirely, to be his forever. And, unless we do thus give our hearts away to him, as our God, our Redeemer, and our
✓ everlasting reward, there is no salvation for us.

THEOPHILUS.

ON THE KIND AND AMOUNT OF KNOWLEDGE NECESSARY FOR AN
INTERPRETER OF THE HOLY SCRIPTURES.

In an examination of the history of theological knowledge, one is surprised to find that most of the heresies, most of the false opinions, as well as some true ones, on the subject of religion, have been adopted, and defended without a reference to the Bible, except as a support to an opinion or system pre-

viously formed from the vague and unsettled principles of intellectual, moral, and religious philosophy.

Some of the reasons, why the practice of defending the doctrines of religion by philosophical arguments has been so long tolerated, and is now with many so popular, appear to be the following:—A false and dangerous courtesy to infidels in offering to wave the Bible, and meet them with their own unsanctified weapons. Because it is more grateful to intellectual pride to discover a truth by philosophical deduction, and to originate arguments for its support, than to read it in the plain and simple words of Scripture. And because it is much easier to maintain a philosophical argument, than to search the Scriptures, collect their testimony, and submit to the demonstration of “*thus saith the Lord.*” Still it is surprising, that men who love the truth, should cling to this mode of investigating theological subjects; when the evils which attend it are so apparent. For it certainly tends to bring the mind under so strong a bias as to preclude all hope of a fair and successful interpretation of the Holy Scriptures, the only pure and holy source of theological knowledge. It has also introduced into theology a series of controversies, unhappy in their effects, and which, from the abstruse nature of the reasoning and from the feebleness of human intellect, must be endless. And it has, in Europe, and in this country, given rise to what is called the *rational* mode of interpreting scripture, which claims, for feeble, perverted, human reason, the right of pronouncing what is true or false in the history, what is rational or absurd in the doctrines, and what is good or bad in the morality, of the Holy Scriptures.

Many good men have become sensible that this mode of learning or teaching the doctrines of religion is unsafe, and that truth attained through this channel is almost always destitute of moral influence; and many wise men have become convinced that it has seldom led to any satisfactory or profitable result, and they cordially unite in urging the command of our Saviour, “search the Scriptures.”

But how do men search the Scriptures? I mean not merely private christians, for they usually prefer adopting the expositions of scripture, and the religious opinions of their ministers, and to this there is no serious objection, if they have not leisure for study, and are destitute of the aids of learning; for God instituted the ministry partly for this purpose. But how do ministers and those in training for the ministry usually search the Scriptures, to prepare themselves to interpret them to their people, and to meet the enemies of truth.

The most simple and common mode is, to read in the English translation, the passage whose import is sought, in connexion with the paragraph in which it stands, and to give to it the meaning which seems to make the best sense. But in some cases it is extremely difficult to decide what meaning the context requires. In others the import of the whole paragraph depends upon the meaning of the passage or word which may be under inquiry. And in many others, as Proverbs, Psalms, &c. the passage will often be found standing entirely unconnected with any thing else. It should also be remembered that very few portions of Scripture have that close logical connexion which is found in most profane writings. And that in judging of the context, in our translation, we are from the structure of our language, liable to error in giving emphasis where the original will not admit it. The connexion alone therefore can seldom be relied on with safety for one's own conviction, and can never be conclusive in argument. Still it is to be valued as an important confirmation of proofs derived from other and more certain sources.

A still higher appeal in cases of difficulty is to the commentaries, of which those most in use, are Scott and Henry, works which are certainly invaluable in their place, which is to illustrate the meaning, and enforce the practical precepts, of the Bible upon such christians as are wishing to confide in their judgment. They tell what a passage of Scripture means, and usually tell correctly ; but since they do not *prove* it, their value for ministerial use is much diminished. For it is a part of the minister's duty to convince those who oppose the truth, and to instruct and establish the sincere inquirer. With the former, the authority of a commentator has no weight, and with the latter it will have little, when they learn that even the commentators disagree with each other, and endeavor to warp the Scriptures each to his own theological system.—Whenever men rely on authority in matters of opinion, (except the authority of God,) they are liable to be misled, and if they depend on it for proof, they will probably subject themselves to a failure, which may give occasion for the triumph of error. The weakness of this reliance, in all important and difficult cases of exposition, where proof is required, is soon discovered.

In such cases, those who are sufficiently learned, appeal for an ultimate decision to the Hebrew or Greek text. The meaning of the difficult words is sought for in the Lexicon ; and, if a signification is found that will make tolerable sense, and especially, if the passage is quoted in the Lexicon, the

meaning is supposed to be ascertained beyond a doubt. But does it not, after all, rest on the mere authority of the Lexicon? Now this authority might be sufficient, if we could be assured that every writer of a Lexicon was unbiassed, wise, and honest. But we know that this is not the fact. Some Lexicons are evidently made to suit a theological system. Others, in some important word, have forged meanings to suit particular passages, and others are full of errors of ignorance. It will not, perhaps, be too much to say that the Lexicons, most in use in the study of the original Scriptures, were composed by men of loose opinions, and strong feelings, on theological subjects, and at the same time of doubtful piety.

If these remarks, therefore, are true, it would seem that the interpretation of the Holy Scriptures, is, by many constituted teachers of religion in the various denominations of christians in our country, left to rest on a foundation entirely too frail, and uncertain. But some may ask, is the word of God then so difficult that none but learned men can understand it? And do you reject entirely the teaching of the Holy Spirit of God, which sheds its pure and holy light upon the sacred page which the humble child of God is reading? I answer, No. The Bible was written for ignorant men; and the humble inquirer needs little learning, though much prayer, to understand the way of life. And the Holy Spirit does undoubtedly often reveal to the unlettered man the meaning of God's word, when the unsanctified scholar seeks for it in vain. But there is still a wide difference between discovering, and believing a truth, and being able to *prove* that it is truth, so as to make others believe it. This is the duty of the minister, and for this it is necessary that he should be prepared with a fund of very various and peculiar knowledge.

Believing that it may be useful to some preparing for the ministry, or at least may direct their attention more definitely to this subject, we shall attempt a sort of classification of the most important subjects of study to prepare one to interpret the Scriptures, or to commence the study of theology. References to the best or most convenient sources of information on the various subjects will also be subjoined.

I. Concerning the Sacred Books.

1. One of the first subjects of inquiry, and one which seems to lie at the very base, is the *canon of Scripture*. It is highly important for every man, and certainly for every minister, to know *why* he adopts certain ancient books as sacred, and rejects others which claim that character; why he receives cer-

tain books of the Old Testament, as divinely inspired, and rejects others as apocryphal; why he adopts the gospel according to Matthew, the Acts of the Apostles, or the Epistle of Paul to the Romans; and rejects the gospel of the infancy of our Saviour, the Acts of Paul, and the Epistle of Paul to the Laodeceans. On this subject one may consult

Dr Alexander's *Canon of the Old and New Testaments*.

Jones' *New method of settling the Canon of the New Testament*, in which many of the apocryphal writings are collected.

Fabricii, *Codex pseudepigraphus Veteris Test.* This contains accounts of all the spurious books of the Old Testament, with many fragments from them.

Fabricii, *Codex Apocryphus Novi Test.*, and Lardner's *Works*.
2. The author, date, and design, of each book should also be learned.

The private history of an author will throw light on his meaning in various modes. It will sometimes explain his allusions, show the force of his expressions, account for a peculiar use of words, and for the manner in which he treats his subject. The precise date of a book will sometimes prevent erroneous expositions of its contents; enable one to illustrate it from cotemporary writings, or history; account for changes that may appear in the meaning of words that may be employed; and, if it be a prophecy, point to its fulfilment; and lastly, the occasion and design of a book is important to guide one in its interpretation. They may indicate a restricted meaning in more important words, elucidate expressions otherwise ambiguous, and unfold more clearly its arguments. On these topics one may consult

I. Horne's *Introduction to the Holy Scriptures*, 4th vol.

Gray's *Key to the Old Testament*.

Pierce's *Key to the New Testament*. And most of the introductions to the whole, or parts of the Bible.

II. Concerning the verbal correctness of our copies of the Hebrew and Greek Scriptures.

With the former things premised, the student is prepared to proceed to this second topic; and examine whether the Hebrew and Greek Scriptures are in the state in which they were left by their authors;—whether nothing has been added, changed, or omitted. This is a subject which certainly deserves the serious attention of every interpreter of Scripture, lest he may attempt to explain, illustrate, and enforce, as Scripture, what the inspired authors never wrote, or reject what they did. Suppose, for instance, that one who had

never examined this subject, should be called to preach to a people, who were disposed to deny the doctrine of the Trinity; and should attempt to establish that important and precious truth, from the passage in 1 John v, 7. "There are three that bear record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one." Would he not be utterly disconcerted to be told by his hearers, that that passage did not belong to the Holy Scriptures? He would, perhaps, appeal to the Greek original, and find the passage. But his opponent might bring his Greek Testament, and show that it contained no such passage, and that many learned men had rejected it as spurious. Thus, error might triumph through the ignorance of the defender of truth. Or, if he should abandon a defence of the passage, and acknowledge the correctness of its omission, would he not be equally troubled to be asked by some humble lover of the Bible, why he thus rejected a portion of the word of God? We have chosen this passage to show in some measure the consequences of ignorance, because the case has actually occurred. But there are a host of difficulties of a similar kind both in our Hebrew and Greek copies of the Scripture. Dr Kennicott asserts, that, between the Hebrew Bible of Abr. Ben. Chaiim, printed in 1488, and of Vanderhooght in 1705, there are no less than 12,000 verbal differences, and the variations in the printed copies of the Greek Testament, are so numerous and so common that scarcely two editions of the New Testament are alike; each editor taking the liberty of forming his text according to his knowledge, his taste, or his religious sentiments. It is true that many of these various readings have no doctrinal importance, that is, if they were adopted or rejected, it would effect no Scriptural doctrine. But the same might be said concerning much of the Bible, and is certainly no sufficient reason why we should not endeavor to separate between the true and the false.

As an introduction to this branch of study, one ought to be acquainted with the history of all the standard editions of the Scriptures; especially of Vanderhooght's of the Hebrew, and Elziver's of the Greek; for these have been made the basis for the collection of various readings. Accounts of the various editions of the Hebrew Bible may be found in

Walton's Prolegomena, Ch. 4th. Le Long's Bibliotheca Sacra, Vol. 1. Carpzov's Critica Sacra, pt. 1. Ch. 9, and of the Greek Testament in the prolegomena of Wetstein, and Dr Mill. Griesbach's Prolegomena ad N. T. Michaelis' Introduction to N. Testament.

The history of the printed editions of the Scriptures will clearly show the necessity of collecting all the ancient manuscripts of the Bible, and comparing them together, in order to ascertain the true original text as left by the inspired writers. To do this, or to profit by the labors of those who have done it, requires a knowledge, in the first place, of the number, history, character, and value, of the MSS. extant. This may be acquired, concerning the Old Testament, from *Kennicott's Dissertationes*. *Simon's Hist. Crit. Vet. Test.* And concerning the New Testament, from *Simon's, Histoire critique du Nouveau Test.* *The Prolegomena*, or prefaces, of *Griesbach*, *Mill*, *Wetstein* and *Birch*, to their critical editions of the Test. *Marsh's Michaelis*, and *Horne's Introduction*.

The oldest Versions of the Bible, and those passages of Scripture which are preserved in the writings of the fathers, may be used as testimony in discovering the original text. *Michaelis'* and *Horne's* Introductions contain accounts of these.

2. It is important to inquire whether these MSS. are to be regarded as independent witnesses ; or, whether they have copied from each other, and may, therefore be divided into classes. See *Semler's Apparatus*. *Griesbach, Symbolae Criticae*, Vol. 1, on the principles of classification, and number of classes. One may consult *Griesbach*, who has three classes. *Michaelis*, (*Int. Ch. 8, Sect. 3.*) who adds another. *Nolan*, (*Remarks on Griesbach's classification*, 8vo. 1814,) who has three classes which differ from those of *Griesbach*. *Scholtz* (*Curae Criticae in Hist. Textus. Evangeliorum*,) who has five classes. *Matthaei* who has but one. *Dr Lawrence's Remarks upon Griesbach's classification of Manuscripts* (in *Prof. Hodge's Biblical Repertory*, Vol. 2, No. 1, and analyzed in the *Eclectic Review* for 1815,) ought to be read. Concerning the MSS. of the Hebrew Scriptures the dissertations of *Kennicott* and *De Rossi*, are chiefly important.

The Canons of Criticism, or rules for distinguishing between a true and false reading, must be adopted with care, and firmly fixed in the mind. Many Critics have drawn up rules on this subject. Consult *Michaelis' Introduction*, 1 Vol. *Horne's Introduction*, Vol. 11, Ch. 8, where may be found references to the original treatises on this subject.

With regard to the true original text the mind of the student must consent to remain in some degree unsatisfied, until there can be a more extensive and accurate comparison of manuscripts. Till then it will probably be found that the old

“received text” is the safest resting place;—for, while the writings of Nolan and Dr Lawrence remain unanswered, there is abundant reason to fear, that the popular text of Griesbach rests on a foundation entirely false, and it is wiser to stand still than to go wrong. It is certainly a matter of some regret, that this edition, and others partially agreeing with it, are so generally received as authentic in our common classical schools, colleges, and private libraries. For the common and unsuspecting use of a Greek Testament which differs from our English translation, and gives no reason for it, as is the case with the corrected texts, when printed without notes, or fails to give a conclusive reason, must naturally tend to weaken one’s confidence in the Bible. It is to be desired that our age, and, for some reason, our country, may raise up some who will consent to endure the labor, and who may be qualified for the work of comparing all the manuscripts known to exist, and recollating those which have been carelessly done, and who may give to the world a critical edition of the Bible, on which the mind of the christian public may rest with greater confidence, than on any which has yet appeared.—*To be continued.*

FRAGMENTS ON REVELATION.

ITS NECESSITY.

MAN is a religious being. With an understanding to be informed, and a will to choose what is right, he cannot but be, in some measure, sensible of his obligation to Him from whom he has received them. His reason tells him, that if there is a God of infinite perfection, that God is infinitely worthy of being loved and adored. That such a God does exist, he cannot doubt; of this, he can have ocular demonstration in every object around him; this he can feel in his own existence, in every faculty he possesses, in every pain he bears, in every joy that crowns his days. But this perfect love and service which is God’s due, his conscience tells him he has never paid. He feels a disposition *still* to withhold it. His inmost soul abhors it. His whole nature opposes it. Thus he knows he *has* transgressed, is continually transgressing, *the eternal rule of right.*

He is afraid;—“will not a Being of infinite justice at last call him to *account*, and make him feel, for his causeless hatred, the power of Almighty wrath?”—Thus surmising, with a confused idea of the divine perfections—and a confused one he must have, while he “likes not to retain God in his knowl-

edge"—his Theology serves only to increase his misery ; to cause him to live in a constant dread of death, and to die at last with horrid forebodings of something beyond the grave—an unknown *hereafter*—a dark *futurity*—the gnawings, perhaps, of that worm which never dies, that everlasting torment, which, unless restitution can be made to Deity offended, he fears must be his doom.

Hence his religion ; he vainly hopes to make this restitution, and render God propitious to him, by superstitious services and external rights, while he continues *inwardly* to hate both God and his worship.—Strange inconsistency !—Thus does he continue to add iniquity to sin, by every renewed act of false devotion. Led astray at first by a “deceitful heart,” he continues to wander farther and farther from the knowledge of the true God, and the path of duty and enjoyment, till the light that is in him becomes total darkness. In this he gropes for a little while ; and then—without having attained the great object of his pursuit ; without any present comfort ; without any rational hopes or knowledge of any thing better in *futurity*—then—he dies !

Now the delusion has vanished. His deception of heart is at an end ; his refuges of lies swept from him : he sees the great realities of eternity ; he feels the justice of the dreadful God he has provoked, when he “lays down in everlasting burnings.” “*Because, when he knew God, he glorified him not as God, neither was thankful ; but became vain in his imagination, and his foolish heart was darkened ; wherefore, God also gave him up to uncleanness,*”—and all its miserable consequences.

In precisely this state does the Bible find man ;—not a few individuals of the human species, but every son and daughter of Adam ;—in a state of moral darkness, not the darkness of *necessity*, but of *will*.* * In this state were once the polished Greeks and Romans. In this state are now the votaries of of pleasure, of honor, of lucre, of literature, of *self*, in every shape. In this state is the sombre inhabitant of Africa—dozing away his precious life in more than bestial degradation. In this state is the deluded Hindoo—falling down before his hundred million Gods ; sacrificing his life to a senseless block of wood or stone ; literally giving the “fruit of his body for the sin of his soul.” In this state was once the immortal *Socrates* ; whose mental eyes were indeed opened merely enough to discover to him that he was really blind to the true knowledge of God and happiness ; and that thus,—without supernatural assistance,—he must forever remain.

In this universally deplorable condition of man, Where is the hope? The knowledge of **JESUS CHRIST CRUCIFIED**, is both "the wisdom of God, and the power of God," to them that believe; and this knowledge is to be found alone in his **REVEALED WILL**.

So palpably desirable and necessary is a revelation from God to man, that it has been acknowledged to be so, at least tacitly, by the common consent of all ages. Socrates, (as before mentioned) long before the incarnation of our Saviour, openly declared the absolute necessity of it, and his firm belief, that such a revelation would be at length vouchsafed by a wise and benevolent God, until which time, mankind, he believed, must remain in utter uncertainty with respect to their future destiny, and even their present duty and happiness.—Cicero, the most learned, eloquent, and truly philosophic, among the Romans, acknowledges his inability, without a revelation, to come to a settled conclusion even concerning the immortality of the human soul. He observes---"While I am reading, [the philosophical treatises on this subject] I know not how it is---I *believe*; but, as soon as I have laid aside the book, and begin to reflect on the immortality of the soul, *all my belief has vanished*." * * *

To this general *expectation* of a divine revelation, it is undoubtedly owing that *imposture* has had so much success. At different periods have appeared different books, claiming a divine origin. Confucius and Zoroaster, of China and Persia, the Vedas of the Hindoos, and the Koran of Mahomet, have taken advantage of this, to palm themselves on the world, and gain a degree of credit and popularity. But so manifest a compound of sophistry and absurdity people could not long endure; and both the books and their authors, throughout the enlightened world, have gradually at length sunk into merited neglect and contempt. * * *

But there is a book which has also claimed the authority of divine origin; which claim, notwithstanding all the opposition of the wit and wickedness of the world, it has continued to maintain for two or three thousand years—and continues still to maintain:—and its name is called, "**THE WORD OF GOD**." This alone has brought life and immortality to light; and proclaimed, on rational and satisfactory grounds, peace, pardon, and salvation, to guilty man. This alone has shewn that *great mystery of God'sness*—that God, existing in the adorable Trinity, can be just, and yet the "Justifier of him that believeth in Jesus." * * *

Revelation draws a true picture of man.—* * It was very

common, if not universal, in other writings, to find man spoken of as containing in his nature some intrinsic goodness, or *meritoriousness*, for which his fellow creatures are under obligations to respect him; and his Maker, to render him happy. But these writings aver that he is a *fallen* creature—has broken the moral law of his Creator—deserves nothing but eternal fire—is in open rebellion against heaven—is utterly opposed to the best interests even of his fellow creatures—wholly selfish in his feelings—full of envy, hatred, debate, deceit, murder, adultery, witchcraft, &c.—in fine, that every imagination of the thoughts of his heart is only evil continually.

And “what shall we say to these things?”—Let any one be but superficially acquainted with the history of man in his social, and civil, and religious relations. Let him observe the miseries brought on the world by his means—not only on the human species, but even on the brute creation, groaning in agony for his sins;—let him behold man himself rising up against his fellow, his brother, in wars, and duels, and assassinations;—view him burning and drowning his tender offspring, the fruit of his own body, and exposing his helpless parents, who gave him birth, and nourished his tender years, to be devoured by the less savage beasts of the desert;—and finally, behold him imbruing his own hands in his own blood! Let one observe the debauchery, the adultery, the treachery, the malice, the envy, the cruelty to creatures, the irreligious profanity, and contempt of all law, human and divine, continually prevailing in the world;—and above all, let him be acquainted with human nature by a knowledge of his own heart; by comparing his thoughts and affections, even for a short time, with the perfect rule of rectitude approved of by his own conscience, and his own feelings with the account given of them in the Bible;—and then let him decide whether the scripture character of man could have been delineated by any other, than by Him who framed the heart of man, and perfectly knows what is in him. * * * *

Revelation attested by the Birth, Death, and Resurrection of Christ.—But particularly are these Scriptures remarkable on account of professing to predict the existence of a very extraordinary character on earth—a divine person—his glory veiled in the mean attire of human flesh, attended with extreme poverty and disgrace; who should lead a perfectly holy and unblameable life; establish among men the true ideas of God and happiness; at length, through the malice of those very persons who had received his peculiar favors, should be put

to an ignominious death; and after this, should rise from the grave and reascend his native heaven.

And verily, "Messiah has come." After the anxious expectation of thousands of years, he did, at the predicted juncture, make his real appearance in the flesh; exhibited to the view of man a perfect character; went about doing good; spake as never man spake; and taught doctrines which man never taught; performed actions which humanity never performed—restored, by a word, the blind to their sight, the deaf to their hearing, the lame and paralytic to the use of their limbs, the dead and putrid body to instantaneous life, health and vigor;—converted water into wine, stilled the raging of the sea, supplied famishing thousands by a new creation of food—but why should I enlarge? The least of these is nothing less than an act of omnipotence. And this divine person, while performing these acts of benevolence, was most maliciously accused by his very beneficiaries—dragged before a mock tribunal—and, without any fault found in him by the judge, or substantiated by the witnesses—condemned, insulted, tortured, executed, laid in the grave—rose again from the dead—was conversant with his followers for about six weeks, and then, in his bodily existence, reascended into the clouds of heaven. There is the prediction, and here is its accomplishment, in every particular.

"But how do we know that all this has actually taken place?" It is related in minute detail and perfect accordance by four sacred historians; it is shewn from profane history, and made evident by tradition, and collateral circumstances. Shall it be admitted? Then the Bible must be the word of God,—who alone could know the end from the beginning.

* * * * *

Corroborated by the existence of Infidelity.—If the Bible is indeed the Word of God, then it is nothing strange, that infidelity has obtained footing on earth. Were this not the case, the Bible could *not* be true; for it expressly predicts the existence of infidels; and shows that they have existed in all ages. 2 Pet. iii, 3. Acts xvii, 11. From the latter reference, it is evident, that, even in the Apostle's days, there were some of the reputedly, learned, and philosophic Greeks and Jews, who scrupled not to call St Paul a "babbler," and his preaching "foolishness." Nor is infidelity the less foolish and sinful, because it affords an additional proof of the truth of revelation. Nay, it is easy to see, that the infidel is correctly, in this same book, denominated "*a fool*;"—a voluntary, and, of course, a *wicked* fool. "Fools *hate* knowledge." "This

they are *willingly* ignorant of." "He that doeth evil hateth the light."

Accordingly, the sin and consequent punishment of infidelity are represented in very strong terms. "He that believeth not, shall be damned." And how reasonable that infidelity should be thus viewed and treated by a wise and just God. So exceedingly plain are the evidences that the Bible is the Word of God, that in order to disbelieve it to be such, the infidel must absolutely shut his own eyes to the light, refuse the evidence of his own senses, and stifle the convictions of his own reason. And why all this pains to disbelieve the truth? Because he *hates* it. Let him have far less evidence in support of something he desires should be true,—a title to a large estate, or an assurance of living to old age—and he will believe it, with all his heart. He evidently dislikes the truths of the Bible. But God says they are excellent and glorious truths. His feelings, of course, are contrary to the divine feelings,—he is an enemy to the ever blessed God. And is it not right, that God should punish his enemies?

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But who are these Infidels?—Voltaire, no doubt—David Hume—Lord Bolingbroke—Tom Paine—*These* are the infidels. Aye, but let none decide hastily on this subject. It is a question of importance.

It is a question of serious importance.—And as infidelity is opposed to faith, it becomes necessary to make an observation on the subject of believing: It may be safely stated, that faith is always *influential*; producing an effect in its subject, similar in kind and degree to what is believed. Thus, the belief of a mathematical truth will produce an effect alone on the abstract or reasoning powers. The belief of a moral truth will affect the moral powers. The belief of a matter of fact, upon the active powers; in other words, a belief of that which is practical will produce a practical effect,—greater or less according to the magnitude of the thing believed, and its connexion with the one who believes it. For example; the audience in a theatre are made to believe, that the theatre itself is on fire. This fact is so important, and so closely connected with them, that the effect is great and instantaneous. They scruple not to rise, *en masse*, even in the midst of a most interesting scene of the drama, and to rush out of the house, through whatever passage first presents, with a violence which mocks description, and at the hazard of their lives. Let this same audience believe the history of the great conflagration of Rome, and they continue to sit unmoved in

their boxes. It concerns them not; they have no present connexion with the affair. A belief of the return of summer, although a distant event, yet will not fail to produce its appropriate effect even in the chills of January;—the ice-house is stored, and other preparations made, to enable the believer to withstand its heat.

What, then can be said with regard to those who profess to believe the truths of divine revelation,—the most practical of all books, and the most intimately connected with the dearest interests of every man on earth,—and all the while feel and act precisely as they would do if there were no such thing as a divine revelation? Shall we call them deceived, or deceivers? A novel will not leave them as it found them. Its fictitious scenes of distress will move their feelings; its *morale* will be interwoven with the practical maxims of their lives. Nay, even the contemptible mythologies of Paganism are not without their practical effects. The heroes of Virgil and Homer exhibit models for imitation. Their Gods and Goddesses can claim a *little omnipresence* in the nightly slumbers, and daily dreams, of those conversant in them. But these same persons can attend to what they profess to believe to be the real distresses—the expiring agonies—of the guiltless sufferer of Nazareth; and turn away from the narrative, with cold indifference. They can see nothing in his heavenly life and magnanimous character worthy of imitation. They can read his precepts of sublime morality, and find nothing in them to assist in regulating their lives. They can hear of the omnipresent God, and yet habitually think and act as if He were no where in the universe. They can be told of a future existence from this acknowledged volume of inspiration, and live wholly for this life. They can almost see the final conflagration; and hear the shrieks of those who cannot escape from the mighty indignation; and feel themselves flying on the wings of time to this awful catastrophe; and yet—and yet—they can sleep, and eat, and drink, with as much trifling jollity, as if the Bible were given on purpose to proclaim their own immortality on earth!

No, this cannot be faith. Belief in divine revelation is here out of the question; and you,—mistaken mortals;—*you are the infidels.* * * * *

The claims of Divine Revelation.—If the “Bible is the word of God,” surely it claims our most serious, earnest, respectful attention.

Can we not recollect the time, when we have been far from those we love, and anxiously waiting for intelligence from

home. At length, the long expected letter arrives. We recognise in the superscription, the hand-writing of a beloved partner, or of a kind and honored father. With what mingled emotions of gratitude, joy, and affectionate concern, do we break the seal, and devour the contents? With what earnestness do we seize a public journal, containing important news from abroad? When an official document from a foreign court is exhibited before a political assembly; or an order of a General is read before an army;—how serious, how respectfully attentive, is every soul!

And have we not all a Father,—the same kind and affectionate Parent from whom we have received our all;—not only the former of our bodies, but also the Father of our Spirits? But we have wandered from him, into an exceeding far country; where we continue to live, forgetting his tender care of us; rioting and wasting the rich bounties of his love; nay, denying our filial obligations, rejecting his salutary restraints and wise parental regulations—justly excluded, of course, from all the privileges of our birthright, and exposed to an *everlasting* exclusion from the heavenly family,—nay more, to endure his holy wrath and lament our own folly forever!

But *here is a letter*, a letter from such a Father; dwelling, too, not on earth,—in Europe, or Asia,—but in the highest Heavens;—a letter directed to this far distant country, to us, even to us—such rebellious children, are wretched outcasts.—What! to confirm the sentence of our condemnation? To seal more strongly our eternal doom? No; but to inform us of a plan of reconciliation; to propose terms for our return to our Father's house, and our Father's smiles.—Here is an embassy from the Eternal's court;—the commands of the King of Zion, the Prince of Peace!—O shall we not, then, embrace *this* epistle with at least as much alacrity, and open it with as vivid emotions, and read it with as much concern, and re-peruse it with as much serious attention as we should an epistle from an earthly parent or benefactor!

What shall we say, then, to the conduct of those who will permit this blessed epistle to be by them unopened and unperused for whole days; nay, perhaps, for months and years?—If the volume of revelation is not worth reading, why is it procured; and, if it is worth reading, why is it treated with neglect—not to say contempt? *The Bible is like no other book in existence.* If its contents are true, they are, as before observed, such as infinitely concern every individual; and deserve our most serious and earnest attention. For a single

instance of neglect, we are inexcusable. By a single act of irreverence towards them, we hazard our everlasting all. Whenever we open the volume, we open an *epistle from Heaven*; whenever we read, it is the infinite and eternal God that speaks.—But, if it is *false*, it is the grossest deception, and the greatest compound of superstition and folly the world ever saw. It deserves not only neglect, but contempt and the flames. Whence, then, this *half-way* attention? Are we not yet fully persuaded *whether there is any truth in the Bible, or not?* Whether there is, in reality, any futurity—a Heaven for the christian, and Hell for the impenitent sinner?—And how long shall we be doubting on this point, and neglect to examine the evidence we have? Even till convinced by the voice of the Archangel, and Trump of God? This we shall soon hear.—O ye who are “halting between two opinions”—consider what you do. Your eternal all is at stake; and, while you procrastinate, God may take away your soul,—and you are undone for eternity! THEODOSIUS.

IMPORTANCE OF HEBREW LITERATURE.

It is often important to dwell upon truths which are well known and generally admitted, especially when men are to be urged to practice. Truth must not only be proposed, but inculcated. This is my apology in venturing to propose for the consideration of your readers a subject so trite as the *Importance of Hebrew Literature*. Few are disposed to deny that a knowledge of the Hebrew language is desirable, and yet how few are seen, even among the clergy, who lay claim to such knowledge? It is hence evident, that whatever may be the general conviction on this subject, there is a lamentable defect in practice; and that something is wanted to stir up, by way of remembrance, the pure minds of those who neglect this important duty. From the many arguments which go to prove the importance of an acquaintance with the Hebrew language, I select the following.

1. *It is the primitive language, and that chosen by God as the depository of his earliest revelations.*—That the Hebrew is the original language of the Old Testament seems to admit of no doubt, and there is almost as little hesitation in believing it to be the language of the patriarchs, if not of our first parents. The names of men and places even before the flood are Hebrew; which would induce the belief that the language has been transmitted pure through the confusion of Babel. Now, in the literary enthusiasm of philologists and antiquarians, why should the most venerable of all languages be overlooked? Why should scholars take the time to learn ancient and modern tongues, to the neglect of this earliest language?

It might be supposed that the very circumstance of its being used by God as the medium of his communications would have invested it with an interest in the eyes of all pious people. But we proceed to an argument of far more weight.

2. *A knowledge of the Hebrew language is necessary to the understanding of the Old Testament*.—In all other matters, this principle is acknowledged without hesitation. The diplomatist must learn the language of foreign courts, before he is prepared to treat upon important subjects. The merchant who travels to distant countries finds himself under the necessity of acquiring a new language. A foreigner would be thought most unfit to interpret our laws, if he should be acquainted with them only through a translation: and yet we acknowledge as a critic of the word of God, the man who does not understand one word of the language.—The Mohammedan, whatever tongue he may speak, whether in Central Africa, or in Bengal, reads his Koran in Arabic; he teaches the sacred language to his children, and will not hear of a translation. The Bramins, in addition to the spoken dialects of India, are all versed in the Sanscrit, the language of their Vedas. The Christian preacher, the business of whose life it is to interpret the word of God, spends the whole of that life in some cases, without hearing read one syllable of the original scriptures of the Old Testament.

To all this it is replied, that we have an excellent translation, which precludes the necessity of acquiring a difficult language. We have indeed one of the best versions which ever was written, yet it must be remembered that no translation however good, can possibly render a knowledge of the original unnecessary. With far greater reason, might we abjure classical learning, and read Xenophon and Livy in translations. And most gladly would I see our Grammar Schools closed, and the Greek and Latin Classics neglected, if we could in exchange have the Word of God in the original. Such a sacrifice, however, is needless, and it is shameful to the christian church, to see ministers of the gospel contented with the vulgar translation of the Bible, who at the same time maintain the necessity of classical learning, and give instruction in it to their children.

3. *It is necessary in defending the truth*.—It is well known that the most important controversies turn upon the interpretation of contested passages, and often upon the meaning of single words. Now, no preacher of the gospel knows how soon he may be called into this very sort of disputation. It is vain to say that he will abide by the decision of commentators and critics. No man can take refuge here without abandoning all independence of judgment, and acknowledging an implicit faith, more servile than that of the Papist.—Neither can any one reply that he is unfit for controversy, that he dislikes dispute, and hopes to escape it. He who undertakes to preach, is set for the defence of the gospel. He is bound to contend earnestly for the faith, and to be at all times ready to defend

the cause of truth against every opposer. He who is unable or unwilling to enter the lists against errorists and heretics, is unfit for the ministry of the gospel. And in this service, an acquaintance with the original scriptures is indispensable. To take a single instance. The controversy with the Unitarians rests almost entirely upon exegetical discussions. No man who is unacquainted with the scriptures in the original, can for an hour maintain an argument with an enlightened Unitarian. The controvertists of their party have made those subjects their special study, and if they are ever met successfully, they must be met on their own ground. The pestilent spawn of German criticism, must be counteracted in its baleful influence by the same means. Michaelis, Paulus, Kuinoel, Rosenmuller, Bauer, and their coadjutors in Deistical interpretation must be confronted, and defeated with their own weapons.

4. *It is necessary for the understanding of the New Testament.*—The New Testament was written by men, who though they spoke the Greek language, were in the habit of using the Syriac in their ordinary intercourse. Their Greek would therefore receive many of the idioms of their native country, so that we find the New Testament abounding in Hebraisms and Syriasms. These are so much alike that they may be classed under one head. If we would fully interpret the New Testament, we must therefore make ourselves acquainted with the Old, with the peculiarities of the Hebrew idiom, with the general forms of expression, borrowed from that language. Without this we shall be liable to continual mistakes, and shall read the New Testament with less improvement, and less pleasure.

5. *It is necessary for appreciating the force and beauty, and entering into the spirit of the Scriptures.*—If we were disposed to grant, (what we certainly do not grant,) that a man might possibly arrive at the exact grammatical interpretation of the Old Testament, without any acquaintance with the original, we should still maintain the importance of such acquaintance, since the force and spirit of many passages might still remain hidden. No one who is acquainted with more languages than one, can be ignorant of this truth. A literal translation cannot possibly convey the true import of figured or impassioned language. Much of the Old Testament is highly rhetorical, much is truly poetic. Now shall we strive to drink at the fountain the beauties of Homer and Virgil, and be content with a mere verbal translation of the word of God? Is it not desirable that in perusing a revelation from God, we should receive the exact impression intended to be conveyed,—the whole impression without diminution,—and the simple impression without the adulteration or admixture of any foreign idea? Now this is what no version can possibly effect. A literal translation is a mere outline without finish or coloring. A free translation communicates ideas alien from those of the author. It expresses plainly, where he insinuates a truth; it amplifies where he is concise, it exchanges one

figure for another, and fills the mind with associations which the original would never convey. In reading a version we commune with the translator rather than the author. Different translations of the same work produce impressions radically distinct. Read for examples Homer by M'Pherson, Pope, and Cowper; Tasso by Fairfax, Hoole, and Hunt.

It may be proper to advert to some of the objections which are made to the study of the Hebrew language. And here we leave out of the question those who object to the liberal education of the clergy, in general. These remarks are intended for none such. Their very tenets shew them to be incompetent to reason on such a subject. Objections arise sometimes from a different source, and even in the minds of conscientious and intelligent men. These deserve some attention. Among these objections are,

1. *The difficulty of the language.*—We have no royal road to knowledge, nor any desire to conceal the difficulties of the way; and there are discouragements in the commencement of this, as in the study of every language. Yet these difficulties are greatly magnified in the eyes of the ignorant and irresolute. "The slothful man saith, There is a lion in the way." The man who devotes himself to the ministry of the gospel ought to be a man of diligence, of patience, of self-denial; and patience and self-denial may be demanded in the study, as well as in the world. It is melancholy to observe that the literary pursuits of many clergymen, after the conclusion of their preparatory course, are directed rather by their capricious tastes and inclinations, than by any deliberate view of promoting the cause of Christ. But to this point justice cannot be done in a few remarks. We leave it, to observe that any man of ordinary capacity, who will devote a portion of every day to this study, may, in the course of a few months, begin to read the original Hebrew with entire satisfaction and understanding. There will doubtless be difficulties; but the man who dares not to brave them, deserves not even the name of student. Few of us will be more perplexed than the great Jerome. "What labor it cost me," says he, "what difficulties I went through, how often I despaired and left off, and how I began again to learn,—both I myself who felt the burden can witness, and they who lived with me. And I thank the Lord, that I now gather sweet fruit from the bitter seed of those studies."—One hour a day is surely little enough to devote to so important a subject; and this would secure a competent knowledge of the language in a few years.—There are degrees in this as in other kinds of knowledge, yet so much as it is needful to know, may be soon learned.

2. *Want of time,* is objected.—There may be cases in which this objection is conscientiously urged. Yet few subjects should take precedence of this. He who cannot take an hour may take half an hour for this study. Nay, a quarter of an hour daily will not be without its fruits.

Gutta cavat lapidem, non vi, sed sæpe cadendo.

And where is the man so occupied that he cannot spare fifteen minutes to the word of God? Most of us consume more time each day in dozing over newspapers and trivial productions, not to speak of idle reveries, unprofitable conversation, and morning hours spent in bed. The maxim of Dr Buchanan seems a good one, that a virtuous and diligent man may find time for every duty. Let the modern preacher, who is overwhelmed with such a world of business as not to have even a few minutes to spare, think of the labors of such a man as Luther,—let him look at his voluminous works, and ask how much leisure he had for such studies. Yet Luther, even in advanced life, was a laborious Hebraist. No one needs to be informed of the cares and duties of Thomas Scott; yet to quote the language of his son, “the Hebrew had been entirely resumed, and almost learned, since his fifty-third year.”* And in addition to this he acquired the Arabic and Susoo. To shew how much may be accomplished in a short time, let me extract from the life of Herman Witsius, the account of his studies for four years.

“Cœterum cum Orientalium linguarum studio apprime delectaretur, Clarissimo Viro Johanni Leusdenio, qui incredibili dexteritate linguas illas docebat, familiariter se applicuit, et sub illius præsidio totum ferme Hebraicorum Biblicorum Codicem interpretatus est, ut et Commentarios Solomonis Jarchii, Aben Ezrae, and Kimchii, in Hoseam, et Chaldaicam Jonathanis in Jesaiam Paraphrasin; et Onkelosi in partem Pentateuchi. Insuper Masoræ arcana, et Talmudis sribiliginosam dictionem, ex titulo Sanhedrin and Maccoth a Johanne Cocceio and ex titulo Babha Bathra a Constantino Lempereur editis, eodem præceptore attigit.”†

3. *Want of Books.*—Such was the apology for neglecting this branch of study half a century ago. Its force no longer remains. Hebrew books are now so common, that for ten dollars the whole *Apparatus Biblicus* may be obtained. The new and elegant edition of Van Der Hooght's bible sells in London for a guinea. The best Grammar and Lexicon will stand the Hebrew student in about the same sum.

4. *More important pursuits,* are urged as a reason for omitting this study.—Those ought to be important pursuits, indeed, which are to be preferred to the interpretation of the Scriptures. If what has been advanced in the former part of this Essay is correct, this objection has already been answered; and we would call upon every minister of the gospel seriously to examine into the subject, and into his duty in this particular.

5. *All men are not called to be critics.*—All men are not called to be Buxtorfs, Leusdens, or Lightfoots, for, as we have before observed, there are degrees in Hebrew literature. But all ministers of the gospel are called to be interpreters of the word of God. If what

* Life of Scott, Chap. xiii.

† I. Marckii Oratio Funebris in ob. H. W. p. 16.

has been said above has any force, they cannot be competent interpreters without some acquaintance with the Hebrew language. The more accurate and extensive this knowledge is, the better able will they be to expound the Old Testament.

May we not hope that the rising clergy of Virginia will lay this matter to heart, and that before a long time we shall see amongst ourselves eminent Biblical critics.

ATLANTICUS.

REVIEW.—Continued.

The Doctrines of the Church vindicated from the misrepresentations of Dr JOHN RICE; and the Integrity of Revealed Religion defended against the "No Comment Principle" of promiscuous Bible Societies. By the Right Reverend JOHN S. RAVENSCROFT, D.D. Bishop of the Diocese of North Carolina. 8vo. pp. 166. Raleigh:—Printed by J. Gales & Son, 1826.

THE BIBLE SOCIETY.

The Bible Society question next claims our attention, in the order of subjects treated by bishop Ravenscroft. And we are truly sorry to observe that he waxes warmer and warmer as he advances. We shall, however, pursue our course, noticing just such things as the cause of truth requires that we should animadvert on, and passing by the rest in silence.

In this discussion, it is very important that the true character of the Bible Society should be understood; and the real state of the question between the contending parties fairly exhibited.

1. As to the real character of the Bible Society,—This seems to have been sadly misunderstood by many of its opponents. We beg our readers, then, distinctly to bear in mind, that the *Bible Society is not a Church*. It assumes no ecclesiastical authority; it imposes no decisions on its members; it assumes no one attribute of a Church of the Lord Jesus. It is nothing more nor less than a *Company*, formed for the purpose of collecting and distributing money, in the way of charity. And as this association assumes no ecclesiastical character, so it interferes in none of its transactions with the operations of any of the Churches in Christendom. The object of the Society, is indeed, the same with that of every true Church of Christ, namely, the promotion of the Christian religion. But the church and the society move in entirely different spheres; so that there can be no collision, unless the church should go out of her proper course, to oppose the Bible Society. Every Protestant church in the world professes to derive its religion from the Bible; and in promoting what is believed to be the true religion of Christ, every church acknowledges its obligation to distribute the Bible as an important part of the means appointed by God for the salvation of sinners. But the Bible Society undertakes just this—It says to

Episcopalians, Presbyterians, &c. &c. we mean to do our endeavor, whithersoever you may send missionaries, with Prayer Books, Confessions of Faith, Catechisms, &c. to place there a sufficient number of Bibles: so that whatever means you might have expended in this part of your work, you may reserve for other purposes.—We will give the Bible: you may do the rest. But our work is one of assistance, and not of interference: We therefore give *nothing but the Bible*.

There are, however, other reasons for this last determination. The Bible contains an expression of the whole will of God respecting man's salvation. All *necessary* truth is clearly revealed. The members of this association do then regard it as a work of benevolence to distribute the Bible. But there are hundreds of millions of human beings, who have no Bible, and know nothing of its life-giving truths. Now, allowing one Bible for six souls, and making due allowances for the increase of population, and the destruction of books, the annual distribution of one hundred and twenty thousand Bibles, would not supply the world with the word of God in fewer than a thousand years. And within that period the entire population of the world will have changed about thirty times, or nearly twenty thousand millions of souls will have gone to eternity. This work of charity, then, calls for the union of all hearts and the co-operation of all hands. But the christian world is divided into a number of denominations, who differ as to their explanations of *some parts* of scripture; and of course they would choose different commentators for the exposition of scripture. The enterprise of supplying the world with the Bible demands greater resources than any christian denomination can command. A plan suited to the emergency of the case must be devised. A *company* is formed for this particular work of charity, on a principle to which it was supposed that no Protestant could possibly object. The Bible is given—the Bible *alone*, "without note or comment," just as God gave it to man. This, then, is the real character of the Bible Society. It is a charitable association for giving away the Bible, or furnishing it at a cheap rate; formed precisely on the principle of *a society for furnishing bread to the poor* in a time of scarcity; or a *soup society*, or *any other charitable association*.

2. *As to the state of the question between the friends and enemies of this society.*—It is difficult to exhibit this fairly and fully in few words. The friends of the society maintain that their intentions are benevolent, and the effects of their labors salutary. Enemies deny this of course. But this enmity takes so many different shapes, and attempts to justify itself by so many various and opposite reasons, that we are here obliged to enter a little into detail. Our plan will be to give a list of characters, and a very brief statement of their respective grounds of enmity.

1. *INFIDELS of all classes among Christians.*—Our readers will readily understand that the true reason of their hostility is hatred of

the Bible. Their ostensible reasons are the same with those of some other enemies.

2. **POLITICAL ENEMIES.** These are of two classes, directly opposed to each other.

A. *Monarchists or Friends of Arbitrary Government.* These oppose the Bible Society, because, say they, the Bible puts wrong notions into the heads of people respecting liberty, and the *natural equality* of man. It unfits them for due *subordination*, and brings them together to *plot* and *cabal* against the government. They maintain that the Bible Society is a branch of the famous *Illuminati-system*, which once made such noise in the world!

B. *Radicals, or Enemies of all government.* These are noisy, roaring fellows, who say, and swear, that the Bible Society is a tool of the Holy Alliance; intended expressly to promote superstition, and train men for slavery. It is a little unfortunate for these men that the head of the Holy Alliance has suppressed the Bible Society in his dominions.

3. **MAHOMETANS.** These poor fellows are enemies because they have been excited by Roman Catholics to such hostility as they have expressed.

4. **PAPISTS.** The enemies of this class assign in part the same reasons with those who follow next in order.

5. **HIGH CHURCHMEN among Protestants.** The opposition to the Bible Society began with this class in England.

A. It was first objected that the Society was dangerous to the church.

B. That it was injurious to the *Society for promoting Christian knowledge*.

C. That it would destroy the English power in Hindostan.

D. That it would overthrow the establishment, because the Bible was given without the Prayer Book.

E. That it tended to the overthrow of all revealed religion. This last is one of the objections which has found its way into this country.

6. **MISCELLANEOUS ENEMIES.** We adopt this odd title, because we do not know what other to use. These enemies consist of *Unitarian Quakers*; *Reformed Baptists*; a set of people who call themselves *Goats*, and other *nondescripts*, whom we know not how to designate.

An advocate of the Bible Society, then, is surrounded by hosts of enemies; and seems to need the eyes of an *Argus*, and the hands of a *Briareus* to maintain his cause. But the comfort is, that most of these adversaries are directly opposed to each other; and may be left to fight it out among themselves. And of the rest, it may safely be assumed, that they take the same positions, adopt the same *manceuvres*, and use the same weapons—so that if one set of them is defeated, the whole are completely put to the rout.

In regard to bishop Ravenscroft; if all his personalities, his assertions without proof, his repetitions, were omitted, this part of his pamphlet would be well nigh reduced to nothing. It would be easy to take all his general principles, and despatch them in a few pages. But in urging and repeating these principles, he brings forward so many opinions, which we think both erroneous and dangerous, that we feel compelled to follow him step by step through his unpleasant course. We promise, however, to condense our remarks as much as circumstances will permit.

Every thing at all relevant to this subject, as it is handled by bishop R. may, if we have not mistaken him, be comprised in the following particulars.

1. That according to the Bible Society principle, the scriptures are in such sort sufficient, that notes and comments are unnecessary; that there is no danger of men being mistaken or misled without them, &c. &c.

2. That this principle, contrary to the express will of God, separates the scriptures, from the church, ministry, and sacraments, which are "integral parts" of the plan of salvation.

3. That it encourages schism and heresy, by declaring that all systems of religious belief derived from the Bible are "equally safe for salvation;" and maintaining that all are equally entitled to the witness of the Spirit.

4. As a conclusion from all this,—That the principle is subversive of revealed religion.

5. Hence it is inferred, that the friends of the Bible Society are actuated by mistaken and intemperate zeal, and not by genuine charity: and that they who are sufficiently cool and perspicacious to see through all these delusions, are bound to set themselves in open opposition to this novel scheme of a spurious and deceptive liberality.

We shall consider these particulars in order, and as we go on, notice some other matters which the bishop's *peculiar manner* forces on our attention.

This part of his *Vindication* fills nearly thirty octavo pages. Yet after his statement, pp. 77—79, we find scarcely a *new*, we mean an *additional* idea, in all that he says. It is a ringing of changes productive to the Reviewer of extreme weariness; and an intermixture of invectives and coarse personalities, which every one concerned for the honor of the christian religion, and the credit of the christian ministry must deeply lament. That our readers may have at once, nearly the whole of the bishop's scheme, and some sample of his spirit, we give the following very long extract.

"Notes and comments on any book, are always intended to explain and render more intelligible, and of course more practically useful, the subject matter contained in the book. This is the declared object of those who compile them; and the benefit is acknowledged by all who read them. The exclusion of notes and comments then, is in effect to say, that the book re-

quires no explanation—that it is sufficiently intelligible in itself. This being true of books in general, it must also be true of the Bible as a particular book, unless it be shewn that it is an exception to the rule. But the common sense and common usage of the christian world proves, that it is not an exception, there being no book in the world, upon the explanation and illustration of which, so much labor and research have been bestowed. The adoption of a principle, therefore, which excludes notes and comments from the Bible, does in fact assert, that the Bible requires no extraneous help to understand it aright, and, (as it is assumed in the Sermon,) that it is *exclusively* sufficient for its own interpretation. I have therefore done no violence or injustice to the Bible Society principle, in holding it responsible for this most just and direct conclusion from it. But further, as I have done no violence or injustice to the principle adopted and acted upon by these Bible Societies, so neither have I drawn from it a single consequence, that is not equally direct and unavoidable. For, if the Bible is in itself so clear and plain as to require neither notes or comments to render it more intelligible, it follows inseparably, in the judgment of the Bible Society, as a body, that there is no danger to any man of mistaking its meaning, or misapplying its truths. But the Bible Society, as a body, are aware of the fact (and the very materials of which it is composed confirm the fact to their senses,) that the christian world is split up and divided into hundreds of opposite systems of doctrine and practice, all professedly drawn from the Bible, as its exclusive truth. Hence, it is the opinion of that body, witnessed by the adoption of the principle as their fundamental rule, that all these various and opposing systems of religious profession, are equally consistent with the truth of God's word, and equally safe for salvation. Nor is there an escape from this consequence, that will not show, that the favorite principle is wrong, and ought to be abandoned. For, of necessity, the Society must either believe that all varieties of religious principle drawn from the Bible, are equally right, in the sense of being equally safe, or they must believe that some of them are unscriptural and unsafe. If the former of the alternatives is adopted, the principle is demonstrated to be productive of divisions in religion without limit. If the latter shall be resorted to, it shows the principle to be justly liable to the charge of withholding from the Bible what is essential to a right understanding of its contents, and to a just application of its life-giving truths.

That such conclusions and consequences are not seen by the individual members, I am well aware; that they are hid and concealed from them, by the intrinsic merit of the work, and the enthusiasm it so powerfully kindles, I can readily conceive; yet that they are unavoidable from the principle, is beyond all reasonable denial, and it is for this reason, and this alone, that I have raised my voice against it, and not without taking into consideration how much more probable it was, that I was mistaken—than that thousands of great and learned and pious men should be guilty of such an oversight, as to adopt for the foundation of the most extended religious co-operation, a principle, demonstrably subversive of all revealed Religion.

But the Bible Society principle operates yet more extensively, and more certainly, against the interests of revealed Religion, than in the exclusion of all helps to understand and apply the scriptures according to their true meaning, and to their saving purpose; for it authorises the conclusion, that the sacraments are not necessary to give effect to the word of God. All comments are excluded. Preaching and the sacraments are, in the truest sense of the word, comments on the scriptures—comments which God has commanded to accompany them; yet, by this principle, these are separated from the Bible, not only by fair and necessary inference from the principle as adopted, but practically and in fact. This consequence from the Bible Society principle, was stated in the Sermon, and pressed as an argument against it. But of this you have taken no notice, beyond giving the para-

graph in which it is found, and resorting to your ready scape-goat, the book of Common Prayer, as what I mean by the church, the ministry and the sacraments. But, sir, you knew better. You knew well what my real meaning was in this objection, and you felt that it was fatal; and yet the principle which goes this length must be supported.

Against this objection, I have heard many, and read some answers; but not one that to my mind was even plausible. It is admitted on all hands, that a proposition to send the sacraments with the word, would be the signal to dissolve the society. It is confessed, that no such thing is contemplated by the society. By some it is replied, that the sacraments are already furnished. But even admitting this, as it respects christian lands—(though the society are not entitled to it) yet it is *not true*, as respects the heathen, who are embraced in the operations of the society. The principle, as to them, is an actual separation of the sacraments from the word of God; and its operation in christian lands, is to weaken the impression of their indispensable necessity to give the word its saving effect. It is in vain to contend, that the society is associated for a specific purpose, which does not embrace the sending the sacraments with the word—because no necessity can be conceived for their separation—because no christian can comprehend any saving benefit from the mere letter of scripture, without the sacraments—because no necessity existed for the adoption of a principle thus pregnant with mischief. If it was felt to be a christian duty to disseminate as widely as possible the word of life, the duty was equally christian, and equally imperious—not to deprive the word of those accompaniments which the wisdom of God had joined inseparably with it, as essential to its saving effect. I cannot perceive any just ground for the exercise of discretion even in this case, particularly as respects the heathen—and far less of justification for the adoption of this principle as their bond of union, and the best method which their collective wisdom and piety could devise, for presenting to all nations, *the whole counsel of God for their salvation.*—pp. 77—79.

We now proceed to consider the several particulars above stated, in their order. And

I. *As to Notes and Comments—and the sufficiency of the Scriptures.*

On this point, bishop R. maintains, with a confidence perfectly *sui generis*, that according to the Bible Society principle, notes and comments are unnecessary. There is an ambiguity in the words *necessary* and *unnecessary*, which, as the bishop has not noticed it, we must explain. A thing is said to be *necessary* in common speech, when we cannot do well without it. Thus a particular kind of food is said to be a *necessary of life*, when every one knows that it is possible to prolong life in the use of something else. One thing is *absolutely* necessary to another, when that other cannot be accomplished or attained without it. In this sense, notes and comments may be *affirmed* or *denied* to be necessary for a *right understanding of the scriptures*, according to the limitations given to the phrase, [*a right understanding of the scriptures.*] If it means an understanding of the *difficult parts of scripture*, neither the Bible Society, nor any man of common sense on the face of the earth ever denied the necessity of notes and comments. But if it means an understanding of the *plain, obvious, fundamental truths of scripture*, which show men the way to salvation, the Bible Society principle does as-

sume that notes and comments are unnecessary.—Once more; if the word *necessary* is used in the loose, familiar sense of *useful, expedient, &c.* the Bible Society does by no means deny the necessity of notes and comments. It says not a single word in relation to them in this meaning.

The intelligent reader of the quotation made above, will readily perceive, that the writer had in view none of these distinctions; otherwise, he could not so entirely have mistaken the Bible Society principle, as to have expressed himself thus: "But further, as I have done no violence or injustice to the principle adopted and acted upon by these Bible Societies, so neither have I drawn from it a single consequence that is not equally direct and unavoidable. For if the Bible is in itself so clear and plain as to require neither notes or comments to render it more intelligible, it follows inseparably, in the judgment of the Bible Society, as a body, that there is no danger to any man of mistaking its meaning, or misapplying its truths." Here is a remarkable instance of that *unsatisfactory* method of reasoning, which puts into one's premises, positions which his antagonist denies, and deriving from them conclusions which he never can admit. Bishop R. might reason until doomsday, and never convince a friend of the Bible Society by logic like this. When measures of this kind are resorted to for the purpose of gaining an advantage, it is treating them very mildly to call them *unfair*. We will not say, that when bishop R. ascribed principles to the Bible Society, which they do not hold, that *he knew better*. We can account for his *bad* reasoning very satisfactorily to ourselves, on the supposition that *he did not know any better*; and we had rather believe that he was in ignorance and error, than that he *knowingly* misstated the principle which he opposed. The bishop is not infallible: he does not pretend to it—he will therefore bear with us, if we impute to bad reasoning, what more violent men are accustomed to impute to bad faith. Sir, *you knew no better*. But indeed, sir, it never entered into the mind of the Bible Society, that the scripture requires neither notes nor comments to make it *more* intelligible: not one of its members ever dreamed, we dare say, that there is no danger to any man of mistaking its meaning. The Bible Society is a *company* formed for the distribution of the scriptures alone. This supposes neither more nor less than this, that it is an advantage to a man to possess the Bible, if he has no other means of religious instruction. And this is the proposition which the enemy of the Bible Society ought to set himself to prove, viz. You do an injury by giving the Bible, without giving also other means of obtaining salvation. But we have seen no one calling himself a christian, who is prepared to meet the position in this plain and direct form.

The utter weakness and injustice of this allegation against the Bible Society may be shewn by a case which involves no prejudice or party spirit. Suppose that there should occur within the diocese of North Carolina a time of extreme scarcity. The wealthy peo-

ple of that respectable state, of all denominations—for charity is not exclusive—would probably unite in an association to relieve the distress, and prevent the poor from starvation. Suppose farther, that the projectors of this benevolent enterprise, considering the extent of the misery to be relieved, and their limited resources, should resolve that the society would undertake to furnish the suffering poor with *nothing but bread*, what would be thought of him who should rail at this association, and endeavor to bring odium on it, by charging it as a body, with holding the opinion that the poor ought to have neither meat nor salt with their bread? Suppose still farther, that it were known as far as the respectable state of North Carolina is known, that the members of this great benevolent society were united in other smaller societies, of different names, but yet for the express purpose of affording other aliment besides bread, and that they were equally zealous in this work of benevolence as in the other, giving salt, and meat, and vegetables, &c. as they could, what would every body think of the *sanity* of that man, who, in the face of plain facts, and repeated denials, and in the very teeth of common sense, would persist in the declaration, “You associate only for the purpose of giving bread to the poor; and as a body you maintain that they ought to have nothing else”—But, my dear sir, we do give them meat as we can—“I don’t care what your private sentiments are, or what your practice is; as a society, you declare that the poor can thrive and labor just as well with *bread alone*, as with bread, salt, meat and vegetables.”—Precisely such, as it appears to us, is the wonderful mistake, and the equally wonderful pertinacity and confidence of bishop R. in relation to the principle of the Bible Society. Yet so is he blinded by party feelings, as to *know no better*—and so are many others blinded as to think this argument “unanswerable.”—How often must it be repeated, that the Bible Society principle assumes nothing but that it is a good work to furnish the whole human family with the Bible?

This assumption does, indeed, imply the *SUFFICIENCY of the scriptures*. Let us, therefore, hear bishop Ravenscroft on this subject.

But here again he writes with marvellous obscurity; which renders it extremely difficult to understand precisely what his settled opinions are. In the extract made above, the Bible Society is charged with holding “that the Bible requires no extraneous helps to understand it aright, and that it is exclusively sufficient for its own interpretation.” At page 85, the charge is, that “the Bible Society principle asserts the sufficiency of the scriptures for salvation, without the church, the ministry, and the sacraments.”

And in another place, he *right curiously* explains to us what he means by the sufficiency of the Scriptures. As this is a very striking and peculiarly characteristic passage, we are afraid to abridge it, lest we should unintentionally mistake its meaning. Our readers must have the opportunity of judging for themselves.

'But, "we maintain the sufficiency of the scriptures," unquestionably, and even their exclusive sufficiency—which is the error charged to the "no comment" principle, and you are drawn out to defend. But their sufficiency to what? To the 'efficient communication of spiritual instruction "without the ordinances of the church?" If this is your meaning, as it certainly is of the "no comment" principle, I consider it subversive of all revealed religion, being plainly contrary to the word of God.—If it is not your meaning, as I believe it is not, you ought to have been more explicit.—Neither yourself, nor any other, maintains more absolutely than I do, the sufficiency of Scripture; but it is their sufficiency to make them "wise unto salvation," not to save them. It is their sufficiency to direct men what they must do to be saved. It is their sufficiency, as an infallible rule of faith and manners, when truly interpreted and followed. It is their sufficiency, to direct and bring sinners to Christ for life and salvation, in the external appointments of the church, the ministry and the sacraments—and not their sufficiency, as a substitute for these integral parts in the plan of salvation.

'But while I maintain their full sufficiency for all these purposes, I also maintain that they are not in such wise sufficient, that men cannot be mistaken or misled, in drawing from them their true meaning.—I therefore assert, against the "no comment" principle, the utility and the necessity, of explanations, illustrations, expositions, enforcements of their sense, by notes and comments, not only in the literary meaning of these words, but in the higher, equally just and more profitable application of them to the ordinances of the Gospel, as alone giving life and power, and assurance to the word. This is the sense, and the only sense, in which the Scriptures are considered unsufficient to their own interpretation, by either the Bishop of Limerick, or the Bishop of North Carolina.'—pp. 88, 89.

As to the first sentences in this extract, we can only say, *Davus non Œdipus*—we have no skill in solving enigmas, or interpreting mysterious, oracular sentences; and we much doubt whether we could make out the meaning here, even if we had old *Vincentius Lirinensis* to help us. But that we may come to the truth in regard to this important subject, let us try to get at the precise meaning of the word *sufficiency*. It implies the idea of suitableness or adaptation to a purpose; and when appropriated, as it generally is to means, or causes, it signifies their adequateness to accomplish the end in view. The force of the term, in correct language, is never carried farther. A sufficient cause, in physics, is a cause which accounts for the phenomena: a sufficient argument, in logic, is one which proves the truth. When the Bible Society principle, then, assumes, as we admit that it does, the sufficiency of the Scriptures; it of course assumes their sufficiency, their adequateness to accomplish the purpose for which they are distributed. What is this purpose? The constitution of no Bible Society that we have ever seen, gives an answer to this question. That noble institution, the British and Foreign Bible Society, simply states, that "the sole object shall be, to encourage a wider circulation of the Holy Scriptures, without note or comment"—and says not a single word as to the design. As far as our recollection serves us, this example has been followed by all other Societies of any importance throughout the world. But it would be monstrous to suppose that so many

associations have been formed without some purpose to be accomplished by the distribution of the Bible. Well, what was it? Let us suppose that the members, or if the bishop prefers the phrase, that the Society as a body, believed that the Scriptures are sufficient "to make men wise unto salvation;" sufficient "to direct men what they must do to be saved;" and for this purpose engaged in the distribution of the Bible; why should bishop R. condemn and oppose them? Is it not a work of christian love; of true benevolence, to "direct men what they must do to be saved?" Our furious antibiblist, as "absolutely as any one can do, maintains the sufficiency of the Scriptures" for this purpose. How then, according to his own opinions, can he be justified in his unexpected, and violent opposition to the Bible Society? We venture to say that not a friend of the Bible Society in Europe or America expects more from the Bible than to "make men wise unto salvation." We never heard of one who carried his views of the sufficiency of the Scriptures farther than this.

But it is evident that the bishop uses words in an uncommon sense; and that he has some very queer notions for a Protestant, or he never would have talked in the strange way he has done. Let the reader look at the passage quoted above, once more. Let him consider the positive and negative statements there made, and wonder. The Scriptures are sufficient,—To make men wise unto salvation—not to save them—to direct men what they must do to be saved—infallibly to regulate faith and manners when truly interpreted and followed—to direct and bring sinners to Christ in the external appointments of the church, the ministry, and the sacraments. And they are *not* sufficient as substitutes for those integral parts of the plan of salvation, the church, ministry and sacraments—not in such wise sufficient, that men cannot be mistaken, or misled, in drawing from them their true meaning. And therefore the bishop asserts against the no comment principle, the utility and necessity of *explanations, illustrations, expositions, enforcements, &c. &c.*—Who will deny that here is *copia verborum*, if not *lucidus ordo*? But did any one ever so waste his strength in beating the air? Who ever said that the scriptures could save men—or that they were substitutes for the sacraments—or that they could not be mistaken? No friend of the Bible Society ever uttered such a sentiment, we venture to say, or ever thought of such folly. While the bishop then is laying about him so vehemently, he does not touch us. We only protest against the deception here unintentionally practised, in making believe that while he is knocking to pieces his own men of straw, he is cudgelling, or (we believe the term is,) "fisting" our reviewer, or any other friend of the Bible cause.

But it is evident that the bishop means something more than is at the first glance apparent; because, he says, in opposition to the Bible Society, that the Scriptures are not *sufficient to save men*;—and he lays great stress on the opinion, that they are not substitutes for

these "integral parts of the plan of salvation, the church, ministry, and sacraments; nay he says that the sacraments alone give "life and power, and assurance to the word." He had previously maintained that "notes and comments were essential to the right understanding of the Scriptures, and to a just application of its life-giving truths." He may be considered, then, in relation to the sufficiency of the Scriptures, as maintaining two negative propositions.

1. That the Scriptures are in such wise insufficient, that no man, without notes and comments can rightly understand them, and apply their truths, so as to cherish a warranted hope of salvation.

2. That the plan of salvation consists of four "integral parts."

1. The Holy Scriptures.

2. The church. [Quere—How will bishop R. define *the church*, in this connexion.]

3. The ministry [consisting of bishops, priests and deacons.]

4. The Sacraments, namely, Baptism and the Lord's Supper.

And either of these being wanting, the whole plan is marred, so as to be inefficient for salvation.

We must be pardoned for refusing to subscribe to these dogmas. They are unsupported by evidence—they derogate from the honor of God's word—take away the right of private judgment—subvert the liberties of men—give to the church (i. e. the clergy) a power which God has never given, and, in a word, are highly injurious to the best interests of society.

1. We deny that notes and comments are *essential* to the right understanding of the Bible. That, in any case, is essential, without which a thing cannot be. He rightly understands the gospel, who, under the influence of its truths, repents, believes, and lives a holy life in love to God and man. If notes and comments are *essential* to a right understanding of the Bible, then no one ever did so understand it, as to repent, believe, and live a holy life, without notes and comments. But this is directly contrary to facts, as well known and as clearly established, as any facts of this kind possibly can be. Some of the most pious persons ever known, have become so, by reading the Bible without notes and comments. In a case of this kind one fact is worth a cart-load of reasons. It strengthens the argument to observe that many thousands of persons have read notes and comments, yea many have written them, and have preached the gospel, and administered the sacraments, without having ever rightly understood the Bible.

But in the next place, the Bible was clearly intended by its author for common use. Accordingly it is written in a style of remarkable plainness and simplicity. Its fundamental truths are facts as perfectly intelligible as any other facts. So that a plain man, desirous to know the truth, may learn from that blessed book every thing necessary to make him wise to salvation. If it be alleged that there are many things, which he cannot understand; we

admit it freely. So, also, there are many things which the writers of notes and comments cannot understand. But all may learn enough to let them understand what they must do to be saved.—Bishop R. admits this in his statement respecting the efficacy of the Bible. What more can notes and comments do? Can they save him? Surely bishop R. will not say that any thing in the universe can do this, but God alone. Surely then it is better, incomparably better, that men should have the Bible, than be without it. For the Bible possesses the attribute of *sufficiency*, as far as this attribute can be predicated of the means of salvation at all. For if men make the right use of the information communicated by the Bible, they will assuredly be saved. And bishop R. can say no more respecting the church, ministry and sacraments. The case is about as plain as this: Bishop R. says that *bread and meat* are *essential* to the support of human life. We deny this, and allege the fact that many have lived on bread alone. Bishop R. persists in his assertion, and says it is manifest that God intended that man should live on bread and meat; and because he cannot give both, he will give none. Well, what sort of meat will you give? Here arises a great dispute—some are for the “roast beef of Old England, &c. &c.”—Agreement is impossible—But all agree that bread is good, and are willing to distribute freely and abundantly. Bishop R., however, vehemently exclaims, “your charity is spurious—break up your Society—you pretend to give bread; and you give only flour—every man will cook it in his own way—the people will be poisoned—not a soul will be left alive!”—With humble submission, we do not think so—while *gentlemen* eat hot buttered rolls, many an honest citizen has lived, and *raised* fine hearty children on *hoecake*. These plain, familiar illustrations, may offend the fastidious—But we employ them, because the subject has been wonderfully bewildered by the perverse ingenuity of party spirit. We close our remarks on this part of the subject with a quotation from an excellent work by *Gastrell*, formerly bishop of Chester, entitled *Christian Institutes, or the Sincere Word of God; being a plain impartial account of the whole Faith and duty of a christian, collected out of the writings of the Old and New Testament*. “For, all that is needful for us to know of the common salvation, is so plainly set forth to us, that he may run that readeth: But if the gospel be hid, it is hid to them only that are lost, in whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ should shine unto them. The Scriptures then being plain and easy, so far as is necessary to make us wise unto salvation through faith which is in Jesus Christ, we ought to read them with the same sincerity with which they were written, &c.”—pa. 6.

2. We deny that the “plan of salvation” is made up of “integral parts,” so that if any one of them is wanting, the whole plan is so marred as to be inefficient. Bishop R. seems to have some

such notion as this: namely, that the church has received certain means, which are to be employed each in accomplishing a certain part of the work of salvation—thus, the Scriptures inform one what he must do to be saved—the sacraments afford the way of going to Christ—and the ministry gives assurance of salvation, or binds the source of all mercy to fulfil his promises. So that if one has only the Scriptures he can only be made wise unto salvation—but not be saved? And so of a deficiency in regard to the other “integral parts” of the plan of salvation! If he does not mean this, what does he mean? And if he does mean this, to what school of theology does he belong?

In religion, there are no *physical* influences. The whole power of the plan of salvation, in all its parts, is moral power. It is the TRUTH, made efficient by the influences of the Holy Spirit, which prepares men for heaven, by making them holy. And it is the great business of the church, to declare the truth.

Now the whole truth respecting man's salvation is revealed in Scripture. To this, none may add; from it none may take even a jot or tittle. If any human being receives the truth as it is taught in the Bible, so as to believe on the Lord Jesus Christ, and live a life of holiness, he shall be saved. The church, ministry and sacraments are nothing more than various means, employed for the purpose of carrying the truth to the understanding and the heart; and they have not the least degree of efficiency, except so far as they effect this purpose. It is utterly a superstitious notion to suppose that any of these means derive efficacy or virtue from the officiating priest, by the consecrating prayer. Bishop R's. reasoning is a revival of the antiquated and mischievous notion, that there is a virtue in some of the “integral parts of the plan of salvation,” without which the Bible cannot be efficient. The “church, ministry and sacraments, when used according to the intention of Christ, hold forth precisely the truths taught in the Bible, and no others. Now as the Bible revealed the *whole* truth, according to which sinners are saved; the Holy Spirit may make, and as far as we can judge in any such case, has made the Bible efficient to the salvation of sinners. In this sense, the friends of the Bible Society do maintain the sufficiency of the Word of God—and its exclusive sufficiency:—not indeed to save men; but under the Holy Spirit to lead them to Christ, who alone can save them. This *may be done, without any other means*. It is therefore, an unspeakable blessing to the nations of the earth to have the Bible. Bishop R. says that this opinion and the practice growing out of it is plainly contrary to the Word of God. But he has quoted no text to prove it—And he ought to remember that the time has gone by, when the word of a bishop was taken for proof.

We maintain, on the very same principles, that other means of conveying the truth to the mind of a sinner may, through the agency of the Holy Spirit, be sufficient for salvation. There are, for

instance, thousands of persons in christian lands, who cannot read the Bible. But they may, by catechetical instruction, be taught the truths of revelation; they may learn to understand the signs of God's covenant, and in the use of the sacraments be prepared for heaven. These are persons born blind and deaf, and so are cut off from the use of a large part of the means appointed; yet truth sufficient for their salvation may be communicated to their understandings. The only *essential* point is, to carry the truth to the understanding and conscience, so that men will exercise "repentance towards God, and faith in our Lord Jesus Christ." When they do this, scripture gives the most positive assurance that they will be saved.

All the means appointed by the gracious Head of the Church, however, are adapted to the end proposed. He who enjoys them *all*, has the greatest advantages in regard to salvation which can be possessed. If we can send them all to others, and fail to do so, we are greatly to be blamed. But if it is impossible to send them all; it is doing a very great favor to send a *part*. And if that part contains, in "words which the Holy Spirit teacheth," the whole truth which God has revealed; then that is done, which is *sufficient* for the salvation of those who receive this gift.

How is it, then, that the Bible Society, which has engaged to perform this enterprise of love for the world, should, while it is assaulted by Infidels on one side, have to turn and defend itself against the professed advocates of christianity on the other?—We conclude the Bible Society *does not* maintain that notes and comments are unnecessary; and that there is no danger of men being misled and mistaken, without them: and it *does* maintain that the scriptures are in such wise sufficient, that from them men may learn all necessary truth, and under the gracious influence of the Holy Spirit, attain unto eternal life through Jesus Christ our Lord. May God forever protect and bless the Bible Society!

II. *Whether the Bible Society holds that the church, ministry, and sacraments are unnecessary: and thus sins against the plain will of God.*

Bishop R. repeatedly brings this charge against the friends of the Bible cause. We must examine his proof, and with this, consider his notions respecting the church, ministry and sacraments.

On page 78, (the third paragraph of the long quotation before made by us) the bishop affirms that the Bible Society principle "authorizes the conclusion that the sacraments are not necessary to give effect to the word of God." In the next paragraph, (page 79,) he affirms that "no christian can comprehend any saving benefit from the mere letter of scripture, without the sacraments:" and again, that they are "accompaniments essential to the saving effect" of the word of God. On page 88, we have the following words.

"For the *efficient* communication of spiritual instruction to mankind, God sees fit, say you, among several ways in which it might be done, to select

human instrumentality, in the preaching of the word, and the administration of the sacraments. Now, sir, does the Bible Society principle, or the Bible Society as a *body*, pay the least regard to this example? On the contrary, by expressly excluding them, "no notes or comments" the Bible alone—does it not practically reject them as necessary, and so far "nullify" them? And am I not justified for the opinion expressed in the Sermon, p. 8, that "the Bible itself was overlooked, in the clear directions which may be drawn from it, as to the only safe and effectual manner of disseminating its saving knowledge."

We are called on here to consider two questions,

1. Whether the Bible Society can be justly charged with the error of separating the Scriptures from the church, ministry and sacraments?

2. Whether the sacraments are "essential to the saving effect of the Word of God."

We request our readers to keep their eyes on the extracts which we have given from the bishop's book; and now let them turn to the third paragraph pa. 88, just noticed. We are so much afraid of not knowing exactly what bishop R. means, that we are quite shy of undertaking to abridge his language. We have found out that he *never, in any case, means* what an antagonist has proved to be a mistake as to fact, or an error as to reasoning—But what he *does mean* it is often very difficult for us to tell.

In the paragraph just preceding the one referred to, the bishop had said that the exclusion of notes and comments, was the sole reason why he raised his voice against the Bible Society. And if his demonstration is good, the reason was quite sufficient; for the principle, he says, is "demonstrably subversive of all revealed religion." Then follows the paragraph which now claims attention. In it we have an additional reason to the sole reason: and it is one of tremendous import. The Bible Society operates more extensively and more certainly against the interests of revealed religion, than by the exclusion of helps to understand the true meaning of scripture. *That* operated to the subversion of all revealed religion; but this is more extensive still: that was demonstrably true; this is more certain than demonstration. Well, what is it? "Why the Bible Society authorizes the conclusion that the sacraments are not necessary to give effect to the Word of God." But the Bible Society has never said a single syllable about the sacrament.—Nay, but not so fast—"All comments are excluded. Preaching and the sacraments are, in the truest sense of the word, comments on the scriptures, therefore, the Bible Society principle excludes the sacraments."—And therefore, again, the Bible Society principle reaches further than the subversion of all revealed religion, and this is more certain than demonstration! But perhaps the words *more certainly*, refer not to the demonstration of the evil, but to the effect of the principle: if so, then we have this writer affirming that the exclusion of the sacraments, "which are in the truest sense of the word *comments* on the scripture" must be much more ex-

tensively and certainly injurious, than the exclusion of notes and comments! The preacher tells us that this consequence from the Bible Society principle was stated and urged in his sermon; but that not even a plausible answer has yet been given to this part of his argument. Perhaps the reason is that nobody has ever yet fully comprehended the meaning of the right reverend prelate. We however, will try our hand, under peril of an additional failure.

But first we must thank the bishop for the discovery, new indeed to us, that the sacraments are comments on the scripture. A comment is, according to common usage, an explanation, or exposition of that which is not perfectly understood, or duly appreciated. But a sacrament is a *sign*. Now when an *action* or *thing* is employed to express ideas, there must be an agreement, or a mutual understanding between the parties communicating, as to the ideas intended to be conveyed by the *sign*. Otherwise it may be repeated thousands of times, without being understood at all. Now it is from scripture alone that we learn what meaning to attach to that sign of the righteousness of faith, denominated a sacrament. There we look for the purpose of ascertaining what truths God intended should be represented by the sacraments. It is a fearful thing to attach any other meaning to them, than that fixed on by the Head of the Church, when he instituted them. It is then much more proper to say that the scripture is a comment on the sacraments; than that the sacraments are a comment on scripture. Precisely the reverse of the bishop's saying is true, "no christian can comprehend any saving benefit from the mere letter of scripture without the sacraments."—He ought to have said "no christian can comprehend any saving benefit from the sacraments, without that explanation of them which is given by scripture.

But as the sacraments are not comments on scripture, the Bible Society principle, which only excludes *notes* and *comments*, does not exclude the sacraments.

Farther: in all that bishop R. has said on this subject, he appears to us entirely to have mistaken the true character of the Bible Society. We must therefore repeat that it is not a *church*. It therefore, as a body, has nothing whatsoever to do with the sacraments. It is a company, somewhat of a commercial character, formed not for profit, but for benevolence. It claims as an association no right or power, which is not possessed by every individual member. We have a right to purchase and distribute gratuitously, or at prime cost, as many Bibles as we can. Our neighbors have a right to do so too. Or we may unite our charities and do the same thing. On the very same principle, all in a county, a state, or kingdom, may adopt the same measure. What have we, in this capacity, to do with the administration of the sacraments? For all that we can see, bishop R.'s argument would be just as strongly against the publication and sale of the Bible without note or comment, by a company of Booksellers. The only difference is, that booksellers work for

money; but the Bible Society works gratuitously:—the booksellers aim at profit; the Bible Society at “making men wise unto salvation.” Why does not bishop R. preach sermons, and write big pamphlets to show that booksellers ought to be discountenanced in selling the Bible *alone* to any but those who have the church, ministry, and sacraments? This *Achillean* argument against the Bible Society, as the bishop seems to think it, is utterly without force or skill. It is founded on a total misapprehension of the true character of the institution. The bishop’s reasoning often reminds us of an anecdote of Diogenes, and a young man. The philosopher, on seeing a youth shooting very unskilfully with a bow, went and placed himself close by the target. To those who asked why he did this, he replied, “I am afraid that if I sit any where else, that man will shoot *me*.”—While we keep close to the Bible Society, we do not think that the bishop will ever hit us.

But although this charitable company said nothing, as it was their business to say nothing about the church, ministry, and sacraments; yet in considering the good which was likely to result from their benevolent exertions, they might very well expect, that the distribution and general perusal of the Bible, would excite an earnest desire to understand its difficult parts, and lead the reader to seek for notes and comments—that, observing what is said in the sacred volume respecting the christian ministry and the privileges of the church, he would endeavor to procure for himself this blessing; and that learning from the Bible the nature of the sacraments, and the benefits derived through them, he would wish to partake of those holy ordinances.—Now what is the fact? Since the organization of the Bible Society, commentaries on the scriptures have been multiplied and extended beyond all former example. Old works have gone through new editions, and new works of this kind have been circulated to an extent really surprising. Among many of the former, we mention, Henry, Lowth, Patrick, and Whitby; and of the latter, Mant and D’Oyley, Clarke, Hewlett, and Scott. The circulation of the last work is really prodigious. We are inclined to think that since the first publication of that commentary, more copies of it have been sold, than had been of all others during the preceding fifty years. The bishop ought to rejoice in this; for Scott was a member of the true, Apostolic, episcopal church.—Would that there were thousands like him!

Moreover; ministers of the gospel have been much more sought for, and much greater efforts to increase their numbers, have been made since the organization of the Bible Society, than before.

And again; the reports of all the churches show a large increase of regular, zealous, and pious communicants.

These are facts not to be questioned. This is the way in which the Bible Society subverts revealed religion! There are no arguments like facts. They demolish bishop R.’s reasonings as Perkins’ new steam-gun is said to do a fabric of pine boards.—*To be Continued.*

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c.

Christian Sentinel, and Anglo-Canadian Magazine.—A new Religious and Literary publication, under this title, is about to be issued at Montreal, by the Clergy of the established church, under the sanction of the lord bishop of the Diocese. It is to appear every other month, to contain 60 pages, at two dollars per annum. The number for January and February was to have been published on the first of March.

The Rev. Dr Miller is about to publish a work entitled, "Letters on Clerical Manners and Habits: addressed to a Student in the Theological Seminary at Princeton."

Jahn's Introduction to the Old Testament.—Messrs G. and C. Carvill of New York, propose publishing an Introduction to the Old Testament, translated from the Latin and German works of John Jahn, Doctor of Philosophy and Theology, and Professor of Oriental Languages, &c. at the University of Vienna; by Samuel H. Turner, D.D. Professor of Biblical Learning, &c. in the General Theological Seminary of the Protestant Episcopal Church, and Wm. R. Whittingham, an Alumnus of the Seminary.

Dr Jahn is a Catholic Divine of great eminence in Germany. His views on most subjects connected with Biblical Literature, are learned, liberal, enlightened, and orthodox. His name has been already rendered familiar to Biblical scholars in this country, by Professor Upham's translation of his *Archæology*. His valuable edition of the Hebrew Bible is also extensively used in our Theological Seminaries. Jahn's original German introduction to the Old Testament is probably the best work of the kind that has ever appeared on the continent. A Translation of it, with a copious Index of subjects and texts to facilitate reference, will be a valuable accession to our stock of sacred Literature.

We are gratified, therefore, to learn that Professor Turner has translated Jahn's Introduction, and with pleasure anticipate its appearance from the press.—*Episcopal Register*.

It is stated in the *National Intelligencer*, that the Rev. Jared Sparks has made arrangements with Judge Washington, for publishing an entire edition of "General Washington's Works," to consist of his letters to the Governor of Virginia during the French war, his state papers, official correspondence, both military and civil, and such of his private letters as may be deemed suited for publication; the whole to be comprised in a series of volumes with notes and illustrations by the editor.

The manuscript of a third volume of Gov. Hutchison's History of Massachusetts, from the year 1749 to 1774, is at present in the hands of his grandson in England. It will be published in London, provided two hundred pounds be raised in the United States, for which 500 copies will be delivered. A subscription, has been opened, in consequence, at Boston, for the
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copies, at \$3 per copy. The work may be expected to contain a good deal of valuable information respecting the colonial history of this country.

ALEXANDER EVERETT, Esq., Minister of the United States at Madrid, has in the press at Philadelphia, a work entitled, "America, or a general survey of the political situation of the several powers of the Western Continent, with conjectures on their future prospects." If the motto—"matre pulchra, filia pulchrior" may serve as a key to the contents, they will have some effect in doing away the truth of the sarcasm, that the power of second-sight whether political or natural, is seldom exerted in seeing any thing but evil.

A copy of the manuscript Journal of Paul Jones, in the best of binding and hand-writing, is now in Portsmouth, N. H. It was copied from the original by the author himself, and presented to Louis XVI, on the first of January, 1786. It is shortly to be published, together with some correspondence relating to our revolutionary war.

The History of the Church of England from the Reformation to the beginning of the 19th Century, in 4 vol. 8vo., by J. B. S. Carwithen, B. D. is in the press.

A Treatise on the Origin of Expiatory Sacrifice, by George Stanly Faber, B. D., Rector of Long Newton, in 8vo., is nearly ready.

The History of the Glorious Return of the Vaudois to their Valleys in 1689, by Henry Arnaud, their Pastor and Colonel. Translated by Hugh Dyke Acland, Esq. Embellished with picturesque sketches of that singular country, beautifully engraved by Finden.

Mr Sotheby, the translator of Virgil has brought out a magnificent polyglot edition of Georgics, in folio; which is not only a superb specimen of typography, but affords an interesting opportunity of contrasting the powers of the several European dialects. The Georgics are printed in five languages besides the original. The German, by Voss, is the most powerful and close, being given line for line, throughout the whole. The version of the English poet yields only in this point; and surpasses most of them in giving a faithful and spirited version of the original. The Spanish is the most periphrastic—and the Italian and French most frequently fail in rendering the true sense.

ARTS AND SCIENCES IN AMERICA.—"We have repeatedly called the attention of our readers"—says the New York Advertiser—"to the importance of encouraging scientific works in this country, and have attempted to show the influence which our respectable publications of this sort are calculated to produce in foreign countries. Such remarks have occasionally been suggested to us, by the inadequate support afforded to the American Journal of Science and the Arts, which has been conducted by Professor Silliman, for a number of years, with no less benefit to the country than honor to his talents and persevering industry. It is only through works of this description that the progress of the Arts and Sciences in the United

States can be known abroad; and we make the following translation from the *Revue Encyclopédique*, to show how much we are indebted to such publications as we have, for the high opinion which learned men of other countries entertain of our spirit and genius for the useful branches of learning. The passage we select from a general "View of the Progress of Sciences and Arts in 1826:"

[FROM THE REVUE ENCYCLOPÉDIQUE.]

While the principles of physics have been applied in Europe with too much boldness, they have been managed with more wisdom in America, and of course there they have proved more useful. The American Philosophical Society of Philadelphia have published the experiments of Mr Bull, on the quantity of heat evolved by the combustion of different sorts of wood used for fuel in the United States, and the fossil coals of the new continent compared with the Newcastle coal; and the results obtained have been fully confirmed in analogous experiments made by scientific men in Europe. The economic arts, therefore, no longer want fixed data to direct in the use of different species of combustibles, and to show what are the most valuable for heating apparatus.

Some new machines planned in that country, can be considered as yet only projected. We cannot tell how far the explosion produced by the combustion of hydrogen, will furnish a moving power more efficient or less expensive than the vapor of water; and the "upward force of fluids," argued upon by Mr Genet in the United States, still wants the sanction of proof on a large scale, as well as practice.

But what is most to be admired in that country of vast conceptions, is that they so promptly accomplish, in regions almost desert, enterprises which consume so much time among our thick population, and in our limited districts. In the United States, a few years are sufficient to open an interior navigation between distant provinces. Their ships of war already bear a more formidable artillery. While we are deliberating at our leisure, and are less and less eager to undertake new enterprises, North America is advancing with rapid strides in the career of improvements. The study of nature there is unshackled—every authentic discovery is well received, and turned to use. Geology, now so timid on the European continent, has almost discontinued her researches; but she pursues them in England and the new continent. Thanks to the Geological Society of London, and the numerous explorers scattered over the surface of the United States, the past year has greatly added to our knowledge of the superficial crust of our globe.

German Universities.—In Germany, for a population of about thirty-six millions, there are twenty-two universities; six belonging to Prussia, three to Bavaria, two to the Austrian states, two to the grand duchy of Baden, two to the electorate of Hesse Cassel, and one to each of the following states—Saxony, Wirtemberg, Denmark, Hanover, the great duchies of Mecklenburg Schwerin and Saxe-Weimar, and Switzerland. The Roman Catho-

lic part of Germany, containing about nineteen millions of inhabitants, possesses only six universities; while the protestant part, for seventeen millions of inhabitants, has no less than seventeen.

Artists in India.—Amongst the presents made to the museum of the Calcutta Asiatic Society, are various drawings of Buddha shrines and temples in Nepal: the drawings are the work of a native artist. The artists of Nepal commence their education at ten years of age, and hence acquire great manual dexterity: their apparatus is only a piece of charcoal, an iron style, and one small brush made of goat's hair. The government have agreed to make over to the Asiatic Society, for publication, all documents of a description calculated to illustrate the geography, statistics, or history of India.

The grand Jury of Madras, amidst various other grievances, have taken the liberty to present, as a nuisance, "the expense of law proceedings!"—*C. Obs.*

Meteors—Professor Brandos, of Breslau, Russia, states, that he has traced the course of thirty-two of the meteors called falling stars, and concludes from the phenomena that they are probably subject to the earth's attraction, and that they have a motion of their own, but that the greater part of their motion is only apparent, and arises from the earth passing near them in its annual circuit around the sun.

Productions of the Burmese Empire.—Among the chief natural products of the Burman Empire, which are articles of exportation, or likely to become so, are rice, cotton, indigo, cardamoms, pepper, aloes, sugar, saltpetre, salt, teak timber, sticklac, terra japonica, areca nuts, fustic, honey, bees-wax, ivory, rubies, and sapphires. The mineral products are iron, copper, lead, gold, silver, antimony, white marble, lime-stone, and coal. The teak forests are described to be equal to any possible demand, for a period beyond computation.

Longevity in Russia.—A careful Observer of human life in the eparchy of Pleskow in Russia, enumerates more than a thousand persons, who, according to the returns of deaths to the Synods of Moscow and Petersburg, in the last year had reached more than one hundred years of age. Several hundreds were nearly one hundred years old: 62 from 110 to 120: 25 from 120 to 130: 12 from 130 to 140; 5 from 140 to 149; one was 150; and one 169 years old. The last lived till 1796, near Polotzk on the borders of Lief-land; he had borne a part in the thirty years war, and remembered the death of Gustavus Adolphus. He was born under the grandfather of Peter I, and had seen Russia flourish and decay, under eleven sovereigns. At the battle of Pultavitch he was 86 years old. In his ninety-third year, he entered for the third time into matrimony, and had a son born unto him, who in 1796, was 62 years old. With his last wife he lived fifty years, in an agreeable union. The family of this patriarch amounted to 138 descendants. His oldest living grandchild was then 95 years old: another was 93. His youngest sons were 86, and 62 years old. All of them dwelt together at

Polotzkin, a village of eighteen houses, which the then Empress Catharine to whom information had been given of this archpatriarchal family, had built for them, and added thereto a considerable extent of land. The old man was in his 163d year still fresh and hearty.—*Translated from a German Journal.*

RELIGIOUS INTELLIGENCE.

THE STATE OF RELIGIOUS PARTIES IN ENGLAND.

The following article extracted from the first number of the New Series of the Monthly Repository—affords an interesting view of the present state of the English Church.

“Parties in the religious world, as in the political, are, at the present moment, exceedingly confused. Prejudices and even principles have been melted down, and have run into one another. As yet they are scarcely amalgamated; but when the heated and disturbed mass has cooled, settled into consistency and assumed its last form, may we not hope that public opinion, like the Corinthian Brass, will be of more intrinsic value than any or all of the separate materials of which it shall be compounded?”

From the era of the Reformation downwards, there has been a constant though unequal, ferment in the minds of the English people. Religion has not always been the avowed object of thought and zeal, but it has commonly been mingled with all other objects. At one time Puritanism, at another Romanism, now high-church, now low-church feeling, has been, in the rotation of Government, the sign either of political loyalty or of disaffection.—An undefined thirst of civil freedom whetted the early zeal for religious reforms. The ‘Grand Rebellion,’ as it has been called, with more propriety and significancy than they who coined the phrase imagined, was occasioned at least as much by ecclesiastical as by political discontents; and fears for the Church more than for the State produced the Revolution of 1688, in which Englishmen overleaped the prejudices of centuries, and welcomed maxims and principles, which, as soon as they were established, were surveyed by many who had been instrumental in their establishment, with surprise and alarm.

“All the subsequent national events have been nearly or remotely connected with religious opinions and feelings, and have exercised no small influence upon the temper of religious parties. The American and French Revolutions, in particular, led men to look at first principles, and excited novel speculations with regard to the origin of power and the utility of social institutions. These explosions of opinion and feeling separated Englishmen for a time into two great parties; the one desirous of a change in the hope of improvement, the other frightened at innovation as the sure road to anarchy. Both parties have at length given way and intermixed; there is

no interval between them, and on each side may now be seen at work the opposite influences of the former states of mind.

"The classification of the religious world is thus become a work of no little difficulty; but we may, perhaps, by a careful analysis catch the *spirit* of the several prominent parties of which it is composed.

"The *Church of England*, either considered numerically or politically, is entitled to the first place in our estimate. We mean, however, the Church as it exists in the minds of its members, not as it is 'by *law* established.' Its legal and political form has been nearly the same from the period of the Restoration; but under an uniform outward exterior it has been changing, and is now perhaps in its actual state at a greater distance from its condition in 1662, than from that of any one of the present denominations of seceders from its communion. Only here and there an individual can now be found entertaining the notions of ecclesiastical policy which a century and a half ago were common. The 'divine right' of both kings and bishops, and the mortal sin of schism, must be sought after to be discovered as matters of actual faith."

"Formerly, the Church and the Mob were in alliance, and during the reigns of the two first Georges, this alliance was more strict, and of greater influence upon the public peace, than that between Church and State. It was only for ecclesiastics and petty magistrates to give the signal, and the streets were no longer safe to Nonconformists, and meeting-houses were razed to the ground. The Birmingham Riots were the last act of this long and disgusting tragedy. Whitfield and Wesley, Joseph Lancaster and the French Revolution, have changed the character of the populace. They have ceased to be the Leviathan, the wild beast which Hobbes described them, prone to violence and capable of being wrought up to fury at the will of a master. They are no longer, as others were wont to represent them, blind puppets, to be moved exactly as some ghostly finger pulls the wires. They ask for reasons before they act. They suspect that they have been hitherto used for other ends than their own and the general good. Reason begins to sway them more than passion. Many ecclesiastical abuses have been exposed before their eyes, and some religious errors have been refuted to their satisfaction, and they scorn to be 'part and parcel' of the Church, as retainers to a patron, or vassals to a lord. The mass of the people that are not avowed Dissenters can scarcely be said to be of the Church. They care little for its services, except as connected with certain holidays, and with christenings, marriages and burials. Their sympathies, as far as they testify any, are with reformers. Their reading, narrow as is its range, teaches them some of the great principles of truth and justice, and they have obtained knowledge from other sources than reading. They have learned that religion subsists and flourishes in countries where one fifth of the surface of the earth is not fenced off for the support of its ministers; and they see by daily observation that men may respond to widely different prayers on one day of the week, and be equally trust-worthy, useful and amiable the other six. They are, in short, no more a mob, a standing army

ready to take the field, whenever it is judged expedient to raise the cry of 'the church in danger,' and to undertake a crusade against misbelievers.

The writer says, that the members of the Church of England, are divided into three parties; the High Church or Tory party,—the Low Church or Whig party—and the Evangelical or Methodist party. He describes the High Church party, as follows,—

"THE HIGH-CHURCH PARTY consists of the old nobility, the land-owners, the upper clergy, country corporations, and the persons in lower ranks who are under their immediate influence. They are high, however, only because many of their contemporaries are lower; they themselves are low compared with Churchmen of former times. Their bond of union is more a political than a religious principle. Numbers of them are known to disapprove of some points of both faith and discipline in the Establishment; but they hold that to acquiesce in a certain degree of error is a less evil than schism. The first object with these persons is to keep the Church entire,—her emoluments and dignities seeming in their view to be inseparably linked with her doctrine and worship. By age, the whole structure, say they, has settled into one firm mass, and the removal of but one stone might unpin the edifice and prepare the way for its downfall. 'No further reformation' is therefore inscribed upon their standard—*Nolumus leges mutari*. At the same time, they are not persecutors. They would not abridge, though they are unwilling to extend toleration. They are, indeed, habitual believers in the wisdom of government, (at least, when the government appears, from symptoms which custom has enabled them to interpret with a sort of instinctive sagacity and accuracy, likely to be permanent,) and may not oppose or may grudgingly support a prime minister when he is induced, for whatever reasons, to lessen the number or mitigate the severity of penal laws relating to conscience. The more zealous and consistent of this party shout in the same breath, 'no Popery,' and 'no Dissent;' but a considerable number of them indulge the natural Tory predilection for the Roman Catholics, and have lately joined with the liberal Churchmen in their votes on the Catholic Question. This measure has introduced a principle of division in the party which may finally work its dissolution. Amongst this section of the Church are to be found the thorough-going believers who hold with equal faith the thirty-nine articles and the four Gospels, the Creed of St Athanasius and the Apostles' belief; but, as was before intimated, a high-churchman, may trust himself with certain liberal notions that do not affect the ritual, the discipline and the temporal authority of the Church, as one of the Estates of the realm, and may be careless of heresy, provided there be no schism. Archbishop Laud was the uniform patron of the Latitudinarian divines of his day, such as Chillingworth, Hales and Jasper Mayne; and some living prelates might be named who are quoted in support both of doctrinal heterodoxy and of rigid ecclesiastical government and unyielding ecclesiastical ascendancy.

"The 'British Critic' and the 'Christian Remembrancer' are the journals of this party; the 'Gentleman's Magazine' is on the same side, as far as it

is theological ; but we apprehend that the more intelligent high-churchmen do not think their cause much served by the oracular and proverbial folly and inanity of the religious articles of Review in this antiquated journal.—These periodicals assume the Arminian sense of the Articles and Liturgy of the Church of England, and are in a state of declared war with Calvinism, especially within the pale of the Church.”

THE LOW CHURCH PARTY embraces nearly all the Whigs (there are some exceptions), many of the *novi homines* amongst the country gentlemen, a very few prelates, some scores of ecclesiastical dignitaries, many of the clergy who from rank or obscurity, from wealth or poverty, are *independent* of preferment, and the bulk of merchants and manufacturers, officers of the army and navy, professional men, and generally the middle ranks of society. These again may be distinguished, as believers in the doctrine of the Church upon the whole, or as conformists from habit and for the sake of convenience.—The former class disavow all faith in the infallibility of the Church. They claim no more for her than that she is nearer to the truth and perfection than any other church ; they value her because she is a reformed church ; they admit that further reformation is desirable if it were practicable, and that reformation wisely planned, temperately pursued and generally approved, would tend to her own permanence and popularity ; and they plead with the present noble-minded and truly Christian Bishop of Norwich, that the excellence of the English Church is her mild and tolerant spirit, and that in proportion as she manifests this spirit, she establishes a rightful claim to the strengthened attachment of her own members, and to the respect and forbearance of conscientious seceders. Of these persons almost all are friends of the most unqualified religious liberty that is consistent with the safety of the existing establishment. Their voices have been raised with equal firmness and in equal eloquence on behalf of the Roman Catholics and the Unitarians : and they have ever protested against the Corporation and Test Acts, not only as a political blunder, injurious to the interests of the whole community, and as a violation of all the sound principles of the best statesmen and wisest philosophers, but also as a degradation and profane abuse of the most solemn and holy ordinance of the Christian religion.—The latter class, or the mere conformists, are members of the Church of England, as they would have been of any church upon the face of the earth, whose communion the accident of birth or residence might have rendered convenient or profitable. They are attached from custom to the public liturgy, and praise it because it is customary for Churchmen to praise it, and because the eulogy is sometimes echoed back by Dissenters. They like a good moral sermon, well delivered, if it do not exceed the canonical number of minutes, and they honor the clergy as scholars and above all as gentlemen ; but they have no desire to understand doctrines, the study of which they consider obsolete, and they deprecate the trouble of being zealous. They would agree in quiet reformation to any extent. They hear without joining in the Athanasian Creed, and perhaps mark their opinion of this extra-

ordinary formulary by smiles and nods. From indifference, perhaps from a tincture of skepticism, they care less for truth than for peace. Many of them have relapsed into the Church from old dissenting families, who have grown too wealthy or too ambitious to be cooped up in the strait limits which law and custom prescribe for Nonconformists: *the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.* [Gen. xiii, 6.] Conformists of this description are sometimes found, indeed, with the high-church party, as if they could not retreat too far from the principles of their education, or prove the sincerity of their conversion except by intolerance, or obliterate the sin of their birth but by the fire of zeal; but more commonly they are contented after they enter the Church to sit down on the lowest *form*, not courting observation, nor wishing to be catechized in their faith and motives. Some traces of former liberality will be seen in their new profession: though they will scarcely call themselves religious churchmen, they will avow (so at least it has been in one case known to the writer,) that they are still *political Dissenters*. In the Church they are hidden as in a crowd. They are no longer wondered at for being singular, nor called upon for personal exertion. A national establishment is a receptacle for all who wish to keep up a form of religion at the least individual cost and with most ease; and the Church of England with Thirty-nine Articles, three Creeds, a volume of prayers and a host of canons and acts of parliament, enacted and ordained "for avoiding of Diversities of Opinions, and for the Establishing of Consent touching True Religion," exhibits the curious spectacle of almost every species of faith delineated in Dr Evans' yearly growing "Sketch," from the maximum of orthodoxy to the minimum of heresy. Let it not be thought, however, that we see only evil in this state of things: there are certain advantages arising from it, and amongst others this pre-eminently, that the Church can never make inquisition into opinions without breaking her own communion into unnumbered schisms.

We should be the last persons to complain of a diversity of faith in any communion, for we regard it as one of the means under Providence of intellectual improvement and social virtue. England owes no little of her rare internal felicity to her being a land of opinions and sects. The confusion of tongues in the Church may undoubtedly produce some inconvenience, but who will murmur at this that considers it as the price paid for freedom of conscience? The zealous divine, who is most likely to deplore the supposed evil, should remember, that though the "language" of the builders of Babel was "confounded" as a punishment, the disciples on the day of Pentecost "spoke with other tongues as the Spirit gave them utterance;" and amidst the infinity of Christian dialects, there is surely nothing to bewail, but much to admire and applaud, if each "in his own tongue" shall assert liberty of speech for all, and there be one prevailing sense in all the divers tongues,—that sense, a recognition of the superiority of Charity to Faith.

"The more religious and learned of the Low-Church party may be considered as represented by the "Quarterly Review." This powerful journal
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is not always consistent, but its theology is mild and catholic. Its ecclesiastical politics are evidently accommodated to the wishes of the more liberal part of the present divided Cabinet. The "Times" newspaper is in the same interest, and its influence is incalculable."—*To be Continued.*

CHRISTIANIZED JEWS AT CONSTANTINOPLE.—In a letter of the 11th of November, Mr Hartley states that he had become acquainted with six Jews who believed in Christ, and has reason to believe that there is a large number who are Christians at heart. One of them having made to some of his countrymen a profession of faith in Christ, he was afterward suddenly seized, thrown into prison and bastinadoed: three others, having certain intelligence that search was making for them, were assisted to retire to a place of security.

A letter just received from Mr Hartley, dated the 8th of December, will awaken the sympathy and the prayers of Christians in behalf of these, their oppressed brethren—

I have to lay before you a narrative, which you will read with mingled feelings. On the one hand you will hear of bonds, scourgings, and imprisonments—on the other, of Christian fortitude, glorying *even in tribulation* for the love of Jesus Christ.

On the 13th of October, I was with Mr Leeves in his house at Pera, when a young Jew, Chaim Castro, introduced himself; and, without the least previous conversation, declared his wish to become a Christian. We were, of course, much interested; and made various inquiries relative to his faith in Christ, and to that of other Jews; he engaged to call on me regularly, for the purpose of receiving Christian instruction. In a few days, he made me acquainted with his brother Menahem Castor, and with Jacob Levi, Mentish Baruch, Missim Cohen, and David Bechas (a Rabbi.) All these believed in Jesus of Nazareth, and were desirous of being baptized. I found them by no means imperfectly acquainted with the New Testament; and with all the leading prophecies of the Old Testament relative to the Messiah they were also familiar. Some of them were desirous of baptism even to impatience: I advised them, however, to wait six months; in order that we might have an opportunity of becoming better acquainted with them, and of being certified of their piety and fidelity.

Things were in this state, when, on the 8th of November, Chaim Castro and Missim Cohen called to inform me, that Jacob Levi, having the day before made known his faith in Jesus of Nazareth, to one of his countrymen, persons had been sent very early that morning, by command of the chief priest, in order to apprehend him: he was thrown into the Cassa Negra (the name by which they designated a prison made use of by the Jews,) and severely bastinadoed: he made a noble confession of his faith, even under these painful circumstances, and subsequent information gives us the assurance, that he is still steadfast in his profession. The same day, five other Jews, suspected of being Christians, were also apprehended: and, among them, Menahem Castro and Mentish Bruch: of their sufferings and demeanor I have not yet been able to learn the particulars; but so much I know, that one only has returned to Judaism; all the rest are faithful. Two of them are condemned to labor in the arsenal—a punishment analogous to that of the hulks in England: the other three are confined in the Cassa Negra. The same day on which these individuals were apprehended, the remaining three, viz. Chaim Castro, Missim Cohen, and David Bechas, fled to me, imploring secrecy. I felt it my duty to assist in concealing them.

On the 10th, Mr Leeves set out on a journey to Adrianople and other places; and I was deprived, thereby, of his advice and assistance, which at all times are of the greatest value to me, but would have been peculiarly so

in an exigency like the present. On the 11th, Mr Cartwright called on Mr Leeves, with the information that the Reis Effendi had written to Mr Canning to inquire concerning two Jews, said to have been converted by Mr Leeves, and carried off by him to Adrianople. This accusation has occasioned Mr Leeves some trouble; as a Tartar was sent off in quest of him, and overtook him between Adrianople and Tournovo, carried him back to Adrianople, and obliged him to justify himself to the Pacha; of course, when he cleared himself, he was set at liberty.

Soon after the apprehension of the Jews, I judged it advisable to baptize the three who were in concealment. I did not think it right that they should be exposed to the danger of martyrdom for the sake of the Lord Jesus, without receiving all the encouragement, benefit, and privilege, which are connected with that important ordinance. Accordingly, on Sunday the 12th of November, I baptized them, in the name of the Father, of the Son, and of the Holy Ghost—Chaim Castro receiving the name of John Baptist; Misim Cohen, that of John; and the Rabbi, that of Peter. You may easily imagine that a baptism of this kind, and under these circumstances, would be deeply affecting. Mrs Leeves was the only English friend present: the other witnesses were four Greeks connected with the occurrence. Two of these are enlightened, and, I hope, converted characters.

Up to the last day of November, these Christian converts remained in concealment; and, during this period, I had different opportunities of giving them Christian instruction, and of praying with them. I can assure you, with confidence, that they have clear views of the Christian doctrine of salvation: all their hope is in the death of Jesus Christ. Judge of my distress, when, on the morning of the 1st of December, information was brought me—"our friends are taken." Some traitor had discovered their retreat; and, on the preceding evening, a large body of Turkish soldiers surrounded the house, seized them, and conducted them to prison: an Armenian, the master of the house, was also made their companion. Since that time, they have faithfully confessed Christ before the Turks, having been examined by them on various occasions, and finally having been given over to the judgment of the Grand Vizier.

In hopes of serving them, I went to an officer of the Porte, a man of considerable influence, and interceded in their behalf; making a simple statement of their case. I saw a letter, signed by four of the heads of the Jewish nation in Constantinople, in which they supplicated the DEATH "of that accursed Chaim Castro;" and a friend of mine, was informed by a Turk at the Porte, on whose word he places reliance, that the Jews have actually paid four hundred thousand piastres into the Chest of the Grand Vizier, in order to accomplish their diabolical intentions! Thank God! they have been thwarted in their schemes. The persecuted converts have been sent to labor in the arsenal, a punishment from which I have reason to believe we shall see them soon delivered.

Thus have you such a brief view of this occurrence as the limits of a letter permit me to give. It is my full intention to write hereafter a circumstantial account of the whole transaction. I doubt not but you will find cause to bless and glorify God for the grace bestowed on these His servants.

Even the Roman Catholics of Constantinople afford matter of hope.—Their bishop has issued a positive prohibition of the books which were distributed by Mr Wolff shortly before my arrival; but that there are persons who have little regard for his prohibitions is clear from this circumstance, that I met with a Roman Catholic into whose hands had fallen the tract called "Andrew Dunn:" he came to apply for another copy, stating that Roman Catholics had read his own, and that it was now quite worn with reading.

You will probably hear, from the papers, of the terrible fire which we have had at Constantinople. Three visitations from the Almighty in three

months—Sword, Pestilence, Fire ! It is a time of trial here, but it is really a time of hope. I discern most hopeful symptoms among Jews, Greeks, and Catholics. I hope to get into extensive circulation Mr Jowett's "Philanthropist," and am adopting measures for the regular sale of his other publications.—*Miss. Reg. for Jan.*

ITALY.—*Intolerance of the Roman Catholic Church.*—The highly intolerant spirit of the see of Rome is strongly shown in a circular, just issued by the pope, ordering all Jews to dismiss their Christian servants, females as well as males, not excepting such of the former as may be employed as nurses.—This papal bull also prohibits introducing into the houses of Jews, any Christian for the purpose of lighting fires on Friday evenings, on Saturdays, or on any Hebrew festival whatever. The violators of this inquisitorial order are liable to severe penalties, to be inflicted "at the pleasure of the Supreme Holy Congregation."

IRISH CATHOLICISM.—The celebrated Dr Doyle, one of the Catholic Bishops in Ireland, has lately published a long circular to the Catholics of his diocese, in which he has declared war, in most unmeasured terms against every Protestant society that would disseminate education and the Bible throughout Ireland. We can very easily account for the opposition of the priesthood to spiritual knowledge, but we were hardly prepared for language like the following :—

"These societies produced more crimes in Ireland than the Whiteboys or Orange men ; they at one period convulsed the entire country, and almost kindled a civil war ; to this day they divide the people—promote or prolong dissension—alienate the master and mistress from their domestics—and sow distrust and antipathy in the place of mutual confidence and affection ; to judge them by their fruits, they appear to be the works of satan, who transforms himself into an angel of light, that by an appearance of godliness, he may deceive the unwary." !!!

RELIGIOUS MOVEMENTS FAVORING PROTESTANTISM.—Extract of a letter from the Rev. W. Thomas,—dated

Limerick, Ireland, Dec. 18, 1826.

The Priests are not satisfied with pouring torrents of scandal and persecuting lava from their altars, but with the greatest vigilance go from house to house, and threaten with vengeance those who would send their children to the Schools, read the Bible, or hear the Gospel preached.—There is a mighty struggle between light and darkness, and the opposition only renders his triumphs more glorious, who has all power in heaven and on earth. Great numbers have, and are leaving the Popish Babylon ; 252 in the ninth week of the reformation in Cavan. That is a protestant place, and I am sure the same would take place in equal numbers if the people were protected and employed, who would think for themselves in other places. We may count our numbers too, to whom our Society has been made a blessing, not only in turning them to protestanism, but, 'to open their eyes, and turn them from darkness to light, and from the power of Satan unto God.' But we do not wish to boast, nor to expose them to more persecution, but to thank God.

MISSIONARY STATIONS.—*Concluded.*

IV. THE CHOCTAWS.

A tribe of Indians, residing between the Tombigbee and the Mississippi rivers, almost wholly within the chartered limits of Mississippi, with but a small part in Alabama. Population about 20,000. Commenced in 1818. Stations at Elliot, Mayhew, Bethel, Emmaus, Goshen, Ai-ik-hun-nuh, Hachah, Boke-e-tun-nuh, and one other at a Mr Juzon's.

ELLIOT.—Within the chartered limits of Mississippi on the Yalobusha creek, in latitude 33 and a half, about 50 miles east of the Mississippi river.

1818. John Smith, *Farmer and Superintendent of Secular Concerns*, Joel Wood, *Teacher*; Zechariah Howes, *Farmer*; and their wives.

MAYHEW.—Ninety miles E. of Elliot, and about 25 miles W. of the line, which separates Mississippi from Alabama, and near Ooktibbeha creek, one of the western branches of the Tombekbee. 1820. Rev. Cyrus Kingsbury *Missionary, and Superintendent of the Choctaw Mission*, Calvin Cushman, *Farmer*; and their wives; William Hooper, *Teacher*; Anna Burnham, *Teacher*.

BETHEL.—On the Natchez road, about 60 miles S. W. of Mayhew, and nearly the same distance S. S. E. of Elliot. 1821. Stephen B. Macomber, *Teacher*; Mrs Macomber; Adin C. Gibbs, *Teacher*; Philena Thatcher, *Teacher*.

EMMAUS.—About 110 miles N. N. W. of Mobile, and 130 S. S. E. of Mayhew, within two miles of the southern limits of the Choctaw country. 1822. Moses Jewell, *Assistant Missionary*, Mrs Jewel; David Gage, *Teacher*, Mrs Gage.

GOSHEN.—About 50 miles W. N. W. of Emmaus, 115 S. S. W. of Mayhew, and 8 S. E. of the Military road. 1824. Reverend Alfred Wright, *Missionary*, Mrs Wright; Elijah Bardwell, *Teacher*, Mrs Bardwell; Ebenezer Bliss, *Farmer*; Eliza Buer.

AI-UK-HUN-NUH.—Near the Natchez road, about 35 miles W. of Mayhew, and 60 E. S. E. of Elliot. 1824. Rev. Cyrus Byington, *Missionary*; David Wright, *Teacher*, Mrs Wright; Mrs Sarah C. Mosely.

HACHAH.—About 50 N. W. of Goshen, and a mile E. of Pearl river. 1824. Mr Anson Gleason, *Teacher*, Mrs Gleason.

BOKE-E-TUN-NUH.—A few miles from Emmaus. 1825. Loring S. Williams, *Assistant Missionary*, Mrs Williams.

SCHOOL AT MR JUZON'S.—About 85 miles S. S. E. of Mayhew, on the old Mobile road. 1823. This school was without a teacher, at the time the Board held its annual meeting.

"It is believed that the discouragements, which have gathered around this mission in some periods of its history, are diminishing. The advantages of education are more justly appreciated by a part of the people, than they were formerly. The more thinking and intelligent perceive, that civilization or extinction must be the lot of all the Indian tribes within our borders."

V. THE CHEROKEES OF THE ARKANSAS.

Cherokees, who, from the year 1804 to the present time, have removed from their residence E. of the Mississippi, to a tract of country on the N. bank of the Arkansas river, between longitude 94 and 95 W. Population about 5,000. The greater part of this emigration took place between 1816 and 1820.

DWIGHT.—Situated on the north side of the Arkansas river, about three miles up Illinois creek, and very near latitude 35. The Mississippi river, at the nearest point, is probably somewhat less than 200 miles distant. 1820. Rev. Alfred Finney and Rev. Cephas Washburn, *Missionaries*, George L. Weed, M. D. *Teacher and Physician*, Jacob Hitchcock, *Steward*, James Orr, *Farmer*, Samuel Wisner and Asa Hitchcock, *Mechanics*, and their wives; Ellen Stetson and Cynthia Thrall, *Teachers*. It is probable that a station has been formed, by Mr Finney, at SPADER CREEK.

"Mr John Brown, the father of Catharine and David, continues to exhibit a bright example of piety and benevolence. He and some others are extremely desirous, that the offers of salvation should be embraced by the people generally. It would seem, however, that the prospects of this part of the tribe are not so good, as those of the Cherokees on the east of the Mississippi; and, so far as experience in their case is entitled to consideration, it would not seem desirable that the Indians should be removed from the land of their fathers."

VI. THE OSAGES.

A tribe of Indians in the Arkansas and Missouri Territories. Population about 8,000. Missions at Union, Hopefield, Harmony, and Neosho.

UNION.—Among the Osages of the Arkansas, on the west bank of Grand river, about 25 miles north of its entrance into the Arkansas. Commenced in 1820. Rev. William F. Vaill, *Missionary*, Mrs Vaill; Marcus Palmer, *Physician and Licensed Preacher*, Mrs Palmer; John M. Spaulding, *Teacher*; Stephen Fuller, *Farmer*, Mrs Fuller; Abraham Redfield, and Alexander Woodruff, *Mechanics*, and their wives; George Requa and George Douglass, *Assistants*, Mrs Requa.

HOPEFIELD.—About three miles from Union. 1822. Rev. William B. Montgomery, *Missionary*; William C. Requa, *Assistant*, Mrs Requa.

HARMONY.—Among the Osages of the Missouri, on the north bank of the Marias de Cein, about six miles above its entrance into the Osage river; and about eight miles southwest of Fort Osage. Rev. Nathaniel B. Dodge, *Missionary*, Mrs Dodge; Amasa Jones, *Licensed Preacher*, Mrs Jones; Otis Sprague, *Farmer*, Mrs Sprague; Miss Woolley, and Miss Etris.

NEOSHO.—On a river of that name, about 80 miles south-west of Harmony, 1824. Rev. Benton Pixley, *Missionary*, Mrs Pixley; Samuel B. Bright, *Farmer*, Mrs Bright.

VII. INDIANS IN NEW-YORK.

The remains of the Six Nations. Stations at Tuscarora, Seneca and Cataraugus.

TUSCARORA.—About four miles east of Lewistown, Niagara county. Transferred to the U. F. M. S. in 1821; established by the New-York Missionary Society about 20 years before. Rev. Joseph Lane, *Missionary*, and Mrs Lane, have an appointment for this station.

SENECA.—About four or five miles from Buffalo, near the outlet of Lake Erie. Commenced by the New-York Missionary Society, in 1811; transferred in 1821. Rev. Thomson S. Harris, *Missionary*, Mrs. Harris; Gilman Clark and Harvey Bradley, *Assistants*, Mrs Clark; Miss Henderson, and Miss Selden.

CATARAUGUS.—A few miles east of the shore of Lake Erie, and about 30 miles from Buffalo. 1822. William A. Thayer, *Teacher*, Mrs Thayer.

VIII. INDIANS IN THE MICHIGAN TERRITORY.

MACKINAW.—In the Michigan Territory, on the island of Michilimackinack. 1823. Rev. William M. Ferry, *Missionary*, Mrs Ferry; John S. Hudson, and Martin Heydenburk, *Assistants*, Mrs Hudson; Eunice Osmar, Elizabeth McFarland, and Delia Cook.

IX. INDIANS IN OHIO.

MAUMEE.—On a river of that name, near Fort Meigs, Wood county. Isaac Van Tassel, *Licensed Preacher*, Mrs Van Tassel; Mr Sacket, *Farmer*, Mrs Sacket.

X. HAYTI.

HAYTI.—Among the colored people who had removed from the United States. This Mission was instituted by the U. F. M. S. in 1824, and the Rev. B. F. Hughes and Rev. William G. Penington, colored men, were employed as missionaries. The former was recalled, a year and a half since; and the latter, we believe, is now in this country. Mr P. supported himself and family by his own industry.

XI. THE SANDWICH ISLANDS.

A group of islands in the Pacific Ocean, between 18° 55 and 20° 20 north latitude, and 154° 55 and 160° 15 west longitude from Greenwich. They are extended in a direction W. N. W. and E. S. E. Hawaii [Owhyhee] being the south-eastern island. Stations at Honoruru, Waimea, Lahaina, Kai-rua, Waiakea, (now Byron's Bay,) and Kaavaroa.

HONORURU.—On the island of Oahu. 1820. Rev. Hiram Bingham, *Missionary*, Elisha Loomis, *Printer*, Abraham Blatcheley, M. D. *Physician*; and their wives; Levi Chamberlain, *Superintendent of Secular Concerns*.

WAINEA.—On the island of Tauai. 1820. Samuel Whitney, *Licensed Preacher*, Mrs Whitney; Samuel Ruggles, *Teacher and Catechist*, Mrs Ruggles.

LAHAINA.—On the island of Maui. 1823. Rev. William Richards, *Missionary*, Mrs Richards; Stephen Pupuhi, *Native Assistant*.

KAIRUA.—On the western side of Hawaii. 1824. Rev. Asa Thurston and Rev. Artemas Bishop, *Missionaries*, and their wives.

WAIKAKA, OR BYRON'S BAY.—On the north-eastern side of Hawaii. 1824. Joseph Goodrich, *Licensed Preacher*, Mrs Goodrich. John Honorii, *Native Assistant*.

KAAVAROA.—Sixteen miles south of Kairua. 1824. Rev. James Ely, *Missionary*, Mrs Ely. Thomas Hopu, *Native Assistant*.

The Rev. Charles S. Stewart, noted in the last survey in connexion with the station at Lahaina, found it necessary to return to his native land, in the course of the last year, on account of the dangerous illness of his wife.—Since his arrival in this country, he has been employed in visiting different parts of the country, for the purpose of describing, in public meetings, the state and progress of the Sandwich Island mission.—During the 14 months previous to March last, nearly 80,000 tracts were issued from the mission press, amounting to 1,367,000 pages.—A selection of other interesting facts in relation to this mission, will be found in the retrospective view of the year.

XII. MALTA.

An island in the Mediterranean, 20 miles long, 12 broad, and 60 in circumference. It is about 50 miles from Sicily. On this island, anciently called Melita, the Apostle Paul was shipwrecked, while on his way to Rome. Commenced in 1821. Rev. Daniel Temple, *Missionary*, Mrs Temple; Rev. Eli Smith, *Missionary*; Homan Hallock, *Printer*. The Printing Establishment at his station has two presses in operation. Nearly three millions and a half of pages of important religious matter, have been issued, in the space of four years.

XIII. SYRIA.

Syria is said, by writers on geography, to be the whole space lying between Alexandretta or Scanderoon on the north, and Gaza, on the borders of the Arabian desert; and is bounded S. E. and S. by the desert of Arabia, and W. by the Mediterranean. Its north-eastern and eastern limits are not well defined. In this larger sense it includes Palestine.

BEYROOT.—A sea-port town, at the foot of Mount Lebanon, in the Pashalic of Acre. E. long. 35° 55 N. lat. 33° 49. Population not less than 5,000. Rev. William Goodell, and Rev. Isaac Bird, *Missionaries*, and their wives.

"The principal employment of the missionaries is still the acquisition of languages, and the preparation of helps for future laborers. Conversations are held, books are distributed, a Christian example is set forth, and schools are organized; and while these means of usefulness are in operation, a knowledge of the country is obtained, avenues for the transmission of evangelical influence are discovered, and higher qualifications for intercourse with all classes of people are sought."

Another part of this number will contain some important facts respecting this branch of the Mediterranean Mission.

XIV. PALESTINE, OR THE HOLY LAND.

Including all the territory anciently possessed by the Israelites.

JERUSALEM.—The capital of Palestine. Population estimated at from 15,000 to 20,000.

The Rev. Jonas King, who had engaged in this mission for a limited time, took an affectionate leave of his brethren in September, 1825, the time of his engagement having expired. He did not depart from Asia, however, till the last summer.—The Rev. Pliny Fisk, who, with Mr King, was noted in the last survey in connexion with this station, died at Beyroot, on the 23d of October, 1825, greatly lamented by his brethren, and by the churches of this country. Jerusalem is not now the residence of any Protestant missionary.

The Rev. Elnathan Gridley and the Rev. Josiah Brewer, *Missionaries*, are now on their way to this field of missionary enterprise.

XV. SPANISH AMERICA.

The Rev. Theophilus Parvin went to Buenos Ayres, in the summer of 1823, under the patronage of the Board, where he still remains. His connexion with the Board, however, has been dissolved, on account of the peculiar circumstances of that country, which render it expedient, that Mr Parvin should labor unconnected with any missionary society. He has lately been made a Professor in the University of Buenos Ayres.

The Rev. John C. Brigham has completed his exploring tour under the patronage of the Board. He crossed the continent from Buenos Ayres to Chili. From thence he proceeded to Peru, Colombia, and Mexico: and returned to the United States in the early part of last year. His report of the religious state of the southern republics was inserted in the *Missionary Herald* for October and November; and some part of his journal appeared in previous numbers. A particular account of his whole tour is preparing for publication in a separate volume.—Mr Brigham, since his return, has been made Assistant Secretary to the American Bible Society.

XVI. AFRICA.

"At the last annual meeting of the Board, it was recommended to the Prudential Committee to establish a mission in Africa, as soon as they shall find it practicable. In compliance with this recommendation, the late Mr Sessions, on his embarking for the colony of Liberia, was requested to make proper inquiries, respecting the neighborhood of that colony, as a field for Missionary labor. He cheerfully consented to do so; but his untimely death, on the homeward passage, deprived the Committee of any information which he might have obtained. An open correspondence, however, between Dr Blumhardt, of Basle, Switzerland, and Mr Ashmun, of the colony, has passed through our hands; and from this it appears, that a mission might immediately be established, in the Bassa country, with encouraging prospects, if properly qualified missionaries were at hand.

"As a residence on the African coast is so fatal to white men, Providence would seem to indicate, that descendants of Africans should be sought, who have been exposed to the damps of a warm climate, and who would probably live to the ordinary age of man, if sent as missionaries to the land of their ancestors. Inquiries have been made in the southern states, with reference to this subject; and apparently the greatest obstacle in the way of sending black men, who would be competent to the work, is the want of a tried and approved method of imparting to them a suitable education. The minds of some of our most enlightened citizens are intent upon the claims of the African race; and we may expect that God will bless their investigations, and their efforts, and open wide channels for the communication of his own goodness, through the instrumentality of his servants."

CHRISTIAN TEMPER.

THE remark is not unfrequently made by unbelievers, that they do not uniformly find among professing Christians, that gentleness and mildness of demeanor, which was a distinguishing characteristic of the Founder of their religion. They are apt to say, "these people who profess meekness and humility, seem to be men of like passions with ourselves; we see them easily excited to wrath, and not always practised in subduing it. Surely this is no proof of the strength of their governing principle."

It is, indeed, to be feared, that the cause of religion suffers in the world from the harsh tempers of some of its advocates. They do not seriously consider, that *gentleness, peace, and meekness* are the "fruits of the spirit;" and that "courtesy," and "whatsoever things are lovely," are enjoined by divine authority. It should be clearly understood, that the possession of these ornaments of Christian faith, does not depend upon the constitutional temperament. Many persons plead an innate violence of passion or temper, in extenuation of their wrathful excesses; and are apt to treat their lapses of temper as matters of inferior moment: but the believer has a promise, that grace shall be granted him to subdue his natural defects, therefore it is his own fault if he suffers them to blemish his character. One of his first duties is, to prove by his own conduct, that christianity is really a regenerating principle; and that the believer is, to use the emphatic language of scripture, "born again."

Mistakes in religion sometimes arise from a misapprehension of one of its fundamental doctrines, namely, the original depravity of man. It is more agreeable to human pride, to consider him as an *imperfect*, than as a *fallen* creature.—"Some things," say these reasoners, "are certainly wrong in the natural heart, and must be amended, but man is not altogether in a state of alienation from God." These people venerate christianity as an enlightener of the mind, rather than as a purifier of the character—as a source of knowledge, rather than a principle of action, exciting a sovereign influence over the renewed heart. It is perhaps owing to this error, that professing Christians sometimes display an unchristian temper, without seeming to attach much blame to themselves. They are not aware that grace always produces a gracious temper, and that "if a man have not the spirit of Christ, he is none of His."

Christians are enjoined to be "slow to wrath," and are told "that the wrath of man worketh not the righteousness of God!" They are required to be "like minded" with their Holy pattern, who "when he was reviled, reviled not again," who endured insult and reproach, without resentment or anger, and prayed for his murderers in the agonies of death.

The Bible abounds with salutary precepts addressed to passionate and impatient men. "Where envying and strife is, there is confusion and every evil work." The wisdom which is from above is first pure, then *peaceable, gentle, and easy to be entreated*, full of mercy and good fruits. And the fruit of righteousness is sown in peace, of them that make peace. Let us remember, too, that "wrath and strife" are enumerated among those works of the flesh, on which this awful sentence is pronounced—"that those who do such things shall not inherit the kingdom of God." In short, it is easy to prove, that gentleness and meekness are proper appendages of the Christian character. They were eminent attributes of the divine Author of christianity; and are inculcated imperatively in holy writ, as essential to human excellence.

Let us then inquire, why these are not more sedulously cultivated among professing Christians in general? Is it because they are deemed unnecessary to social happiness? Surely not. Who does not feel the loveliness of a meek and quiet spirit? an ornament, which we are told is of great price in the sight of God. Perhaps there are no divine precepts more perfectly adapted to promote social happiness, than those which enjoin a strict watchfulness over the temper. Certain it is, that the promise of that "peace which passeth understanding" is most precious to the believer's heart; and this blessing cannot be enjoyed by the passionate and impatient. The careful observer of men and things cannot but perceive, that a great part of our happiness or misery in this world depends upon the temper of our associates. Nay, the searcher of his own heart will be ready to acknowledge, that the duty of restraining his temper (if he attempts it) is one of his hardest conflicts; and perhaps there may be some candid enough to confess, that their greatest trials arise from a temper which they do not labor to restrain.

Some people only recur to religion for aid and consolation in great difficulties. The loss of a friend carries believers at once to the source of consolation; but the excitements of anger or impatience are deemed too trivial to need a remedy. There is no evil so great that Christianity cannot alleviate it; but there are none too small to experience its beneficial influ-

ence. The inexperienced Christian resorts to his religion only on great occasions; but the firm and steadfast believer seeks its aid in every thing. Indeed, its agency in matters of ordinary occurrence shews its true value and power, and those who have adopted it as a governing principle, should endeavor to keep it in perpetual exercise.

All Christians should consider that this proneness to anger—this excitability, takes its rise from *Pride*, the master sin of the human heart. Those who think a great deal of themselves, are irritated at any opposition to their will, their wishes, or their opinions. If, in the domestic or social circle, any one crosses them in either of these particulars, their self-love receives a wound, and angry excitement is the natural consequence; angry words follow, and unless self-command is exercised by the other party, strife inevitably ensues. It is difficult for a person who is imperious and self-willed, to be a genuine Christian. Surely it is better for those who have rule over families, to exercise their power gently, than harshly. Many persons can be governed by mildness, who will be utterly refractory to coercive measures. Reproof, administered in anger, always has a bad effect. To tell people of their faults, in harsh and wrathful language, awakens recrimination instead of compunction. In receiving reproof, few persons have so little discernment as not to know, whether it is administered in *christian charity*, with a sincere desire of producing amendment; or in *unchristian vanity*, to display superior wisdom or superior power.

Firmness is not inconsistent with complacency. Rudeness is not a necessary proof of sincerity. If all were properly to apply the great abstract of moral law, "All things that ye would men should do unto you, do ye also unto them," there would be an end, not only of injustice but of unkindness. Even haughty looks and gestures would be banished from society, if all conscientiously asked themselves, how they would like to receive, what they venture, without shame, to give. To use harsh language to a fellow creature, is not indeed a criminal injury, but it flows from the same source with greater offences, and is an indication of a departure from that principle which is inculcated by the law of Love. So great a part of the misery of human life flows from this source, that we cannot investigate it too closely. Defects of temper are so common, that people are apt to submit to them, in themselves and others, as inevitable evils. They seem to regard them as a kind of necessity, and then suffer themselves to be controlled by the necessity they have imagined. In a world, where

there are so many unavoidable miseries, it is surely not wise to submit to those that can be avoided. Christians at least, who are provided with a sure and certain remedy for this moral evil, cannot think it unreasonable that they should be expected to apply it.

The enemies of Religion are alert and watchful:—a single instance of unrestrained ill temper in a professor of Christianity, has been known to furnish arguments against the cause, that could only be silenced, by suffering severe censure to fall upon the individual who was guilty of it. A young infidel once said to a christian friend, upon hearing a fellow christian rebuke him harshly; “If I had spoken to you in this manner, I should have thought myself guilty of unjustifiable anger—what name will your *Christian* friend give to such conduct?” I should have humbled myself to ask your pardon; “what atonement will he make? He will ask pardon of his God, said the other, and I will forgive him for the sake of that God, without his making any personal concession. This proves to me, said the infidel, that you are a Christian, but I cannot think your friend is one, though he is older than you in his profession. I rather suspect *this* to be the true state of the case, that you are mild tempered by nature and he is otherwise; so *grace*, as you call it, has little to do with either of you.”

Thus it is, that the cause of the blessed Redeemer suffers in the hands of its friends; and the holy principle of Christianity is undervalued and distrusted by the world, because it is not brought into effectual operation, and clearly manifested in the conduct of professors. The writer of this article was once asked by an infidel, whether Christianity changed the temper as well as the heart. The answer was, that as the heart was the fountain from whence the temper flowed, the stream must necessarily be purified at the same time with the source. “Then it becomes muddy afterwards, I fear, said he, for a gentleman of my acquaintance who has been six years a professor of Christianity, was this day in the most furious passion that ever I witnessed, and though he did not swear, as he once did, he used injurious expressions of much more formidable import than any oath. “If grace has not even commenced its work in six years, I fear a whole life will be too small a space for it to produce visible consequences.” This sneering speech remained unanswered; but occasioned a deep and sensible mortification to the hearer. No believer has the smallest doubt of the sufficiency of grace to correct the most unamiable temper; but some, it is to be feared, are

content with this truth in theory, and do not trouble themselves to put it in practice. As Christianity is gaining ground in our highly favored country, and as God in great mercy is, we trust, preparing the hearts of many to receive its truths; those who have been already called, should manifest their zeal and sincerity, by adorning the doctrine they profess, in the eyes of others. Let them therefore carefully avoid bringing a reproach on the holy cause, and pray ardently and fervently that every wayward disposition of their hearts may be subdued by the power of divine grace, until the fruits of the spirit become manifest in *love, joy, peace, long suffering, gentleness, goodness, faith, meekness, and temperance.*

PLAN FOR COLLECTING HISTORICAL RECORDS.

THE principal difficulty in the way of a Historian, is to collect well authenticated facts. Every man who sits down to record the annals of his country, whether civil or ecclesiastical, finds this to be the case. Generations appear and perish; without a record of their origin, their exploits, or their end; and future historians search in vain among the hints and fragments which have escaped the general oblivion, to discover adequate materials for an accurate delineation of the age. Is it not a duty which we owe to our country, and to posterity, to do something towards the removal of this evil?

I have a proposal to make, which appears well calculated to secure the accumulation of historical *data*, for the annalists of our country. It is of general application, but that it may be brought forward in a more palpable form, I shall consider it with reference to our own state. It is briefly this,

Let every friend of science and literature provide a book, to be devoted to this special purpose. Let him from time to time, enter into this book, every hint with regard to the physical, civil, and religious history of his own country. For instance, let him take some pains to discover the exact boundaries of the district to which he directs his attention, the geographical features and physical peculiarities of the country. In this way maps may be corrected, and geographers furnished with new information. A thousand inquiries will here suggest themselves, with regard to the face of the country, the nature of the soil, its productions, the mode of cultivation, its climate, rivers, mountains, caves, and curiosities. Let these inquiries be constantly kept in view, and answered as the information is gradually acquired. The natural history of the country, will be an interesting field of inquiry. The

historian will record the names and characters of the animals, the fruits and flowers, the minerals, and atmospherical phenomena of his neighborhood.

The next topic of interest will naturally be the inhabitants of the land. Who were the Aborigines? Name the tribes, and commit to writing all that can be discovered of their history, language, manners, religion, fate, and monumental remains. Again—who were the first European settlers? Did they migrate directly from the other continent, or from older colonies in the new? What was the date, and what the circumstances of their settlement? Name the leaders in the enterprise, and such families of their descendants as remain. Detail their history, and the history of the country. Proceed to record all that can be learned of their subsequent adventures and fate, including anecdotes of remarkable characters, and important events of the past or present time. The religious history of the country will next demand attention.—Who first introduced the worship of God? What sects have flourished, or now exist? Enumerate the places of worship, and collect anecdotes of the clergy. State the comparative force and prospects of various denominations. The accurate observer will after this be prepared to say, what are the wants of the people; in what respects improvements are needed, and how far they are practicable.

All these particulars may be arranged and methodized under their appropriate heads. The gentlemen of different counties may have a mutual understanding, and joint conference. Associations may be formed, and in time a Historical Society for the state may be matured. Gentlemen of leisure, professional men, ministers of the Gospel, and academical professors, will find in these inquiries abundant recreation; and the archives of such a fraternity would undoubtedly prove a treasure to the country. Each man by thus concentrating his powers, may be accurately and extensively acquainted with his own district, and our public journals will be enriched with facts, which but for this care, would sink into utter forgetfulness.

QUIS?

EDUCATION FOR THE GOSPEL MINISTRY.

“Are the efforts now making to educate young men for the Gospel Ministry, authorized by Scripture?”

In elucidating this question, our remarks will be arranged under the following heads;—1. The efforts now making to educate young men for the Ministry;—2. The object contem-

plated by those who make these efforts ;—3. The Scriptural authority on the subject.

1. The unexampled increase of our population, and the alarming deficiency of Ministers, have led wise and good men of different denominations to consider, whether any proper means could be devised for supplying this deficiency, and for extending religious instruction to the vast multitudes who are in danger of perishing for lack of knowledge; and it seems they have all come to the conclusion, to pursue, substantially, the same course; namely, to establish Theological Seminaries, to form Education Societies, and to raise permanent funds for the purpose of supporting Professors to teach, and students while they are taught, those branches of learning which they think adopted to make able ministers of the New Testament—supposing those who pursue such studies to possess other qualifications, which all acknowledge to be of indispensable necessity.

2. As to the OBJECT which the friends of the education cause have in view. Some ill-informed, we will not say—ill-natured persons, speak of the efforts in question, as designed to make Ministers of the Gospel without any reference to Spiritual qualifications. They say we propose to make men Ministers, merely by giving them human learning, as we would train them for any other profession. We call these persons ill-informed, because, if they had made the necessary inquiries on the subject, they never could have entertained such an opinion. The *avowed* design of Education Societies in this country, is to assist young men who appear to possess piety, talents, and a desire to be useful, in improving their minds, so as to qualify them for explaining and enforcing the great doctrines and duties of the Bible, and for exerting a high degree of moral and religious influence in society. Accordingly, much care is taken in selecting those young men, who appear to be distinguished for their *piety*, and they are required to present a certificate, or to furnish satisfactory evidence of their good standing, as members of some particular church. In addition to all this, they profess to have the conviction that it is their duty to devote their lives to the service and glory of God, in the work of the Ministry, if he in his Providence shall furnish them with means to obtain the requisite literary qualifications. If these means be withheld, they would conclude that it was their duty to serve God in some other calling; but if, in his Providence, he furnish the means of obtaining intellectual improvement, and make the way plain, for their entrance upon the work, while he gives

them a heart to it, and a delight in it, and exerts such an influence upon their minds as seems to bear them onward, and to render them comparatively regardless of the motives which might lead them to any other vocation; they think the evidence is clear that they have, what is commonly termed, a call to the work of the Ministry.

Now, it will prepare the way for a correct answer to the question, to consider whether it be the duty of young men of this description to make any efforts to improve their intellectual faculties, to obtain any additional knowledge, and a greater facility of communicating it, than they now possess?

The exhortations of Paul to Timothy, will throw some light upon the subject. *Neglect not the gift that is in thee, &c. Until I come, give attendance to READING, &c. that thy profiting—or improvement—may appear unto all.* It seems that with all the extraordinary spiritual endowments by which Timothy was distinguished, intellectual improvement was important to him, and he was exhorted to labor after it so diligently that his proficiency might appear unto all. It is true Timothy was already ordained to the work of the Ministry, whereas, those to whom the question refers, are not. But is there any reason why he should labor to make proficiency in mental improvement, and in christian oratory—such proficiency as would be seen and felt by his hearers, that would not apply with equal force to those young men who although they have not received ordination from men, nevertheless, give evidence that they have been separated unto this work, by the Great Head of the church? Here is a young man who feels the constraining love of Christ;—his ability at present is very limited;—he can only venture to address a few Sabbath School children, or a small company of the most ignorant persons he can find. Suppose he can now speak so as to edify these; yet he desires to do good on a larger scale;—to be able to instruct in the precious truths of the Gospel, persons who would not now think it worth their while to hear him; and he verily thinks, and may, consistently with unfeigned humility, think that he has talents which might be so improved as to enlarge his sphere of usefulness, by gaining the attention of hundreds, and perhaps, of thousands, who would otherwise be inaccessible by him, ought he not to feel a desire for this improvement for the same reason that he desires to be useful at all? Why should he desire to be instrumental in saving one soul, and not desire to be instrumental in saving a thousand. Now the Scriptures not only authorize, but requires us to cherish such desires, and that, without limitation;

of course they authorize and require us to use the means which are necessary to accomplish the object to which these desires are directed.

Moreover, it is to be considered that the Head of the church does not distribute his gifts without design. If he gives to some of his servants, talents which may fit them for the office of *Teachers*, it is a proof that he designs them to be *Teachers*; and if these talents are *susceptible of improvement*, that fact, indicates his will that they should be improved. If it be wrong for *them* to spend any part of their time in preparation for more extensive usefulness, can any reason be assigned why it was right for Timothy to spend a part of his time in improving *the gift that was in him by reading, &c.*

But an objector may say, "if they have a call to preach, let them go and preach. A call to preach, is not a call to spend six or seven years in a College." To this we answer, 1. That Timothy had a call to preach, and thousands were perishing for lack of knowledge then, as well as at the present day, and yet consistently with that call it was enjoined upon him as a *duty* to employ a part of his time in improving his ministerial talents. 2. We suppose young men who are preparing for the Gospel Ministry, to be now engaged in doing good; in endeavoring to save souls, as far as their talents and opportunities will enable them; and this is as much as could be said of Timothy. For the same reason then, that it was the duty of Timothy to improve his gifts, so as to extend *his* usefulness, it is *their* duty to improve *their* gifts for the same purpose. 3. The call here spoken of, is a call to what?—to go forth immediately with an ignorant, undisciplined, uncultivated mind, to engage in a work which involves so much difficulty and responsibility, that it constrained the Apostle Paul with all the gifts of genius and of inspiration, to exclaim—*who is sufficient for these things!* No:—it is a call to *do the greatest amount of good that can be done, with the talents which God has given them*; and in order that this result may be realized, these talents must be improved agreeably to the direction given to Timothy on this subject; and the student while thus employed, is as really obeying the call of God, as he will be when he shall engage in the immediate work of the Ministry.

Now—to come to the point—if it is the duty of such a young man to improve his talents, and if he has not the means of support while laboring to do so, it is certainly the duty of those who *have* the means, to assist him; and it is proper that he should be placed in circumstances most favorable to this

improvement; and what could be more favorable than the advantages of Literary and Theological Seminaries?—Every argument therefore which goes to prove that it is the duty of a young man who has a call to the ministry, to improve his talents so as to enlarge the sphere of his usefulness, is equally conclusive in favor of the efforts now making to assist in the education of such. If the one is authorized by scripture, so are the others.

1. The above argument appears to concede that there is nothing in scripture which *expressly* authorizes the efforts in question. Admitted. But in reply it may be asked, is *express* authority necessary for *every thing* we do in the way of promoting the interests of religion? If so, where shall we find such authority for building houses for public worship? The first christians had none, so far as we know. But the propriety and utility of such houses are so evident, that it was taken for granted, that the common sense of christians would lead to their erection, in all circumstances where it would be practicable. God does nothing unnecessarily, and it was not necessary that inspiration should expressly enjoin that which common sense would certainly dictate. All this applies with equal force to the propriety and utility of mental cultivation in those who, without the aid of inspiration, are called to the office of religious teachers; and to the duty of those who have it in their power to assist in giving such cultivation to men who by nature and grace, are prepared to make the best use of it.—Again; Where are we expressly commanded to translate the bible into all languages, and send it to all nations? If the principle of the above objection be correct, this thing must not be done. But who, besides the Pope, and those who have the spirit of popery, will undertake to prove that the efforts of Bible Societies are not authorized in scripture? It is, moreover, to be considered that the sacred writers did not expressly make provision for *any* state of things which did not exist at the time when they wrote. But they laid down general principles which the good sense and piety of christians would lead them to apply as the exigencies of the church might require.

2. The Apostles were not men of liberal education. It is a sufficient answer to this objection, to say that the Apostles enjoyed the benefit of our Lord's personal instructions, which was an unspeakably greater advantage than could be derived from the instructions of all the professors at the most distinguished Universities and Theological Seminaries of modern times.—Besides—the Apostles were *inspired* teachers. The

instructions which they were to communicate to others were imparted to them, immediately, by the Holy Spirit.—But as the former of these advantages—our Lord's personal instructions—could not in the nature of things be enjoyed by their successors; and as it was neither necessary nor expedient that the latter should be continued, after the system of revelation was completed, it follows that it is the duty of those who are now called to the office of teachers, to avail themselves of the *ordinary* means of preparation, i. e. means which are found by experience, to be best adapted to enable them to understand the scriptures, and to communicate the knowledge of their contents to others.

3. "We have no example of a Theological Seminary in the Bible." It is acknowledged, the *terms* are not to be found in the Bible. But what were the *schools of the prophets* of which we read in the Old Testament? Were they not institutions designed to train young men for the prophetic office under that dispensation? If they were not, let those who make the above objection, tell us what they were? and what purpose they were intended to answer? We wish them also to consider this question. If a particular training was necessary for those who were expected to be taught and influenced by the spirit of immediate inspiration, is not such training much more necessary for those whose business it is to teach the great truths of revelation without such an infallible guide?—It will be found by examination that no argument can be brought to bear against the affirmative of this question which does not go upon the assumption that those who are called to the office of the gospel ministry are miraculously furnished with the necessary qualifications for that office. If however this assumption is unsupported by either scripture or fact, then, every such argument must be given up, and the truth which these arguments were intended to overthrow, must remain in all its force and authority. It behoves all christians to consider their responsibility in reference to this truth.—Are not many withholding from this great object that countenance and support which God requires them to give to it? even while the words of Christ are sounding in their ears—*the harvest is great, the labourers are few; pray ye therefore, the Lord of the harvest that He may send forth laborers into his harvest.* Do they ever offer up this prayer? If they do not, then they are guilty of positive disobedience to the command of Christ. If they do, and yet neglect to use the means which they have in their power, to promote the object, then they stand convicted of the sin of hypocrisy.

HUMAN DEPRAVITY.—A SERMON.

"Hear, Oh Heavens! and give ear, Oh earth, for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me."—*Isaiah i, 3.*

THE text which I have chosen is a sublime appeal to the heavens and earth, that is, to angels and men, respecting the conduct of the chosen people of Israel. The crime with which they are charged, and which all intelligent beings are called upon to witness, is that of *rebellion* against God—and *that* too in violation of all the filial obligations imposed upon them by the parental care and tenderness, which they had experienced at the hand of the Lord. In so doing, they were represented as being more ungrateful than the *ox*, and more stupid with respect to their own interest than the *ass*; and by a bold metaphor, the prophet addresses them as the Rulers of Sodom, and people of Gomorrha.

We should naturally inquire, what are the *sins* of this people, which demand such a message of reproof? The latter part of the chapter informs us, and of course, enables us to understand what the *Almighty* terms a *rebellion* against his government. It appears that they had become a sinful nation,—a people laden with iniquity; but their sins did not differ from those which are common to all mankind. Nay, their sins were rather sins of *omission* than of *commission*. "They had neglected to relieve the oppressed—to judge the fatherless, and plead for the widow.

The inference from this first chapter is, that a state of *sin* is a state of *rebellion* against God; and it is *plain*, too, that the case is not altered by the circumstance, that forms of religion are continued and observed. What does it *avail* in the sight of the heart-searching God, that sacrifices are offered, and new moons and sabbaths are observed? Oblations are vain, unless offered in faith—incense is an abomination to the Lord—new moons and appointed feasts his soul hateth, and even the *prayers* of those who live in sin, cannot be listened to with a propitious ear. What is here stated to be the character of the people of Israel, is not *peculiar* to them, but applicable to *thousands*, whose feelings, nevertheless, revolt at the thought of being audacious transgressors of the law of God, or wanting in reverence for his government.

It is my design at this time to prove

First, That all mankind, previous to regeneration, are in a state of *rebellion* or *apostacy*, with respect to the government of God. The word *apostacy* perhaps conveys a more definite

notion of the relation in which we, as *sinner*s, stand to God, than the word *rebellion*. This latter word suggests to our minds the idea of combined and systematic efforts, aimed directly against the government of God, and with the intention of subverting it, for the purpose of enjoying the licentiousness of anarchy, or of substituting another in its stead more congenial to the rebel's disposition. *Apostacy*, on the other hand, implies rather a revolt or separation from the original government, with the desire of living free from its restraints. The rebel will *never* be satisfied so long as the original government exists. The apostate would not trouble himself about its existence, provided he could be permitted to pursue his own plans without interruption. Thus give to the apostate from the government of God, his territory—assure him that no interference on the part of his Maker shall prevent his managing it as he pleases, and he may not care who else is subject to his will and authority.

This appears to be *nearly* the condition of the human race. But it is not difficult to perceive in this frame of mind, all the materials of downright rebellion. This indifference respecting the divine government exists no longer than the two fields remain perfectly distinct. The first clash of contending interests—the first collision of the designs of the divine mind on the schemes of the cold *apostate*, causes a struggle for supremacy, an effort to beat down all opposition and carry his schemes into execution in spite of every resistance, and in total disregard of all consequences. What was before indifference, and a sullen disregard of every thing but private interest, now becomes *active* rebellion: and this would be directed against the very *citadel* of divine glory, and efforts would be made to assault the fortresses and scale the walls of heaven itself, if there were the least shadow of a prospect of accomplishing it. But as nothing can be done—as the throne of God is established in the heavens, and no mortal arm can reach it, rebellion in this world can only exist in the form of apostacy, with occasional acts of resistance to his commands and opposition to his cause, among the inhabitants of this province of his universal empire.

There is no character under which God is more frequently represented to the children of men, than that of the supreme head or Governor of the universe. His most common title is that of Lord. The meaning of this word is governor or director, and always when applied to God, expresses his unbounded dominion over all his creatures,—a dominion which embraces all the authority of the universe, and acknowledges

neither superior or equal. Hence he is styled "King of kings and Lord of lords," because the authority of earthly princes and rulers is derived from him, and to be exercised only in subserviency to his supremacy.

The same titles and attributes are ascribed to the Lord Jesus Christ. He is represented as sitting upon a Throne, and God the Father pronounces his throne to be *forever and ever*, and a sceptre of *righteousness* to be the sceptre of his kingdom. With a continual reference to this, is the language of scripture framed. He has given to mankind a code of laws, by which he requires them to regulate their conduct, and according to which he will finally *judge* them.

Let us now revert to the word of God, and inquire how we sustain our relation to him as subjects of his kingdom? Do we demean ourselves as peaceable and obedient *subjects*, or as self-willed and obstinate *rebels*?

The Apostle says "the carnal mind is enmity against God, for it is not subject to his law, neither indeed can be." That the carnal mind means every unrenewed mind, will not be questioned by any one who attends to the language of scripture. Here we are brought to the *law* of the Lord as the *standard*, and find it declared that the unregenerate *heart* and all unregenerate persons are not subject to this law, neither indeed can be, and of course they are in a state of rebellion.

The same truth is conveyed by the words *aliens* and *alienated*. The apostle says to the Ephesians "Ye were aliens from the commonwealth of Israel, and strangers to the covenants of promise." The first perusal of this passage might lead us to suppose, that the apostle had reference to their being *heathen* and not *Jews* in the external form of their religion. But this opinion is manifestly erroneous, for the apostle said *this* long after the *Jewish* dispensation was at an end, and when its nugatory ceremonies were kept up, in *express violation* of its original design, at a time when the apostle was guarding the Churches against the influence of those who wished to obtrude upon christians the observance of the Jewish ceremonies. It was therefore an alienation from the *spiritual Israel* of God—from the family of those who are the children of Abraham by faith, to which the apostle referred. Whoever will read attentively the second chapter of his epistle to the Ephesians, will see at once that the apostle classed both Jews and Gentiles together with respect to salvation.

Need I enforce the idea contained in the words *alien* and *alienated*? Separated—cut off from the communion and privileges of the kingdom of God,—not subject to its laws—

strangers to its regulations. "Such was the state of the Ephesians, until they embraced the Saviour in reliance upon his blood for forgiveness. Previous to that, they were in the kingdom of darkness,—of course subjects of the Prince of darkness, doing his will, and obeying his laws. Was not this a state of rebellion? What is living according to the course of this world, according to the Prince of the power of the air; the Spirit, that now worketh in the children of disobedience, but living in a state of habitual rebellion against God. Hence, christians are said to be translated from the power of darkness into the kingdom of Christ. Here they take a new code of laws, and yield themselves as servants of a new Master.

The same line of distinction is drawn in the Old Testament, between Jews and Gentiles, which in the New Testament, separates believers from unbelievers, and the characteristic phrases of Gentilism, are in the latter applied to all who are in an unrenewed state. Idolatry in the Old Testament is every where spoken of as rebellion against God. In the New Testament, *covetousness*, which is a strong and undue attachment to worldly possessions is termed *idolatry*. The reason is, that the same depraved heart is working in the breasts of all in christian lands, who reject the Saviour, and love the *creature* more than the *Creator*,—the same depravity of nature as that which actuates the heathen in his idolatry. The mere lover of the world in christian lands, and the actual worshiper of idols in heathen countries, are ranked together as possessing at heart the *same* moral characteristics. The Jew with all his external advantages, and the christian with all his privileges are idolaters and rebels against God, unless they cordially embrace the Saviour, and yield a spiritual obedience to his laws.

The very term *sinner*, implies rebellion against God;—for what is sin, but transgression and disobedience? What is an habitual transgressor, but an outlaw of his government, whose laws he habitually transgresses, and tramples under foot?

Here let me appeal to your consciences, my hearers. Are you the loyal subjects of the Divine Government? That you are inhabitants of God's dominion, and subject to his disposal, so that you cannot escape out of his hands, is *certain*. What I wish to inquire is, whether you have cordially and unreservedly submitted yourselves unto God as your Lord? Do you love the character of your King, and desire to promote the glory of his name? Do you love his laws, and delight in obeying them? But no doubt, many hesitate to assent to the truth of this doctrine, on account of certain difficulties, which

are at once suggested to their minds. There is no doctrine more frequently misunderstood, and perhaps more frequently repelled in the secret reflections of mankind, than that of total depravity. When we pronounce mankind *wholly* sinful and destitute of every thing which can be acceptable to God,—when we strip them of all holiness and charge them with supreme selfishness, it suggests to the minds of most, the character of a race of fiends. We seem to deny that there is any thing amiable or kind to be found in the composition of human nature.

Our attention is immediately drawn to the scenes around us, for evidence of its truth.

Instead of its being confirmed in fact, we find no such total depravation of moral feeling, as the doctrine would lead us to expect. That there is much wickedness in the world, all will readily concede—nor will any deny that religion has too little influence on mankind.

But, without religion, we find numerous specimens of all that can dignify or adorn human nature; bosoms beating high with sentiments of patriotism, and throbbing with emotions of the most expansive benevolence; a hand open to dispense charity to the needy; and an eye to pity every form of frailty and distress. Here is a society, happy in the mutual exchange of kind offices, each one cheerfully bearing his share of the burthens.

But this is not all. Many, who by the very course of my argument, are numbered among the rebels against the government of God, or at least, apostates from all allegiance to him, are among the most active promoters of his cause. They subscribe liberally to the support of his institutions, and by their conversation and external deportment, manifest a friendly disposition to religion. This indeed looks very little like an exemplification of the doctrine which I have been attempting to establish as the scripture view of the state and character of man.

Others turn their attention to their own hearts, and ask whether they deserve to have their characters drawn in such dark colors. They are not conscious of possessing any hostile feelings towards God and religion, and therefore deny the doctrine upon the broad basis of experience.

This brings us to a consideration of the subject which I shall discuss, viz. the *reconciling of this doctrine with these phenomena*, which every where meet our eyes.

That these amiable traits of character exist, I have never denied or doubted. If possible, it is my duty to reconcile them

with the doctrine which I have been inculcating. In attempting to do this, I must beg the indulgence of a simple comparison, by which I shall attempt to explain *spiritual* things, by a reference to known and acknowledged principles in this world.

Let us figure to ourselves a *king*, who centres in himself every thing which is requisite to qualify him for the government of the extensive empire over which he reigns. He has wisdom to devise, and benevolence to prompt, and power to execute such a code of laws, as shall in the best manner promote the happiness of his subjects. He reigns like a parent among his children, having no greater pleasure than to see them in the possession of every thing which can promote their happiness. Under these circumstances, every subject would owe a debt of gratitude to his king, and would be under a weight of obligation, both to him and to his fellow subjects, to promote peace, loyalty and patriotism, with all his power. To do this, he would be doubly obliged, if he had received assurance, that for all such exertions and sacrifices, he should at length be tenfold rewarded.

The comparison will be far from being complete, unless we assign to the king an unquestionable *right* to the property of the nation and the services of the citizens.

Let us now bring into consideration, an occurrence, which, in the history of the divine government, has been realized. A *few* of his favored subjects, to whom he had entrusted a particular province, revolt from his government and determine to establish an independent government of their own. They would of course have nothing which was properly their own, and they could not proceed a *step* in their favorite measures, without perverting to *their own* use, what he had committed to them, to occupy for *himself*—and for the faithful management of which he designed to *reward* them at the end of a stipulated period; or to *punish* them in case of any delinquency being detected. The only reason which could be assigned for such a revolt, might be a strong attachment to that particular province, and an unwillingness to hold it, merely as *stewards*—in other words, a wish to feel that it is *their own*.

Let us now consider what *circumstances* would *naturally* arise out of this state of things, and what measures would almost *necessarily* be adopted. It would be impossible for them to *subsist* as a community, without establishing some *rules* among themselves for regulating their intercourse one with another. They would soon find that their *interests* and their *success* would demand some restraints upon *individual* liberty in order

to maintain the liberty and happiness of the *whole body*.—Thus a gang of *robbers* could accomplish no enterprise without some rules of conduct. It would be for the interests of *each* individual in this revolting province, to adhere most scrupulously and faithfully to the laws which bind them together—and according as each one adhered to these, would he, in the eye of his *comrades*, be a good subject of the revolting government—and *every* such subject would carefully teach his children the duty of obeying and maintaining the same body of laws.

But what would be the *character* of the laws, which would be enacted by this company of revolters or rebels?—Among a class of men who had so grossly misconceived their *true* interest and violated their *sacred* duty as to separate off from the *wise* and equitable government of their lawful king, we should not expect the greatest perfection of laws—we should expect their weakness and baseness would be discoverable in all their transactions.

But their interest would prompt them to enact laws prohibiting all disloyalty to their government—each citizen would be required to respect his neighbor's rights, and to live quietly upon his own possessions. The benefit of mutual kindness would soon be known, and those who felt and practised it, would be loved and respected. Children would be taught to love one another, and obey their parents. As this society became more established, its laws would be more perfect, and peace and happiness would be more general and refined. All this, it is manifest, would be the case, while no affection was either felt or professed to the prince from whom they had revolted.

In this state of things, let us suppose that their ancient and rightful sovereign should send ambassadors to them, to remind them of his authority over them, and of his power and determination to maintain his laws, reduce them again to subjection—at the same time, proposing terms of reconciliation, upon which he is willing to pardon what is past and restore them to their former rights and enjoyments—yea, grant them all the rewards they were to have received in case of their having faithfully performed the duties assigned them.

These ambassadors would explain to them the reasonableness of the terms, the excellence of the laws and privileges of the government from which they had revolted—and at other times they would dwell upon the baseness and folly of their rebellion, and declare the vengeance which awaited them in case of their neglecting to make their peace.

How may we suppose this message would be received by them?

Some who knew little of its import, and only understood it as a call to surrender certain indulgences to which they were attached, would oppose and deride its bearers. Others would turn away from them with contempt. But the more considerate knowing the power of the king, and the impossibility of escaping out of his hands, would think it most prudent not to exasperate his wrath; nay, they might think it expedient by all convenient means to conciliate his favor. They would probably be glad to continue in their present condition, until the very moment arrives when they must either submit or be expelled and punished, and then as the best of hated alternatives, surrender themselves up to be blessed in his way.

Others might perceive that these ambassadors were developing and enforcing a purer system of morality than had prevailed in their revolting province, and that the effect of their agency was productive of peace and good order in their community, and without one thought of the grand design of it, might encourage their efforts.

As the notions of this society became more correct, their conduct would be proportionably improved. The principles and practices of this people would coincide in a great measure with the principles of the original dominion. Propriety and rectitude of conduct might exist throughout the provinces.—But in the mean time they are destitute of all sincere love to the king from whom they have revolted. They are using his property as their own, and the very means of their subsistence are furnished by the possessions which they have unrighteously seized, and perverted to the accomplishment of their own plans.

He might with the utmost propriety charge these amiable and honest people with the most foul rebellion in separating from his government, and thus setting an example of revolt and disorder. He might commission his ambassadors, to accuse them of the blackest ingratitude, that when he was kind to them, and by the best means which wisdom could devise, or benevolence propose, he was promoting their interest,—they had seized and used as their own, that which he had entrusted to them to be used in the cause of his kingdom.

Let us suppose that the appointed time for reckoning has arrived; these revoltors are by coercion brought into the presence of their king to be tried as criminals. Rebellion with all its train of consequences is laid to their charge. Their guilt is furthermore aggravated by their having refused, or, at

least, neglected to return to their allegiance after having been thoroughly instructed in their duty, and having had offers of pardon and acceptance.

Say now my hearers, what pleas can they make for their conduct, and what argument can they offer, to avert the execution of the penalty of the law?

The most plausible plea which they could probably make, would be their amiable and inoffensive lives, they might point out the integrity of their conduct towards one another. They might recount their deeds of charity, and exertions to promote the welfare of their fellow citizens. In the confidence of their purity, they might inquire, "Whom have I injured? and I will restore him fourfold. When have I sent away the poor and needy empty? When have I neglected to visit the sick, and administer consolation to the afflicted?"

They might furthermore argue, that all these things are acts of obedience to the laws of his realm;—the very things which he required, and must therefore be acceptable to him.

Such reasoning, it is obvious, to every one, would be more specious than satisfactory; nay, it would be downright sophistry; and in exposing it, he would reply, that your conduct has all been the result of your interest, and of the peculiar circumstances under which you have been placed; you have indeed kept many of my laws in form, your conduct has to a great degree corresponded with my requirements, and thus you have often approached very near to the character which I require my subjects to maintain; but still you have been engaged in a rebellious cause; you have not kept these commandments because they were *mine*, nor from any regard to the interests of my kingdom—nor with a desire to promote my honor among my subjects, nor with a desire of restoring to my possession, that which has been unrighteously wrested from my control, by your apostate nation; but all your acts of obedience have been performed, merely because you found them most convenient and adapted to your peculiar circumstances.

Say, my hearers, if this does not in some measure illustrate the case before us? may we not in the light of this example, assign to their proper places the inoffensive lives and many kind offices of multitudes who are living without any deep impression of divine truth, without professing any spiritual knowledge of God and his laws?

They lead amiable and inoffensive lives,—they are lovely in their disposition, and endear themselves to our souls by their kind offices to friends—to the poor and the afflicted. But in all this, there is no cordial reference to the will and govern-

ment of God, no desire to promote his cause, because it is good and desirable,—no gratitude to him from whom a tender and sympathetic heart has been received;—no disposition to set him before them in all their ways and do all things to his glory.

If we have been affectionate and obedient children—if we have been kind neighbors, and have contributed to the extent of our ability to their comfort, then it is not for the overt act of disobedience to that commandment which requires of us to honor our parents—nor for making void that precept which requires us to bear one another's burthens, that we shall be condemned. All these things must in themselves be pleasing in the sight of God, as the young man of the gospel was loved by our Saviour for his amiable deportment, though destitute of all true holiness. They mark a disposition which is generally more accessible to the heralds of the cross—more open to the influence of truth, than that which outrages the laws both of God and man.

But when they are scrutinized, they are all found wanting as to the *spirit* from which they proceeded. They have arisen from a heart destitute of all love to God. Those who possess all these amiable qualities, and practise all these attracting virtues, are yet to answer for their revolted affections from him, who created them, and to whom they owe all things.

But there is in our world much apparent obedience to the government of God, and much submission to his will and respect for his cause among those who have not experienced that renovation of nature, which we denominate regeneration.

It would generally be sufficient to remind those who object on this ground to the doctrine of total depravity, that actions may be right in *form* and yet wrong in the *spirit* in which they are performed. We cannot, therefore, judge of their acceptableness in the sight of a heart-searching God, any farther than we can ascertain the motives which produced them.

But with the view of illustrating the nature of the rebellion against God which exists in our world, and to reconcile the doctrines of Scripture with numerous facts which seem to be very conclusive against these doctrines, I have drawn at some length this comparison, by which the truth is illustrated and every difficulty removed. This rebellion, it is believed, might exist without the extinction of every amiable and generous feeling among the rebels towards one another.

Though combined in a most unjust and iniquitous cause, and destitute of every right feeling towards their lawful sovereign, and regardless of his approbation or disapprobation,

there might remain a high sense of that honor which comes from their fellows;—there might remain a lofty and inflexible principle of integrity and faithfulness in their transactions with others, and more than this, it might be a standing maxim among them to do as they would be done by.

As to direct opposition to the original and rightful sovereign, nothing of it would be felt, unless on some particular occasions or under some special circumstances, when his claims on them were forced upon their minds, and some of the measures of his government should interfere with their designs and operations. For the most part of their time, they would be engrossed in their own pursuits, and their affections would be lulled and charmed into forgetfulness of all enmity to him by their social and domestic enjoyments. Even when their peace was in some measure interrupted by the interference of their original sovereign in their affairs, yet there might be such an impression of the rectitude of his claims, and above all of his unquestionable power to enforce them, that with many, every feeling of enmity would be suppressed.

It is thus that many pass away their lives in this world. It is impossible for us to feel in their full strength, two opposite emotions, and those subjects most strongly possess themselves of our affections which most constantly occupy our minds.—The great mass of mankind are engrossed in worldly pursuits and pleasures. They think very little, and of course feel very little concerning their God and Saviour. Nay, they have an habitual reverence for his character which leads them to suppress every feeling of hatred to him or his laws. When told that they are in scripture pronounced to be his enemies, and rebels against his government, they are surprised at the information, and often deny its truth with much exasperation. The real state of their case is, that they have never felt themselves in any way interested in the existence, character, or government of God. They have scarcely felt that the affairs of this world were under his control. Their real opposition is not felt until some dispensation of providence thwarts their plans, and brings home to their feelings the truth, that they are absolutely dependant on God for every mercy. Then they will often begin to set their will in array against the divine will, and show that they are willing to be subject to God no longer than he is willing to suffer them to live according to their own inclinations, and to gratify their wishes. But often this rebellion and enmity does not manifest itself so as to be perceived by him who fosters the principle of it in his own heart, until the holy spirit commences the work of convincing

the conscience of sin, of righteousness, and of judgment to come. Then it is often felt and confessed, that there is a feeling of rebellious insubordination to the commands and requirements of the Lord. When the law comes to the conscience in its condemning and slaying authority and power, it is often met with an exasperated enmity to its holy and spiritual requirements. Many a one has lived for half a century in this world, and then for the first time discovered to his surprise and dismay, that his heart is enmity to God, and that his whole life has been a life of rebellion against his holy laws.

But let us return to an application of the comparison by which we have attempted to illustrate the condition of mankind in this world. The most plausible plea, which the rebels could enter for their defence, would be the general correctness and amiableness of their conduct towards one another, and the coincidence of this course of conduct with his requirements. To which, of course, he would reply by showing them that the general cause in which they were engaged was one at variance with the principles and designs of his government, and whatever of rectitude they had manifested in their conduct, it had not been dictated by any cordial regard to him or his laws. He would charge them with habitually perverting to their own use, what he entrusted to them to be occupied for him. Who does not see that if they would be impartial in their views, that their mouths must be stopped and all hope of pardon, grounded upon this form of obedience to his laws must at once be put to flight.

My hearers, God is the creator, and of course the rightful owner and possessor of the heavens and the earth. His authority over his creatures is based upon his having given them their existence, and bestowed upon them, every thing which renders that existence desirable. "The earth is the Lord's, and the fulness thereof." To him then, all intelligent beings owe the supreme homage of their hearts, as their creator,—to him, the devotion of their affections as their benefactor,—to him, their warmest gratitude, for the grace proffered to them as sinners, through a crucified Saviour.

The law which he has given them, is holy and just and good;—the obedience which he requires, is not less for their benefit, than for his own glory. Love, boundless love, is the mainspring in the sublime system which he has put in operation.

What then is the amount of their plea for justification, who can only appeal to their unexceptionable deportment towards their fellow creatures? Admitting that they have been honest

to render to all their *fellow* creatures, their *dues*, where is their honesty to their God?—where is their scrupulous care to use all things as his?—where is their scrupulous care to apply all that they have and are, to the purposes of his glory? To what extent is their honesty manifested in a readiness to discharge that debt of gratitude, which they owe to him, for suffering them to occupy so many treasures of enjoyment in this world, and for sparing their lives from time to time, and thus giving them opportunity to secure a greater and more enduring inheritance? Will the performance of our duties to our fellow creatures cancel our obligations to our Creator? Will rendering to Cæsar the things which are Cæsar's, do away the necessity of rendering to God, the things which are God's?

Here is the grand defect of those who are amiable and upright in their deportment, while they are destitute of religion. All their obedience, extends no farther than to that part of the law which requires us to love our neighbor as ourselves. It centers in this world,—it fixes upon the creature, while that part of the law which requires us to love God supremely, is wholly set at naught. But put the question to your consciences. Is this right? Is this honest? Do we not greatly offend our Maker when we thus lightly throw him out of our sight, and forget our obligations to him, while we estimate so highly, our duties to our fellow creatures? In the Bible, supreme love to God, is always prefixed to love to our fellow creatures, but in the creed which we are examining, *that* is blotted out and *this* is printed in capitals. The Bible says “thou shalt love the Lord thy God, with all thy heart and soul, and strength and might;”—but they say “thou shalt deal uprightly with all, and bestow kindness on some, and that is sufficient.

It has been already remarked, that when the unregenerate are informed by the faithful Minister, that they are enemies to God, and rebels against his government, they often repel the charge because they do not feel any enmity. But may not this be, because they are nearly destitute of all religious feelings? Because they think very little on the subject, and care still less?

But if we concede what they demand, that they have no enmity to the law of God, and no spirit of rebellion against his government, they gain nothing which ought in the least to satisfy their consciences, or quiet their apprehensions of future retribution. The mere want of enmity, is not what the law requires. It justly and reasonably demands of us as ra-

tional and moral creatures, not a negative, but a positive love to God.

Suppose a child should depart from his parent and engage in business abroad, and in the eagerness of his pursuit, should forget and neglect the affectionate parent, to whom he owed his birth and education. Would the parent be satisfied on being informed that his child did not hate him, and had done nothing with a desire of offending him? Would not such a heartless apology from the child, inflict a deep wound in the heart of the parent?—and would he not assert his claim to the affection of his child? Does not *hate* his parents! As much as that he may say of the inhabitants of the other hemisphere whom he has never seen, or of the Antediluvians.

Is God our parent and benefactor, and shall he not be loved? Is it sufficient that we do not hate him? Let no man thus construe the law, which says in the most explicit terms, “Thou shalt *love* the Lord, thy God.”

That we have been good neighbors, and amiable friends, and benevolent members of the community, may diminish our condemnation from what it would have been, had we plunged into every excess of iniquity, and trampled under foot the laws, both of God and man. But it still remains for us to determine, how we shall cancel the debt of sin which we have incurred in withholding from God our hearts, and our willing obedience. That stands against us in all its breadth and magnitude, even though (what, who will venture to say for themselves?) we have never offended in thought, word, or deed against our fellow creature.

It is a great mistake to suppose that we keep the law of God, merely because our conduct coincides with some of its requirements. The accomplishment of our plans may require that our conduct coincide with what is required in the *letter* of the law of God, while we are acting in direct opposition to the *spirit* of its demands. Two travellers may follow the same road—use the same means of expediting their journey,—be equally respectful to one another, and faithful to pay all their bills on the way, while one is going to perform a deed of charity to an enemy, and the other to defraud his friend.

Should one of our fellow citizens in time of war, revolt and join the enemies of our country, we should never suppose it, any extenuation of his conduct, that while fighting in the ranks of our enemies, he punctiliously obeyed all those laws of our country, which require soldiers and inferior officers to yield implicit obedience to their superiors. The plain state of the case is, that man in his apostate condition is eagerly pursu-

ing one thing, and God requires him to pursue another, and because his plan leads him to travel in the road in which his duty to his Maker lies, he often takes to himself the credit of walking in all the commandments and ordinances of the Lord blameless. So long as his own worldly interest and schemes lead him into the form of obedience, he will never feel that obedience is irksome.

God requires us to be diligent in business—to provide for our household—to be obedient to parents, rulers, &c. But he does not and he cannot regard these duties as performed, unless they be done in obedience to his will, and with a desire to promote his glory. He requires us to feel ourselves to be the subjects of his government, and to study to promote its interests in the world,—to hold every thing which he has entrusted to us as stewards under him, and inquire, with simplicity of heart, what will be acceptable to him.

Let me ask, then, if *he* is obeying these commands, who is diligent in business only from motives of avarice? Who, destitute of the love of God, and actuated by the love of the world, is laboring early and late to amass that wealth, which, when obtained, will serve only to fill him with pride, and tempt him to ask “Who is the Lord?”—Is he living in obedience to the government of God, who forgets both its sovereign and its laws, while he only asks what will promote the welfare of his country? He, who provides for his household, performs a duty, but does he perform his whole duty, when he does this merely to aggrandize his family and promote their worldly happiness, without one single glance at their spiritual welfare? He, who makes a temperate use of the bounties of Providence, is performing a right action, but is there no difference between the gladiator who is living abstemiously that he may win a fading laurel of earthly glory, and St Paul, who kept his body in subjection that he might be instrumental of winning souls to Christ in this world, and obtain a crown of righteousness hereafter?

The difference in such cases is too obvious to need illustration. When our worldly interest leads us to follow that path which God has pointed out in his word, we have no difficulty in following it. But when the object of his pursuit is somewhat out of the direction of the law of God—when there is a collision of interests—when inclination and duty clash—when the interests of eternity interfere with his temporal pursuits—*then* is the trial and test of his obedience to his supreme Lord and King. Then is the time in which he talks most

loudly of the frailty of his nature—and usually does what best pleases him, and ascribes it to his weakness.

But what is the frailty of human nature, so often talked of, but the perverse disposition of an obstinate and truant child, who is impatient at every restraint which is imposed upon him by his parent? What is our weakness, but a love for sin and a propensity to transgression, for which we ought to repent and humble ourselves before the Lord?

The result of the whole is, that man, according to scripture, is in a state of apostacy from God and rebellion against his government. Whatever of amiableness or honesty is found in our world, previous to regeneration, is not the result of any cordial love to him, or his cause, but is to be ascribed to the circumstances which have grown out of our social institutions. They form no bond of union between man and his Maker.—They constitute no principle of obedience which can be depended upon under the variety of circumstances to which we are exposed.

Let me here remark, that it is easy, in the light of this subject, to point out to you the origin and nature of human governments. They are all the offspring of human depravity—the spontaneous growth of that great revolt which has taken place, from the government of God. Under existing circumstances, they are necessary, and are sanctioned by God for the purpose of keeping the human family in that state of subordination and order, which is most favorable to the accomplishment of the great purposes of our existence in this world as a place of probation. But had man continued in his allegiance to his original Lord and Governor, there had been no necessity for all this huge apparatus of human government. Could he once be restored to perfect obedience to that law which requires supreme love to God, and of course perfect and cordial obedience to him,—Could he be brought to acquiesce in that law which commands him to love his neighbor as himself, human governments might all be dispensed with as useless parade, and all this dispute about monarchies, aristocracies and democracies—all this wrangling about principles of law and constructions of constitutions, might be laid aside as a worthless controversy, and an unmeaning jargon. All general rules of conduct would be found to be plainly laid down in the word of God, and each one in his strife to please his Maker and serve his fellow creatures, would never hesitate about the application of these general laws to particular cases. It is the evil in the world and not the good, the sin and not the holiness, which make the maintenance of civil government a duty.

It is, that the *virtuous* may be protected from the violence of the vicious, until the time arrives when they shall be restored to the privileges and protection of *his* government above, where the wicked cease from troubling, that human governments are authorized. Hence it is that the christian no longer obeys the laws of the land, because they are the laws of the land, but in obedience to the laws of God, doing all things as unto the Lord. In this, he is the contrast of the mere good citizen or subject, who obeys the laws of God, not because they are his laws, but because they are the laws of the land, or the rules of good society.

We can see, too, in the light of this subject, why the laws and moral principles of those nations which have enjoyed the gospel, are so much more pure and perfect than those of heathen nations. They contain more of the principles of the perfect original government, from which we have revolted. The laws of God secure to every rational being, the highest perfection of privilege and rights; they distinguish in the clearest manner right from wrong—and the more closely these principles are interwoven into the constitutions of human government, the more perfectly do they accomplish the purposes of their institution. This is a fact too well attested by history and experience to be called in question. Hence it is that we often hear religious institutions applauded, and see them countenanced and patronised by those who attach no other importance to them, except their influence upon society in this world. As patriots, they reverence religion, and will attend upon its ordinances.

All this, it is manifest, may be and is done in the spirit of foul revolt from the government of God. Such hearts are awfully alienated from that temper which God requires, and justly requires of his creatures.

It only remains then, now that I most affectionately urge my hearers to an application of the subject to their own consciences. Do you know your own hearts? Have you so solicitously examined the temper of your own minds, that you are prepared to give an answer to the question, Are you on the *Lord's side*? Do you know *where* your heart fixes with supreme attachment.

Do you love the Lord your God with all your soul and strength and might? If not, do you mourn over every want of this perfect love? Can you say to the Saviour, in the confidence of sincerity, "Lord, thou knowest that I love thee!" Can you assent with David, "that the law of the Lord is per-

fect?"—and with Paul, "that the commandment is holy, and the law is holy and just and good?"

Are you living in obedience to the law of God, because it is his law, and do you habitually regard him as your King? Do your virtuous habits and amiable manners proceed from a heart subdued to the spirit of the gospel, or have they been the result of an amiable natural temper, controlled in a great measure by a sinful regard to the opinions of others—a selfish desire to please?

I ask further,—Do you rejoice that the Lord God omnipotent reigneth? Do you rejoice that you are in his hands, to be disposed of as seemeth to him good? Or can you be willing to be in his hands only on condition of his gratifying your wishes and granting your desires.

If not, whoever you are, I am bound to state to you, that the King, my Master, regards you as living in a state of rebellion against his rightful authority. As his ambassador, I stand before you, to propose terms of peace. He is willing to pardon all your past offences, provided you will ground the arms of your rebellion, acknowledge your guilt, and rest your hopes of mercy upon the sufferings of Christ in your stead. Your rebellion is a most unreasonable and a most inexcusable one—it is against the tenderest of parents, and the wisest and best of kings. God knows it and you know it. Still he pities and is ready to forgive you. He is waiting your return to duty and allegiance. We are ambassadors for Christ. As though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God.

Hast thou an arm like God? or canst thou thunder with a voice like him? Let the potsherd of the earth contend against the potsherd of the earth, but let not man strive with his Maker.

Submit then while you may. Now he is long-suffering and patient,—now he offers to treat with you; but if you refuse, be assured that in due time, he will send forth his armies and destroy all those who would not have him to reign over them.

Oh how easily could he this moment call forth more than twelve legions of angels, each one of the strength of him who quickly slew seventy thousand of the Israelites, or of him who cut off, in a single night, all the mighty men of valor, the leaders and the captains in the army of Senacherib, King of Assyria.—*Oh then be wise!*

REVIEW.—Continued.

The Doctrines of the Church vindicated from the misrepresentations of Dr JOHN RICE ; and the Integrity of Revealed Religion defended against the "No Comment Principle" of promiscuous Bible Societies. By the Right Reverend JOHN S. RAVENSCROFT, D.D. Bishop of the Diocese of North Carolina. 8vo. pp. 166. Raleigh :—Printed by J. Gales & Son, 1826.

But we are to inquire in the next place, whether the sacraments are "essential to the saving effect of the word of God."

We are obliged to consider this question, because bishop R. *assumes* the affirmative ; and argues that the Bible Society is useless, and worse than useless, because it does not send the sacraments with the word. If it is true, that the Bible can produce no saving effect without the sacraments ; then indeed the Society is *comparatively* of little value. We say that bishop R. *assumes* the affirmative, because he does not offer either argument or authority in its support. But let us examine this subject.

The word of God has a saving effect, when men so believe it as to be affected by its truths according to their nature ; that is, when they fear the threatenings of God ; obey his commands ; rely on his promises ; embrace his offered mercy, &c. Cannot the word of God produce this effect, under the influences of the Holy Spirit, without the Sacraments ? In answering this question, we must again advert to the nature of the Sacraments. They are commonly called by Theologians, in conformity to language used by the Apostle Paul, (Rom. iv, 11.) "signs and seals of the righteousness of faith." Now, they either have efficacy in themselves ; or because they strikingly exhibit the truth, which God blesses to the salvation of his people. If they have efficacy in themselves, or if the elements used are the *media*, through which the Holy Spirit directly conveys his blessings to the soul, without respect to the truth ; then we admit the old popish doctrine of efficacy *ex opere operato*. An infant baptized by a duly authorized minister is, *ipso facto*, regenerated ! A man who has received the bread and wine of the Lord's Supper, is *ipso facto*, for the time being at least, in a state of salvation ! We do not charge these popish absurdities on bishop R. Doubtless he rejects them. He must then agree with us, that the efficacy of the sacraments under God, arises from this, that they give a striking representation of that truth, which God has revealed for the salvation of sinners. But in order that they may do this, we must search the scriptures, and learn the meaning of the signs appointed for this purpose. The Apostle Paul appears to us to teach this doctrine, when he speaks of those who eat and drink unworthily, because they do not discern the Lord's body. (1 Cor. xi, 29.) Without this knowledge, the sacraments will be a mere sense-

less show, incapable of profiting us in the least conceivable degree. A man uninstructed as to the nature and design of the Lord's Supper, might partake of it every day during his whole life, without benefit. Hence it appears that here, as in the former case, bishop R. has laid down his position wrong end foremost. It is undeniably true, that the knowledge derived from the word of God, is indispensably necessary to give to the sacraments their saving effect. We know, indeed, and do most freely admit, that when the people are well instructed, and do sincerely believe in the Lord Jesus, the signs appointed by God, carry the truth with great power to the heart. But can they do this, when men are unconverted and unbelieving?

Farther: let us suppose, what has often happened, and may happen again, unless a miracle should prevent it, that one, who has no opportunity of receiving the sacraments but yet possesses the scriptures, from diligent study of the word of God, receives the same truths which are represented by the sacraments, and relies for instance on the Saviour just as *he* does, who sees the atonement exhibited by the Lord's Supper, does not that man feel the saving effect of divine truth? Why may he not? The very same truth is set forth in the word of God, which is exhibited by the sacraments. Indeed the only difference is, that he who has both the word and the sacraments, has greater advantages than he who has only the word. But the advantage does not lie in this, that the former has more truth than the latter; he only has more means of giving efficacy to the truth.

There is another idea on this subject entertained by the bishop, which we are called on to notice. He maintains that the reception of the sacraments, from a *duly authorized minister*, (and we know his meaning here) is necessary to give to man, the assurance of salvation. And in his own peculiar style he says (pa. 30) "nor is the modern doctrine of *internal* consciousness*, and *assumed assurance* (that sectarian opiate of deluded souls) any substitute for those *external ordinances*, which designate the covenant of mercy to redeemed man."—We think this a grievous error—we fear that it is widely prevalent; we are sure that it is deeply injurious. *Presbyterians* never think of substituting internal feelings for external observances; but, if they deserve the name, they are by far too well instructed to say or believe, that the sacraments give to *him* who receives them, the assurance that *he* will be saved. They do no such thing. They exhibit, by objects of sense, the very same truth (neither more nor less) which is taught in the word of God namely, that the *truly penitent and believing sinner* shall be saved.

* We must be permitted to hope that bishop R's authority will be extended by none to the English language. What distinction does he mean to make by the word *internal*, as applied to consciousness? Is there an *external* consciousness? and what is the doctrine of *assumed assurance*?

But how can one know that he repents and believes, but by consciousness? This is the only way by which we can possibly learn what are our mental exercises. We determine whether they are genuine or not, by comparing them and the conduct to which they lead with the word of God. The sacraments, as seals of the righteousness of faith, afford assurance of salvation, only so far as we have evidence from the sources just indicated that we are christians. And they give this assurance simply because we know from scripture that God has appointed them as his seals. To say then that a priest gives assurance of salvation by administering the sacraments; or that the sacraments assure a man that he is in covenant with God, and so in a state of salvation, is incorrect, is dangerous—It is one of those popish tendencies in bishop R's doctrine, of which he seems not to be aware.

The whole case brought into this division of the subject may be briefly stated thus—There are millions and millions in the world, who have neither the word nor the sacraments. Christians have their missionaries to preach the gospel in heathen and destitute lands. But this work goes on slowly. Of necessity, millions and millions must die, before the church can send the living preacher into all the world. But the Bible contains all the religious truth, which the missionary ever can carry to the ignorant—that truth may be read, and understood, and have saving efficacy, and give assurance of salvation, even without a preacher. Protestants believing this, and believing too, that the Bible is an admirable preparative for the way of the missionary, have, without interfering with any church matters, formed a company for sending the word of God in its purity to all the world.—And this is the plan, which a Protestant bishop has persuaded himself is contrary to the will of God, and subversive of all revealed religion. Had not bishop R. and others like him uttered this with their own mouths; and given it under their own hands, in writing, and in print, the world would have cried out, on hearing it, with an incredulous stare, “is it possible?”

On pages, 79, 80, bishop R. gives an extract from an address to the American churches, by two of our missionaries in Bombay, as testimony corroborative of his reasoning. Making a little abatement for the strong language employed by these excellent men, as friends of the Bible cause, we have not the shadow of an objection to the sentiments contained in this address. We all admit the necessity of missionaries. No people in the world do so much for the cause of missions, as the friends of the Bible Society. Bishop R. may consult the records of the *Church Missionary Society*, of the *London Missionary Society*, of the *Scotch Missionary Society*, in *Europe*. He may then turn to all the important Societies of this kind in *America*; and he will find as supporters of these Institutions, the names of the very men, who have been the life and soul of the Bi-

ble cause. And it is their ardent desire that christians would not do less for the distribution of the Bible, but a hundred fold more for the sending out of missionaries. Would bishop R. assist in supporting the *American Missionaries at Bombay*? We are particularly desirous to be informed on this subject.

As bishop R. has referred to the condition of the eastern world, we should be glad to know whether he has read the life of Henry Martyn; and made himself acquainted with the history of his translation of the New Testament into the Persian language. There is much reason to believe that this work is exerting a great influence in Persia; and that the way is being prepared by it for the successful operations of Missionaries in that nation of Mahomedans.

And here, having mentioned the name of Henry Martyn, we cannot deny ourselves the pleasure of expressing our admiration of his character. He was indeed a lovely christian. With talents of high order, and great attainments for his age, he had all the simplicity of a child, with the zeal and courage of an Apostle. With sufficient attachment to the forms and order of the Episcopal church, he acknowledged brotherhood with all who loved the Lord Jesus Christ. Short but brilliant was his career. Too soon, according to the feelings of his friends and of the church, did he become ripe for Heaven. They acknowledged, indeed, God's right to take him; but they universally mourned his loss. His funeral obsequies were celebrated by the whole Protestant world. We have no wish for the Episcopal church, than that all her presbyters may be like Henry Martyn. And we will add, all her bishops like bishop Porteus, the first great friend of the Bible cause. Could this wish be gratified, we should in the next place pray, that they might be multiplied an hundred fold.

III. Bishop R. maintains, that *the Bible Society encourages Heresy and Schism by declaring, in effect, that all forms of religious faith are equally safe; and maintaining that all are equally entitled to the witness of the spirit.*

This objection appears to be the favorite of our author; for he recurs to it again and again, and after his reasoning has spent its bolt, he kindles about it the fire of passion. But we believe that nobody burns but himself.

Our readers will have to turn again to the long extract, made when we began this discussion, and read as follows, "But the Bible Society, as a body, are aware of the fact," &c. Again, pp. 80, 81, in accounting for the great popularity of the Bible Society, he ascribes it to the "sanction and support which this 'no comment' principle gives to the two very prevalent delusions of the latter day; the one, that every man may safely form his own system of faith and order in religion; the other, that all who profess and call themselves christians, no matter how separated and divided in faith,

origin and order, are nevertheless members of the one spouse* and body of Christ, and ought to be acknowledged as such."

"Only acknowledge us as branches of Christ's Church, upon every thing else let us 'agree to differ.'" But sir, the religion of the gospel is a *positive institution*, which Bible Societies, and sectarian professions of faith, cannot control, and mould, and model to suit their particular views, but by which they ought to and must be regulated. And a principle in religion, or connected with religion as revealed, which cannot bear being carried out to its "legitimate" consequences and results, is not of God. The wisdom of God sends us nothing in his word, or connected with his religion, of this abstract unmanageable character; beautiful in theory, impossible or injurious in practice. And the very fact, that in favor of this very principle, every shade of sectarian belief, every grade of speculative and actual unbelief, can, and does unite, is conclusive proof, that the principle is unsound, vicious, and ultimately subversive of all revealed religion. Each sees in it something favorable to its particular views, none perceive in it any thing inimical to its distinctive tenets, all find in it something which may be turned to account, in the rivalry for accession to particular denominations in a divided christian world; while in their aggregated capacity of a "no comment" Bible Society, they flatter and greet each other with the name of Christians. Deistical christians, Unitarian christians, Universalist christians, Quaker christians, Independent christians, Congregational christians, Presbyterian christians, Methodist christians, Baptist christians, Lutheran christians, names without number christians, Nothingarian christians, and alas, alas! some Episcopalian christians, all meet here upon the same level, all unite to send the naked scriptures into the world; all being aware, that in the confusion of mind, as to its real and single truth, consequent on existing divisions as to what is truth, each may give that gloss to the discoveries and doctrines of the Bible, which shall suit its own views."—pp. 80, 81.

We shall certainly have to protest against the "no comment principle," as applied to bishop Ravenscroft's writings. We have never, in all our little reading, met with a book which has greater need of "explanations, illustrations, expositions, and enforcements" of its "sense," than this same work, which we are now reviewing. The last sentence of this extract calls loudly for the assistance of some modern *Vincentius Lirinensis*. But we must let it pass.

On page 83, the bishop admits, that "all profess to derive their religion from the scripture; and (he proceeds) I verily believe they think they do so." He considers it "a debt due to real charity, to consider all denominations as acting with integrity in this matter, that they do verily believe, not only that they have the warrant of scripture, but that they have it in such wise as to be safer, as concerns their souls, under this construction of scripture, than they could be under any other construction of it." "And (he adds emphatically) your charity may go farther if it can."—Alas! we can make no comparison between *our* charity and that of the bishop. But we hold it to be a debt due to *truth* to admit that bishop R. does verily believe that the ministrations of men can give "assurance to

* Should there be found any to maintain this monstrous opinion, we are pretty certain that they would not allow bishop R. to express it for them—*members of the one spouse!* We do not believe that *any* friend of the Bible Society would use such language as this.

the word" of God. If then, we might also be indulged in the folly of boasting, we would say, that our love of truth seems to be about even with the bishop's charity. But he proceeds, and says, very justly, that this sincerity does not prove that these denominations are right. Nor does his sincerity prove that he is right. He, however, follows up these remarks, in such terms as these, and we give them as a precious specimen of the style and spirit of our diocesan.

"The darkest and most preposterous fanatic that ever lived, equally with the more dangerous heresiarch, and orthodox christian—John Bockholdt, and George Fox—John Calvin, and John Wesley—Anna Lee, and Joanna Southcote—Archbishop Cranmer, and Bishop Ridley, all professed to derive their religion from the Bible, all claimed the scriptures as with them. Yet forever and forever, must it not hold good—that whether right or wrong, true or false, religion or no religion, must depend on scripture, well or ill interpreted, understood and applied? These all could not be right, some must be radically wrong. Yet, according to your argument, upon the principle of a "no comment" Bible Society—the very delusion which abandons the scriptures to any and every sort of interpretation, "is ground where all can meet," yes and be acknowledged too, as faithful christians. For, if this was not a consequence, practically, of the principle, your numbers would be woefully thinned—But so it is. In these Societies, the Deist and the Trinitarian, the Calvinist and the Arminian, the deniers of the divinity of Christ and its defenders, the asserters of universal salvation and the teachers of eternal punishment, the Quaker and the Churchman, the Presbyterian and the Episcopalian, the Baptist and the Pedo-Baptist, the true believer and the Infidel of every shade, can find "one calm and peaceful place" wherein "to indulge the delightful emotions of *unbounded benevolence, and unmingled confidence.*" And is such wild and visionary declamation, tricked out in the tinsel of a spurious charity—ventured upon the public intelligence, by a Divine and a Theologian of the nineteenth century? Are we from this to understand, that there is unmingled confidence betwixt the Presbyterians and the Unitarians? Or is there some talismanic charm in this Bible Society principle, which fosters "unbounded benevolence," while it interdicts the orderly prelude of joint prayer to God, for his blessing on their joint work of enlightened charity? Or, is the jesuitical maxim, that the end justifies the means, once more in operation?"—pp. 83, 84.

Should the bishop publish another book on this subject, we shall expect to hear of its having been made "demonstrably certain" that the Bible Society is a new revelation of the *man of sin*; or possibly that it is the *great beast* of the Apocalypse, with *seven heads and ten horns*.

But what is more amusing than this even, is the delightful specimen of his *charity*, (of which the bishop spoke in *rather* boastful terms,) given in the sentence, "Are we from this to understand, that there is unmingled confidence between the Presbyterians and Unitarians?"* It may gratify the kindness of our prelate to learn that this stroke diverted us excessively.

* A poor papist once applied to his Priest, with an offer of money and a request that he would *curse* his enemy for him. The priest replied that he ought not to curse, but pray for his enemies. "What shall I gain by that?" Why, the scripture says that in so doing thou shalt heap coals of fire on his head. "Shall I do so? Then I *will* pray for him *enough.*"—On coming to

After a good deal more on this general subject, which we have no room to notice, on page 86, the bishop clenches his arguments and his rhetoric with, what it is due to truth or charity to admit that he verily believed was a regular syllogism.

"Many *opposite systems* of religious profession are derived from the Bible, in which "the pious of every name have felt the *power* of divine truth, and know the preciousness of the Bible," and are saved:

But no saving knowledge can be drawn from the scriptures, but by the Holy Ghost:

Therefore, the witness of the Spirit of God, is equally given to opposite interpretations of scripture.

And this, I hope, will satisfy your desire for a regular syllogism, p. 253—will teach you to look to the consistency and agreement of the principles you advocate, with the reasonings you resort to—will lead you to be sorry for your so frequent and needless attacks on that which, if you have either piety or taste, you must love, the Book of Common Prayer."— p. 86.

There are many other passages in this part of the bishop's book of similar import; we have no room to quote them; nor can it be necessary that we should do so. It is clear enough that the defender of the Bible Society against bishop R.'s attack, is called to consider these questions. Does that body hold,

1. That all systems of religious faith which men have pretended to derive from the Bible, are equally "safe for salvation?"

2. That all are equally entitled to the witness of the Holy Spirit?

3. And as a result of all this, does it encourage schism, heresy, division and separation without end?

1. It is surprising, when a man is determined on it, how high a building he can erect on a single point. The misery of the case is, that the materials being all very light, the first wind overturns the whole superstructure, *et ibi omnis labor effusus*. The Bible Society distributes the Bible "without note or comment"—therefore,—what? We should be perfectly willing to rest this whole matter, on the answer that any person of plain common sense would give to this question. Nay, we would venture to risk our cause on the answer of an intelligent child of twelve years.—We would say, "here my dear boy, here is a book that we believe will do you good, if you will take and read it—It is for this purpose we give it—Take this Bible then—it is just the Bible and nothing else, the pure word of God"—And on his bowing and giving in turn his "*thank ye*," we would say, "Now, my little fellow, what do you think is the reason we give you this book, without any explanation to help you to understand it?"—Our life upon it, his answer would imply this—"Because you think the Book plain enough for me to read and under-

this resolution, he immediately kneeled down in the church, and began to pray very earnestly; and continued his posture and his supplications, until the Priest had got through his service, and wished to retire. Finding that the man continued at prayer, the Priest became impatient, and interrupted him, with—Come, you have prayed enough for this time—"O!" rejoined the other, "I wish to burn him to a cinder, before I am done with him."

stand." What, the whole? "No, not the whole of this large book; but a great deal of it: enough to make me a good man." And should we ask him, "Do you think that we give you just this book, because we suppose that it makes no odds what opinions you derive from it?"—He would surely answer, "Certainly not—if you intend to do me good by your gift." The question would excite surprise in any unsophisticated mind.

But bishop R. seems to think, that the union of many individuals belonging to different denominations, in the Bible Society, impresses on it that character which he reprobates. But his demonstrations have not yet convinced us; we wonder that they have convinced himself. Let us admit that the members of the Bible Society have that party-feeling, the absence of which in a christian seems to go so far beyond the bishop's conception; that they unite for the purpose of engaging in a "disgraceful scramble for proselytes." These indeed are strange suppositions; but let us make them—and what then? Why, the Episcopalian believes that the Bible is on his side—so of the Presbyterian—so of the Methodist—so of the Baptist—and so of all the rest. Each one unites then, on the belief, that the distribution of the Bible will promote his own cause. How, then can his union with the others be construed into a declaration, that it is no matter what opinions a man derives from the Bible? We should think it sounder logic to conclude, that the different denominations are so sure that the Bible favors their opinions, that others also would derive the same opinions from that source of religious instruction.

All intelligent christians believe that *learning and science* are excellent handmaids to religion. We, as Presbyterians, believe still farther, that they favor our denomination. Episcopalians and others entertain the same opinion, in relation to their influence in favor of their persuasion. Unbelievers maintain, that learning and science are enemies to what they misname, superstition. These different descriptions of persons all wish to promote the same object, but with different views. Now there is in the state of N. Carolina, a flourishing literary institution, the common property of the citizens of that state, and supported by them on different principles; all, however, admitting the value of learning. Will bishop R. and his followers in North Carolina, adopt the spirit of his objection against the Bible Society, and denounce and endeavor to pull down the University? Will they say, "This institution is supported by Infidels, and Baptists, and Methodists, and Presbyterians, and Nothingarians, and alas! alas, by some Episcopalians, who by this union in support of the University, declare that it is a matter of no consequence what direction may be given to learning and science; for according to their principle, all the uses which possibly can be made of it are equally beneficial?" Will they maintain that this union in support of the University goes, directly, to the subversion of learning and science in North Carolina? Will they maintain that it

implies, in all who are thus united, the opinion that Infidels, Baptists, Methodists, &c. are all equally right? We presume that not a man in the Diocese would think and act thus preposterously.—Well, what is the difference between this case, and that of the Bible Society? It certainly would be more pleasant to co-operate with men who are all of one mind with us—But as this is not to be expected, we may all co-operate on this principle, that learning is a good thing; and although it may be abused, yet it is better for the people to be with it than without it. And on this principle, every friend to North Carolina rejoices to see gentlemen of different persuasions co-operating in the building up and support of a valuable and flourishing seat of learning in that state. And so all who duly honor the word of God, and take enlarged views of the condition of the world, rejoice in the formation and success of the Bible Society.

But the bishop maintains (p. 77,) with a pertinacity truly amazing, that the no comment principle recognises the equal truth and safety of all the opposite opinions derived from the Bible; and he endeavors to throw us on one horn or another of a dilemma, by which he seems to think we must certainly be gored. “For of necessity, says he, the Society must either believe that all varieties of religious profession drawn from the Bible, are equally right, in the sense of being equally safe; or they must believe that some of them are unscriptural and unsafe. If the former of the alternatives [we suppose he means the former part of the alternative.] is adopted, the principle is demonstrated to be productive of divisions in religion without limit. If the latter shall be resorted to, it shows the principle to be justly liable to the charge of withholding from the Bible what is essential to a right understanding of its contents.”

We have never seen any thing more harmless in all our lives—it is as gentle as “any sucking dove.” The Bible Society as a body, being, as we have shown, a company formed exclusively for the wider distribution of the Bible, is obliged to believe nothing but that the fair, natural, obvious construction of the Bible will bring before the minds of men truth, which may make them wise unto salvation. As a body, they maintain no other opinion whatsoever. Just as a company of Episcopalians, Presbyterians, &c. formed for the promotion of learning, are obliged to believe as a company, nothing but this, that learning is beneficial. And even should the Society make the extravagant declaration supposed in the dilemma, it would be only the declaration of a company without authority—it would prove nothing but the extravagance of the men who made it. As for the Bible, it would remain just the same, a full expression of the counsel of God; in all fundamental matters so plain, that every humble inquirer after truth, may learn the way to heaven. Bishop R. has shown that, in his deliberate opinion, the Bible fully supports Episcopacy. He acts under this conviction in all his ministrations. The members of his vestry and his church, give sufficient evidence publicly, that this is their conviction also.—

Should they join the Bible Society of North Carolina, do they for a moment imagine that any body in the state would suspect them of believing that people might as well be Presbyterians as Episcopalians? Would it not rather be said, "These people begin to think that the Bible is on their side—and that its circulation will promote their cause? May not similar remarks in some degree be applied to Presbyterians and others; even to all the members of the Bible Society? Can that then be true of the whole body, which is not true of any of its parts, or of all of them? We wonder much that the bishop is not afraid lest his opposition to the Bible cause, will excite the suspicion that the Bible, in its plain obvious sense, will not lead men to *the church*? The Bible Society is not obliged then to believe what bishop R. thinks it must. So one horn of the dilemma is broken. And should that Institution deny the extravagant opinion before adverted to, it would not forsake its own principles. There is not a shadow of inconsistency between saying, "You may not wrest the scriptures to favor your own passions and prejudices;" and saying "Take the Bible as it is, in its plain meaning, and it will make you wise unto salvation." And so we have here a dilemma, with *no horns*.

In ringing changes on this subject the bishop (as may be seen from the extract made from pp. 80, 81,) undertakes to account for the popularity of the Bible Society. It gives countenance he says to two prevalent delusions.

1. That every man may form his own system of faith and order in religion.

2. That all who call themselves christians ought to be acknowledged as such, no matter how widely they differ.

On these points we must offer some remarks, to which we entreat the attention of our readers.

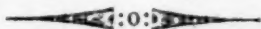
1. As to the first; we have a very fair opportunity of retorting on bishop R. his own words in another place. The terms used by him, taken in their unrestricted sense, imply that it is a prevalent opinion among the friends of the Bible Society, that every man may safely form his own system of faith, whether he refers to the word of God or not. And we might say to him, "Sir you knew better." But we take no advantages of this sort. Bishop R. meant to say that it is a prevalent error, that men may safely form for themselves a system of faith from the word of God. In relation to this subject, the Bible Society is bound by its principle to maintain the following position; that the word of God is so plain, that he who honestly inquires for truth, may learn it from the Scriptures. That this is no delusion, we have already shown, when treating on the sufficiency of the sacred writings. If a man has no helps in understanding them, diligent reading, and humble prayer for the influences of the Holy Spirit, will enable him to find the way to Heaven. But he who has access to notes and comments, to the church and the ministry, yet proudly relies on his own understanding, slights his privi-

leges, and runs great risk of falling into fatal errors. He who enjoys most means of understanding the word of God, is, *ceteris paribus*, in the most advantageous situation. But in every case, one must, with such helps as he has, form his own system of faith for himself, under his convictions of truth, and his responsibility to his Maker. Otherwise, what is his religion, but the religion of his priest? If the man, *who transacts business between us and God*, could in the day of judgment answer for us, and bear the consequences of our errors, then the opposite plan would be safe. But as long as religion is a *personal* concern, every man must judge for himself as well as he can. Every man, indeed, is in danger of being mistaken, no matter what his advantages are. But this danger does not arise from the obscurity of the word of God in matters essential to salvation, but from the blindness of the human mind, and the passions of the human heart. Every man then ought to remember his responsibility. Yet we *must judge* for ourselves. And this right of private judgment is one of the fundamental principles of Protestantism; it is indispensable to the enjoyment of religious liberty; it is implied in the very nature of religion. Every man, then, must, with the best help he can obtain, form his own system of faith from the word of God; and if he may not do it *safely* in this way; he cannot do it safely at all. And this, so far from being a delusion, is an all-important truth.

2. The delusion that all who profess to be christians, are christians indeed, however opposite their religious sentiments, is not one that belongs to the Bible Society. The principle of the association is, that the Bible plainly teaches the truth; and that, if it is put into the hands of men, they *may* from it learn the truth. And it does appear to us unaccountable, that any should force from this simple principle the conclusion, that all, believe what they may, are equally right. We would ask, does not the most plain and natural construction of the Bible, give its true meaning? Is it not much more probable that a man in search of saving knowledge, will derive the true system from the Bible, than a false one? If bishop R. denies this, then he must suppose that the word of God is so framed, although its design is to give instruction, that it is as likely to lead men wrong as to direct them in the right way. And if he rejects, as surely he does with horror, an opinion of this sort; how can he charge the Bible Society with holding the enormous absurdity, that all religious opinions, however opposite, are equally sound and safe? The Society circulates a Book, the fair and natural construction of which discovers the truth; yet they are charged, in effect, with indifference to truth. It may as well be said that a benevolent association formed for the purpose of supplying the poor with flour in a time of scarcity, is indifferent whether they mix poison with it, when they make it into bread. It would not alter the case, if in this association, there were a few individuals, who

had got into the strange habit of mixing poison with their own bread; provided they mixed none with the flour given to the poor.

In pursuing this subject, if bishop R. goes to the bottom of it, he so "muddies the waters," that we cannot see him. "But sir, says he, the religion of the gospel is a positive institution, which Bible Societies, and sectarian professions of faith cannot control, and mould, and model to suit their particular views, but by which they ought to, and must be regulated." If we understand this, it means that the gospel contains a system of *truth*; and men, to partake of its benefits, must embrace the truth as revealed, and not warp it to suit their prejudices. Very good! But how does this prove that the Bible, which reveals this system, may not safely be put into the hands of men? He goes on; "And a principle in religion, or connected with religion as revealed, which cannot bear being carried out to its "legitimate" consequences and results, is not of God. The wisdom of God sends us nothing in his word, or connected with his religion, of this abstract unmanageable character; beautiful in theory, impossible or injurious in practice." What consequences, or results, or abstractions, does the right reverend preacher mean. And how does this prove that the Gospel in its purity ought not to be distributed? We do wish that the writer had given us a *regular syllogism* here.—*To be continued.*



LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c.

Dr Strachan, Archdeacon of York, (U. C.) has published the summary of the report of a Committee of the House of Commons on Emigration, showing the advantages of transferring a portion of the redundant population of England to the Canadas.

It is said that Sir Walter Scott will receive a large pecuniary augmentation from his publisher, in consequence of the "Life of Napoleon" extending to eight volumes. It is doubted whether the work will be published in less than three months from the present time.

"A Sequel to the Diversions of Purley, containing an essay on English Verbs" &c. by John Barclay, is announced as being in the English press.

The third volume of Dugald Stewart's *Elements of the Philosophy of the Human Mind*, is in the British press. It may be expected in the course of a few months.

The Rev. Thomas Hartwell Horne, A.M., has published a compendious analysis in duodecimo, of his "Introduction to the Critical Study and Knowledge of the Holy Scriptures."

Mr Williams, of Shrewsbury, is preparing a Memoir of Matthew Henry, the Expositor of the Bible.

Mr Eugene Cumiskey, of Philadelphia, has undertaken an American edition of the History of England, by Dr John Lingard, author of the *Antia*

quities of the Saxon Church. Several of the master-critics of the day have given cautions to Protestant readers, (which we take this opportunity of repeating,) against the mischievous tendencies of this work. The author is a Catholic divine of acknowledged erudition, and research, but has unfortunately adopted the plan of Hume and Gibbon, in employing historical narration, as a vehicle to insinuate misrepresentations, which are not the less dangerous for being plausible. It is nothing else, in short, than the old controversy in disguise.—*Chris. Watch.*

Mr S. G. Goodrich, of Boston, has in press, the Works of Hannah Moore, complete in 2 vols. 8vo.; which will soon make their appearance, with a portrait, and Sketch of her Life, by an eminent American authoress.—*Ib.*

The same active publisher is about to gratify the public with a volume to be entitled "Specimens of American Poetry," with Critical and Biographical Notices.* Also, with a volume of "Unconnected Poetry," by the author of "Moral Pieces."

A volume of "*Commentaries on American Law*" has recently been published in New York, composed of Lectures delivered by Chancellor Kent, as Professor of Law in Columbia College. The first part is devoted to the Laws of Nations,—the second to the Government, and Constitutional Jurisprudence of the United States. In serene dignity and tranquil power, they are said to make very near approaches to the Commentaries of Sir William Blackstone.

Blessings on their names,

Who can translate the stubbornness of *Law*
Into so quiet and so sweet a style.—*Ib.*

The Emperor of Burmah.—The English East India Company has at different periods sent several missions to the king of Ava. The first of these was in the year 1695, when Mr N. Higginson was Governor of Madras. The letter borne by the ambassador on this occasion, was addressed as follows: "To his imperial Majesty, who blesseth the noble city of Ava with his presence, Emperor of emperors, and excelling the kings of the east and the west in glory and honor, the clear firmament of virtue, the perfection of wisdom, the lord of charity, and protector of the distressed; the first mover in the sphere of greatness, president in council, victorious in war, who feareth none, and is feared by all; centre of the treasures of the earth and of the sea, lord proprietor of gold, silver, rubies, amber and all precious jewels; favored by heaven and honored by men, whose brightness shines through the world as the light of the sun, and whose great name will be preserved in perpetual memory." The letter explained the objects of the mission, which was to obtain permission for English factors to reside in Burmah, and was accompanied by a present, which when presented was carried by a hundred and sixty coolies, in bamboo baskets. The ambassador was graciously received, being required to make the nine prostrations. The answer to the governor's letter, written in behalf of the emperor by one of his officers, began in the following style: "In the east where the sun

rises, and in the oriental parts of it, which is called Chahuda, the lord of water and earth, and Emperor of emperors; against whose imperial majesty, if any shall be so foolish as to imagine any thing, it shall be happy for them to die, and be consumed, the lord of great charity, and help of all nations, the great lord, esteemed for happiness; the lord of all riches, of elephants and horses and all good blessings, the lord of high built palaces of gold, the great and most powerful emperor in this life, the soles of whose feet are gilt, and feet upon the heads of all people; we his great governor, and resident here called Moa Ascena Tibodio, do make known to the governor Nat. Higginson, &c. The next embassy was in 1767."

Lamps without Wicks.—Mr Davis, a lecturer at Manchester, has exhibited a lamp in which the wick was superseded by a capillary glass tube. The tube was placed in a small wooden basin, which floated upon the oil contained in a glass vessel. The flame which was less than that of an ordinary candle, was uncommonly clear. This lamp consumes very little oil and appears to be well adapted to the purpose of persons who keep a light in their chamber during the night. The above is from an English paper; but in justice to our townsmen, Mr H. H. Blackadder, we think it right to state that the discovery of the principle that oil passed through a capillary tube produces a flame without the aid of a wick, is entirely due to him. He described and developed the process in the *Edinburgh Philosophical Journal*, six months ago. The advantage of these lamps is, that they will burn for a whole night or a series of nights, without the slightest change in the flame, and are thus admirably calculated for a chamber where a sick person sleeps.—*The Scotsman*.

Ingenious Experiment.—Mr Dickson, one of the English gentlemen engaged in making discoveries in the interior of Africa, was detained by the Shah natives, on pretence that the *Fetish*, their idol oracle, was unfavorable to his advance. Mr D. obtained permission to try the white man's *Fetish*. Being provided with a galvanic battery, he had a fowl killed, which he placed upon the battery, and it performed the ordinary actions of the bird while it was alive, fluttering, and almost flying away. The natives could not resist the miracle, and allowed him to proceed. This anecdote reminds us of that recorded of Columbus, who found great difficulty in obtaining provisions, &c. for his followers while in the island of Hispaniola. He told the natives that God was angry with them and that, on the morrow, the sun would become red as blood, the stars would shine at noon day, &c. By his skill in astronomy he had ascertained that an eclipse of the sun was then to take place, and he made use of this experiment, which was entirely successful; the natives crowding around him with abundant supplies, and reverencing him as a demi-god.

These two anecdotes illustrate, with great force, the advantage in moral power, possessed by the enlightened over the unenlightened; the educated over the uneducated; and go to strengthen the many arguments in favor of a practical, scientific education, wherever attainable.—*Boston Patriot*.

RELIGIOUS INTELLIGENCE.

UNITED AUXILIARY MISSIONARY SOCIETY.

The Fourth Annual Meeting of the United Auxillary Missionary Society was held in this city, at the Presbyterian Church on Shockoe hill, on Thursday evening the 19th instant.

Mr James Caskie was called to the chair, and Mr S. Reeve appointed Secretary. Prayer was offered by the Rev. Mr Taylor, after which the Society heard and accepted the annual reports of the Executive Committee and Treasurer.

REPORT.

THE season has arrived when it is incumbent on your Executive committee, again to report the course of their proceedings, and the manner in which they have discharged the duties entrusted to them. The report of the treasurer will show in what manner the money placed at their disposal has been applied, and that their operations have corresponded with their means. Your committee regret that it does not become their privilege to report something more decidedly encouraging—something on which we might insist as an argument to awaken a deeper interest in the bosoms of those who have been idle spectators. But they feel a confidence that their operations have been so far blessed, during the past year, as to satisfy the friends of the Institution of the duty of continuing their efforts, and to cheer these efforts with increasing confidence, of the present usefulness and future success of the Society. Though the wind of the Spirit has not blown in such strength as to prostrate whole forests, yet we think that we discover so much of its moving power, as to cause the seed of divine truth to put forth—to take a deeper and broader root, and extend its branches, and in some instances we already see the mature fruit of holy living. We are not laboring upon heathen ground, or introducing the gospel to those who are altogether ignorant of its existence, and its general import. Our efforts are aimed rather at setting in order the things which are wanting—to supply more fully, regions of our state which are partially supplied or nearly destitute—in some places, to furnish more adequate interpreters of Scripture and teachers of divine truth—to call into more active duty those soldiers of the cross, who have long been sleeping at their posts, and imagining that nothing more can be required or expected of them, than to forbear fighting in the ranks of the enemy.

Finally, it is the scope of our exertions not only to bring the Gospel to bear in its saving influence upon the multitudes who are living without God, and without hope in the world, but likewise that the full amount of its blessings should be felt in those societies where it is preached. For the conversion of those now living we have every motive to pray and make exertions. But we are impressed likewise with the importance of doing much, to bring forth into active usefulness the resources of the church, and lay the foundation of those Institutions which are to benefit posterity. We perceive a wide difference between a christian and an actively useful christian,—one whose study it is to do good, and glorify God by a conscientious application

of every talent, and by promptly embracing every opportunity for promoting the temporal, and especially the spiritual welfare of mankind. That there is a progress towards this state of things, in every part of the world, where the saving doctrines of the Gospel are preached cannot be doubted. This is an age of light and improvement. Knowledge is increasing—facilities for diffusing it are multiplying, and many are running to and fro to accelerate its progress. There is a march of truth, majestic and victorious. There is evidently more prayer—more faith, and a more speedy answer to prayer. The external lines of sects are no less distinctly marked, but feelings are progressively coalescing.

In their sphere, we believe that the missionaries who have been in the employ of the Society, have done much for the accomplishment of these purposes. Their reports, though generally less definite and formal than your committee would have preferred, contain enough to satisfy them that they have discharged their duties with much zeal and fidelity.

The report of Mr Penick who has been partially supported by this Society, in the county of Powhatan, is full of interesting and encouraging statements. After glancing at the progress of things, from the commencement of his labors in Dec. 1824, he says in his report, dated June 7, 1826, "I have been uniformly received with hospitality, and my preaching has generally been well and respectfully attended. At an early period, I formed several Bible Classes, and have employed one hour on Sabbath morning immediately before preaching, in instructing about fifty pupils in the scriptures. Ten of these have become members of the church. Early in the spring of 1825 I commenced the work of instructing and praying with private families, in regular visitations from house to house. The monthly concert, and several other meetings for prayer, were instituted and well attended. The great Author of all good seemed to smile upon these feeble efforts to do good, and to bless the means of grace. Amongst the few who loved the Saviour and his cause, there was evidently a spirit of prayer. And among those who attended upon the outward means, there was a marked seriousness, and an inquiring state of mind on the subject of religion. I circulated and recommended freely several small books, of an instructive and pious character. Such as Erskine's evidences—Dr Chalmers' evidences of the Christian Religion, Doddridge's Rise and Progress, Flavel's Touchstone, Alleine's Alarm, and Baxter's Call. Very soon, it became evident that the Spirit of all grace was at work among the people. In one family particularly, the word of God seemed to be a two edged sword—the bitterness of sin was tasted—the love of God through Christ was felt. Three individuals, professed a hope that they had passed from death unto life. About this time, (1st of April, 1825,) the Rev. Mr Kirkpatrick preached a sermon, and organized a church of twelve persons, members of the churches in Richmond, Goochland, and Cumberland. The Session met immediately, and received on examination six others. The Lord's Supper and the sacrament of baptism were administered, in the presence of a large, attentive, and feeling audience. From this time, there were many, one after another, found inquiring the way of

life—and there was evidently and generally among the people, an unusual degree of interest and inquiry about their immortal welfare."

Mr Penick here states that unhappily a spirit of controversy was excited, which seemed to exert a very deleterious influence upon the minds of the people. Many gave up the important inquiry what they must do to be saved, to contend about the peculiarities of sects, and the Spirit of Grace appeared to be grieved. "From this time however, he says, during the summer and fall, there were accessions to our little church, which at present, including two who have died, we trust in the faith, enrolls thirty-two adult members."

Between forty and fifty, during the past year, have given hopeful evidence of having experienced a work of grace and have become members of different churches. Thus in the issue but little was accomplished in comparison with the flattering appearances at the beginning of the excitement. Toward the fall the members of the Presbyterian church began to feel more and more their need of regular ministerial labors—although their number was small (a large majority of the members of the church were females) and their resources were limited; yet with the promise of aid in affording support from your society, they presented a call at the October meeting of the Presbytery for the pastoral labors of your Missionary. Relying on this aid for subsistence, with a flattering prospect of being useful and with the hope of being an instrument to build up this infant church, the call was accepted, and in Dec. with the prospect of many opposing difficulties and hardships, with a sincere desire to promote the cause of Christ, and with an entire dependance on his grace, I was ordained and installed pastor of this infant church.

In the subsequent part of this Report he states, that though the revival seemed to have subsided, some eight or ten were waiting to connect themselves with the church, and others were yet manifesting a strong interest on the subject. He mentions having succeeded in organizing two societies of a benevolent character—one for educating a heathen youth—and the other to aid in colonizing the free people of color on the coast of Africa. Of some other points contained in this communication, your committee will avail themselves before the close of this report. But they cannot forbear in this place to express the deepest regret that sectarian zeal should ever interrupt the success of that great controversy with the prince of darkness, in which all are equally concerned. Strongly as we feel attached to the constitution and general doctrines of our church—we believe that the grand purpose of those who contribute to the aid of this society is the success of the gospel in its saving and sanctifying efficacy. We believe that we express the feelings of those who have constituted us their executive committee when we say that it is better to wave all claims to our own sectarian interest, than that a stumbling block be cast in the way of a single soul, awake to its eternal welfare. While we wish our Missionaries to be always ready to expound and defend the doctrines and order of our church, we wish them to be willing to labor as ambassadors of Christ and not as the emissaries of a particular branch of his church. Nay, we are willing to believe that the

more simplicity of purpose is maintained, and zeal for the success of his kingdom in the world, the more sure we shall be to meet with that blessing which only can give the increase. Sectarian zeal may flourish for a time, but will rarely in the end be found to benefit the cause of those who cherish it.

In his report of the 3d inst., he expresses himself in terms of regret at the slow progress of the Redeemer's cause among his people for some time past, but your committee discover in his statements much to encourage him and the society. His church on the whole appears to be gaining strength and stability, and we trust is yet to be a great blessing to that community.

Mr Robert Burwell has been employed for the term of three months in the county of Franklin. The field which was assigned to him was far from being a promising one. Sudden changes could not be expected and at the time of his report—12th of March—he had had opportunity to do little more than become acquainted with the arena of his operations. The extent of the field—the inclemency of the weather—and existing prejudices circumscribed his usefulness. We are pleased that he was at some pains to acquaint himself with the state of education in the primary schools, although the result was a discovery of great deficiency. During the time of his residence there, he did nothing directly towards raising societies. Probably it would have been injudicious and impracticable—still he had endeavored to pave the way, and had a good prospect of organizing a Tract Society—two Bible Classes, and five Sunday Schools. The want of books, he remarks, will be the greatest obstacle. The committee have deemed it proper to listen to the earnest call of the few who are anxious for a missionary among them, and continue him there for another term of three months.

From Mr Fulton who has been stationed in the county of Buckingham, and partially supported by this Society, your committee have received a report, dated April 5, 1827. Mr Fulton is circumstantial and satisfactory in the statement of his labors. He has preached regularly at Goodwin's church about ten miles from the Court-house, on the first Sunday in each month. His labors have been cheered with some favorable indications of the presence and blessing of God.

At the Court-house he preaches two Sabbaths in a month. He thinks that there are evidences of an increasing attention to the subject of religion. Nor does a spirit of controversy respecting the doctrines taught in scripture, nor even instances of cavilling appear to be unfavorable indications of the state of feeling among an intelligent and inquisitive people—under these circumstances, a knowledge of revealed truth is often promoted, which afterward is used by the Spirit for the most salutary purposes.

At the Poor-house, and at other places, where he has occasionally preached during the week he has met with some encouragement.

A large and interesting Bible class has met at his house for some time, and he thinks promises much good. For a time Mr Fulton discontinued the labor of instructing a school, but he found that the sum, afforded by the people and the society, was inadequate to meet his necessities, and has re-

signed his commission as one of your Society's missionaries, and again commenced the business of instructing.

He says, I hope and believe I am useful in my school, as I am more or less every day engaged in sowing the good seed of the word in the youthful mind, God has lately blessed my feeble efforts to promote his glory more abundantly than at any former period. Since Presbytery at Lynchburg, God has poured out his Spirit on the church on Mars Hill. One whole family has been added to the Lord—two more communed with us for the first time, and since that 14 more have made a profession of religion and (thank God) the work is still going on.

I now preach every Thursday night in this place, (Maysville,) and have tolerably large and uncommonly attentive audiences. Several persons have lately professed religion in and about this place. To what church they will attach themselves I do not yet know.

From Mr Hamersley, who has been stationed at Mountain Plains and Lebanon neighborhood, your committee have learned nothing peculiarly interesting. He mentions a Sabbath School at Mountain Plains, which continues in successful operation—likewise an infant Education Society, which however meets with little encouragement. Owing to the difficulty of obtaining that part of his maintenance which is subscribed by the people, Mr Hamersley has concluded to withdraw from the service of the Society.

From Mr Converse who has been stationed in the counties of Nottoway and Amelia, reports of April 9, and Oct. 23, of the last year, are before your committee. In that of April 9, he states that some circumstances which had exerted an unfavorable influence upon the cause of religion among the people in that region no longer exist; and that amidst the prevailing inattention to the subject of religion and neglect of ordinances, there were some favorable indications among that people. Some few appeared to be awake both to their own spiritual apathy, and to the moral and spiritual death of those around them. Measures, he states, have been taken to organize Sunday Schools in three neighborhoods in this county, and one in Amelia. There is (he says) I trust in the minds of many a desire of knowledge on religious subjects.—In some few instances particular inquiries have been made on the subject of personal religion. Four or five hundred tracts which have been distributed within a few weeks, have been well received, and a subscription has been raised to the amount of about twenty dollars for the purchase of more.

From his report of 23d October last, it seems that he continued to preach to the congregations, meeting at three different places in Nottoway, and to one in Amelia. "I am happy (says he,) that I am able to say that there has been an increasing attention to the ordinances of religion. One member has been admitted to our church on examination. A Sunday School of 115 scholars has been collected and prospers. The preaching of the Gospel seems to exert an influence favorable to the moral improvement of many who yet give no decisive evidence of christian character. There appears to be a genuine work of divine grace commenced in the hearts of a few who have, till recently, been devotees of fashionable dissipations. Besides my regular labours in the four places above mentioned, I have preached occasionally to

three other destitute neighborhoods in Amelia. Believing that Mr Converse was useful on the field which was assigned him, it is with regret, but without any dissatisfaction, that we state that Mr Converse has abandoned that very interesting department of the Society's operations. From various sources we obtain testimony of the usefulness of his labors, and the anxiety of many that his place should be filled by another. The Committee are satisfied of the importance of having their wishes gratified.

At a meeting of your committee on the 2d of November, Mr Joseph Nimmo was employed, on recommendation of Presbytery, to labor for the term of six months in Portsmouth and Princess Ann county. We have received his report, dated February 26, 1827. Mr Nimmo commenced his labors in Portsmouth with the view of ascertaining in the first place what prospect was there presented of reviving and strengthening that drooping flock.

He says "after remaining a few weeks, I perceived the congregation was beginning to increase and a new interest to be taken in our cause, and after mature reflection and consultation with judicious friends, determined to continue there permanently—or so as to have the church kept open twice on the Sabbath without interruption—the members of the same urging the measure and engaging to raise among themselves the half of my support." In the view of your committee, Mr Nimmo has made a judicious disposal of his services, and he says, that so far as the external, visible attention to his ministry is concerned, he feels justified in giving to the Committee a favorable report. Mr Nimmo states, that he has devoted one evening in a week to a company of young men for the purposes of Biblical instruction. He expects shortly to establish another for the benefit of young ladies. A Catechetical class has also been formed, which he meets regularly on Saturday. This little group is composed of children, some of whom are from families of other denominations.

It is gratifying further to learn from his report that a sabbath school has been lately organized, which is the second in this place. It consists of about 40 scholars and six or eight teachers—is conducted in our church by an active and intelligent member of our communion. The concerts on the first and second Mondays in the month for Missions and Sunday Schools seem not to have been forgotten, though less earnestly attended than their importance claims.

Mr Nimmo visited the county of Princess Ann, but owing to the unfavorable state of the weather he could accomplish very little either with respect to preaching or ascertaining the state of the people. He was however strongly solicited to return, and thinks the field favorable to the labors of an active and enlightened missionary. In a private letter accompanying the report, Mr Nimmo expresses himself rather more sanguine than he felt justified to do in his official statement.

In review of the proceedings of the first year, your committee think that they have cause of gratitude for the smile of the great head of the church

upon their efforts. They look abroad in their state with a deep solicitude for the spiritual condition of many parts of it.

When they contemplate the numerous neighborhoods which are not supplied at all with the means of grace—upon others, which are partially supplied, only once in three or four weeks—and then by those who are not awake to the signs of the times not disposed to favor the benevolent and religious institutions of the day; when they reflect on the number of communities which have even a readiness to co-operate with them in their designs, where Sunday Schools might gather together for religious instruction many children who are now spending holy time in vice and profligacy, and where youth who are now spending their leisure hours in unhallowed mirth might be collected into most interesting groups, and there be taught to cleanse their ways, by taking heed thereto according to the word of God, they are pained at the thought of the little which they have been able to accomplish. They despise not the day of small things, but they anticipate the day when all shall know the Lord. They long for means proportioned in some measure to the vast importance and the grandeur of the object which they have in view. They believe that there are powers committed to the church of Christ in the world to accomplish every thing which is needful. Faith and works combined are armed with omnipotence. They would ask Christians, if the love of Christ should not constrain them. They would ask politicians, if their patriotism should not constrain them, to do more than they have hitherto done for the cause of religion among us.

But your committee beg leave to suggest, that perhaps their limited means may be more efficiently applied.

No rules can be defined with respect to the course of conduct which shall be pursued by our missionaries in those cases where they are dependant upon the will of the people. It will not always be prudent to propose to pray with families in their visits from house to house. But we fear that there is often a morbid and unnecessary delicacy on this subject. The importance of the object will justify the attempt, even if there be an occasional failure. Few things can be made more impressive than the exposition of a few verses of scripture, and prayer with the family. We were particularly gratified with this circumstance in Mr Penick's report. Such visits should be confined to religious conversation and exercises. Tenderness, but faithfulness, ought to characterize every measure which is taken.

We believe that every missionary ought to be instructed to ascertain the number of religious publications which are taken within the boundaries of their labors, and endeavor to increase it.

Not all have mentioned an attention to the Monthly Concert prayer meetings. Whenever a meeting can be attended, no opportunity ought to be neglected to communicate religious information and awaken an interest on this subject. When we find no mention of it, we fear that a fair experiment has not been made of this important and very profitable institution.

We cannot but approve of every effort which can be made by those who are in the employ of this society to benefit the common schools. Visiting

them may be made a useful recreation to missionaries. And while they may suggest improvements, and encourage the progress of the children and youth in their temporal knowledge, they may acquire a useful influence over them for their spiritual welfare. Nay, the most useful branch of their visitation labors would be in schools, where they can obtain permission to close with some short address to the children, and prayer.

But there is another subject which your committee would submit to the consideration of this society. The importance of increasing the means of religious information, will not be questioned by any one who understands the real circumstances of the inhabitants of the country. They reside at a distance from market, and rarely resort there. Perhaps, once in an year, one of the family visits some of our large towns, where books are offered for sale: but he goes on business—books are unknown, and of course are not inquired after. The consequence is, that very few religious books are found dispersed through the country—very few, we say, in proportion to what might be disposed of, if they were offered by those who were capable of recommending them. Another thing which enforces upon our minds the consideration of this subject is, what is suggested in Mr Burwell's report,—the discouragement which the want of books often presents to the organizing of Sunday Schools. A similar complaint has before reached the ears of your committee. Can any thing be done to remove these obstacles, and augment the usefulness of those missionaries who labor at a distance from town, and of course from book-stores, and Bible, Sunday School, and Tract depositories?

Your committee will venture to suggest the propriety of making appropriations, either from the treasury or from a capital which might be raised expressly for that purpose, of a small amount of money to be used in the purchase of Tracts and Sunday School books, together with such other small religious works as may be deemed useful; which shall be forwarded to their station, to be sold at such prices as the society shall direct, leaving nothing to the will of the missionary, by which their motives in the sale can be impeached as mercenary or degrading. Such works as Doddridge's '*Rise and Progress of Religion in the Soul*,' and Baxter's '*Saint's Rest*,' together with those which Mr Penick found useful in Powhatan, are yet scarce in our country, in comparison with their merits. Besides, there are numerous works of modern date, from the pens of Sherwood, Marshall, and Moore, which are well adapted to excite and correct a taste for reading among the young. There are biographies which have instructed the understandings and warmed the hearts of thousands, and animated their christian zeal, which are scarcely known in many families, that are both able and willing to purchase them.

How shall these silent, but powerful, advocates of religion and benevolence be permitted to address the numerous families in the interior, unless introduced by those who know their character and can commend them to their notice? We do not design to intimate that no families are yet supplied with religious books; we only mean that there is a vast deficiency which may in some measure be supplied, and we submit it to the wisdom of

the many counsellors, who are interested in the success of this society, whether it be not compatible, both with our design and means, to do something in this way.

We believe, that with utmost propriety, the missionaries employed by this society might be instructed to recommend and promote the sale of Dr Scott's excellent commentary on the Bible, and report to the society the number of copies thus disposed of. We mention this work, because we believe that there is but one opinion in our church respecting the soundness of his interpretation, and because it can be procured at far the lowest price.

Useful religious circular libraries may be founded in many places where no such thing has ever yet been heard of—a small amount of money, judiciously appropriated in the purchase of books, and these books to be read or lent at the discretion or responsibility of the contributors, may be productive of immense usefulness. If Bible Societies cannot be organized, yet the bible may perhaps be procured and sold by the missionaries at the society's prices and perhaps our society could not appropriate one or two dollars more usefully than voluntarily incur the expense of remitting boxes of Bibles and Testaments, to the charge of their missionaries, with the hope that enough may be contributed to remunerate the expense.

We are aware that these things will increase the labour and perplexity of the missionaries.—It will render it expedient that more particular and circumstantial reports should be made by them to the executive committee; but all would have a tendency to give life and vigor to their operations.

Your Committee trust that in submitting these reflections to the society they will not be deemed impertinent or assuming. They are the result of some experience and observation.

With much gratitude to the Great Head of the church, for mercies to this society during the past year, they present this report of their proceedings. Less anxious to obtain the approbation of men than of God, they cannot review their own doings without much solicitude. May their errors be pardoned and corrected by him, to whom the cause of the gospel was dearer than the glory which he had in the bosom of the Father. May this society continue to prosper until the whole earth shall be filled with the knowledge of the glory of God.

TREASURER'S ACCOUNT.

Report of the Committee appointed to examine and audit the account of their Treasurer.

On the 15th April, 1826, the Treasurer had on hand a balance of cash, amounting agreeably to his last report to

From the 15th of April 1826, to the 19th of April 1827, inclusive, he had received from

\$569 00

ANNUAL SUBSCRIBERS, VIZ.

For the 3d year from Fleming James; Docter James Blair; Edwin Porter; and Nathan Pollard. And for the 4th year from Charles P. Adriance; Rev. William

J. Armstrong; Doct. James Blair; Benjamin Brand; John Boyce; George T. Booker; David I. Burr; H. Belden; James Caskie; William H. Campbell; Philip Doughty; Thomas Dobie; Richard Denny; John N. Gordon; George Hutchison; James Hazlett; Thomas C. Howard; Fleming James; Edwin James; Samuel Leake; John M'Keage; Joseph Kyle; Nathan Pollard; John W. Pleasants; Edwin Porter; Young Pankey; Samuel Reeve; James M. Ratcliffe; Joseph Rennie; Nathaniel Shephard; Mrs Mary Shephard; George L. Sampson; Rev. Jesse H. Turner; J. George Whitwell; and E. W. Storrs; making 39 subscriptions, each \$3.

117 00

AUXILIARY SOCIETIES.

From the Missionary and Education Society of Mecklenburg county, by the Rev. Abner W. Kilpatrick,	\$9 25
From the Female Missionary Society of Hanover, by the Rev. Mr. Turner, 22d May,	11 00
From the Female Auxiliary Missionary Society of Powhatan, by the Rev. Daniel A. Penick, 9th June,	35 42
From the Auxiliary Missionary Society of Lynchburg, by the Rev. Wm. S. Reid, 19th June,	40 00
From the Female Missionary Society of Prince Edward, by the Rev. Mr. Burwell,	20 00
From the Young Ladies Missionary Society of Richmond, by Miss Amelia M. Coleman,	24 75—140 42

DONATIONS.

From a Lady in Lunenburg, by the Rev. Mr. Jackson,	4 00
From several persons in North Carolina, by the Rev. Mr. Hunt,	10 00
From two persons in Cumberland county, by Rev. John Kilpatrick,	2 00—16 00

CONGREGATIONAL COLLECTIONS.

For collection taken up at the Republican Meeting House in Nottoway county, at Presbytery, received 9th May,	50 19
For collection taken at 1st Presbyterian Church in Richmond, 30th July,	37 93
For collection in Bedford county, from Rev. James Turner, by Mr James Caskie, received 1st November,	41 19
For collection in the Bird congregation, from Rev. Jas. Wharey, by Mr James Caskie, received 1st Nov.	5 00
For collection in the Providence congregation in Louisa, by Col. Dabney,	6 00—140 31

LEGACIES.

From the Rev. Jesse H. Turner, it being Dividend on Bank Stock, held by the adm'r of Lydia Williams, dec. received 17th July,	29 75
From the Rev. Jesse H. Turner, do. do. 12th Jan.	36 00—65 75

\$1,048 48

DISBURSEMENTS.

Paid Postage of a letter from Rev. Mr. Hamersly,	13
Paid Rev. Wm Hamersly balance due him,	100 00
Paid Rev. Mr. Converse, on account of missionary services,	100 00

Paid Rev. Daniel A. Penick, for missionary service,	-	100 00
Paid Mr Nimmo in advance for missionary service,	-	50 00
Paid Mr Burwell, do. do.	-	50 00
Paid Rev. Mr Converse in full for Missionary service,	-	100 00
Paid discount on \$10 North Carolina money, received of Rev. Mr Hunt,	-	35
Paid Rev. Mr Penick for 6 months service, from 1st August last,	-	100 00
Paid Mr Burwell in full for 3 months missionary service in Franklin county, from 26th Nov. last,	-	50 00
		<hr/> 650 48

Balance in the hands of the Treasurer, \$398 00

In addition to the payments enumerated above, the Society has existing engagements, viz.

To Rev. Daniel A. Penick,	-	\$100 00
" Mr Jos. Nimmo,	-	50 00
" Robert A. Burwell,	-	100 00
" Rev. J. Cochran,	-	150 00
		<hr/> \$400 00

All which is respectfully submitted,

JAMES CASKIE, } Committee for auditing the
DAVID I. BURR, } Treasurer's account.

Richmond, 19th April, 1827.

The Society adopted, among others, the following resolutions.

Resolved, that this Society become Auxiliary to "the American Home Missionary Society," on the terms proposed in the 7th Art. of its constitution.

Resolved, that a committee be appointed to lay before the Presbytery, the claims of this Society upon its patronage.

Resolved, that the thanks of this Society be presented to the Auxiliary Society, and individuals, who have contributed to its funds, during the past year.

Officers elected for the ensuing year.

DAVID I. BURR, *President*.

VICE PRESIDENTS.

REV. JOHN H. RICE, D. D.; WILLIAM MAXWELL, Esq.

REV. JESSE H. TURNER; DR JAMES JONES.

REV. WM. J. ARMSTRONG, *Corresponding Secretary*.

JAMES HAZLETT, *Assistant Secretary*.

JOHN N. GORDON, *Treasurer*.

DIRECTORS.

Fleming James, Richmond; Wm. M. Atkinson, Petersburg; G. L. Sampson, Manchester; William Page, Cumberland; John Caskie, Lynchburg; Thomas Bream, Mecklenburg; Rev. James Turner, Bedford; Daniel J. Chalmers, Halifax; Armistead Burwell, Prince Edward; James Hart, Albemarle; Jos. O. Carr, Charlottesville; James Blair, Richmond; Henry E. Clary, Brunswick; James Caskie, Manchester; George Hutchison, do.; Benjamin Brand, Richmond; George W. Payne, Goochland; John G. Daniel, Powhatan; Charles Dabney, Louisa; James P. Marshall, Charlotte; Rev. S. Taylor, Richmond.

EXECUTIVE COMMITTEE.

Rev. Jesse H. Turner; Rev. Wm. J. Armstrong; David I. Burr; James Hazlett; Rev. Stephen Taylor; Charles B. Williams; John N. Gordon; James Caskie; Rev. A. Converse.

In connexion with this report, and proceedings of the Missionary Society, we publish for the information of those who take an interest in this work, and especially for the sessions of churches under the care of the Presbytery, the following resolutions, adopted by the Presbytery at its late meeting in Petersburg. By the direction of Presbytery the sessions are requested to consider this as an official notice of these resolutions, and to take such steps in relation to the third, and fourth, as they may think effectual to secure the important objects of those resolutions—

Resolved, 1st. That the annual proceeds of the funds committed to the Presbytery, for the purchase and distribution of religious books and tracts, be, and they hereby are, entrusted to the Executive Committee of the United Auxiliary Missionary Society, to be, by them expended agreeably to the intentions of the donors.

Resolved, 2d. That Presbytery earnestly recommend to the Executive Committee, to instruct their Missionaries, to ascertain the number of religious periodical publications, now taken within the sphere of their respective commissions, and the number of additional subscribers they may obtain, and to make report of the same to the Committee.

Resolved, 3d. That Presbytery earnestly recommend to the sessions of churches under their care, to meet together in the month of May, ensuing, or as soon thereafter as practicable, and divide their respective churches into a number of districts, corresponding with the number of elders, or take such other means as they may deem expedient, to solicit from each member a contribution to the cause of domestic missions, and that the amount of such contributions, together with the congregational collections heretofore enjoined, be transmitted without delay to the Treasurer of the United Auxiliary Missionary Society.

Resolved, 4th. That a copy of these resolutions be transmitted to the session of each church, and that it be enjoined on the sessions respectively, to report what they have done in accordance with their resolutions, to the Presbytery next spring, and thenceforth annually.

Adopted by Presbytery,

WM. S. REID, *Moderator*.

THOS. P. HUNT, *Clerk*.

PRESBYTERY OF WINCHESTER.

The Presbytery of Winchester met, agreeably to adjournment, on Wednesday the 11th inst. at Middleburg; and, after a sermon by the last Moderator present, consituted with prayer. The Rev. William N. Scott was chosen Moderator, and the Rev. James M. Brown, Clerk.

At the Spring-meeting of Presbytery, the business is always interesting. Reports are expected from the congregations, giving a brief statement of the changes which have occurred during the year past; of the number of members who have been removed from the visible, to the invisible church, and of those who have been dismissed to the christian fellowship of other churches; of those who, by the exercise of discipline, have been suspended from the sealing ordinances of the gospel; of the number added to the churches by baptism, and to the communion by certificate or by examination on experimental religion. At this meeting the records of sessions are reviewed that it may be known with what diligence and judgment these judicatories are attending to their duty, that they may be approved or censured accordingly. Reports on various subjects are prepared for the General Assembly, giving to that body, the supreme judicatory of the Presbyterian church, an account of what has been done in the education of young men for the ministry, in the employment of Missionaries, and of the state of religion within the bounds of Presbytery. In order to make out this Report, a free conversation on the state of religion is held, in which the prospects in each

congregation are given. Each of these subjects engaged the attention of Presbytery in order.

The subjects proposed, by the last General Assembly, for the consideration of the Presbyteries, were taken up. The clause in the Confession of Faith, respecting marriage, was retained. The amendments to the Constitution were all adopted. The vote on these amendments, with the exception of but one of them, was unanimous.

Mr Thomas Espy, and Mr John H. Russ, having passed through all the trials assigned them to the satisfaction of Presbytery, were licensed to preach the gospel as probationers for the pastoral office. Mr William Lowery, a licentiate of this Presbytery, who had been employed as a Missionary for the last six months, made his report. From this it appeared that the demand for such labours was very urgent, and that there was encouragement to expect happy results from the continuance of these efforts; that weak and languishing churches might be revived, and that others might be organized where, at present, there is none. Mr Lowery was engaged as a Missionary for the ensuing six months, to visit chiefly those places where his former labours have been given.

A plan was submitted to the consideration of this meeting, by a Committee appointed for the purpose, to give greater efficiency to missionary operations, which remains for further consideration, and which, it is hoped, will lead to such measures as will be productive of greater and more lasting benefit than the plan heretofore pursued. The plan of travelling through several counties, and visiting, indeed, a number of places, but none of them more than once or twice, will be exchanged for that of stationary labors; the wisdom and usefulness of which is placed beyond a doubt by the successful operations of the "Domestic Missionary Society."

Presbytery had the pleasure of receiving another young man, Mr Nathaniel Green North, under their care as an alumnus, who will immediately commence his studies preparatory to the gospel ministry.

At this meeting, on his own request, the Rev. Robert H. Chapman, D.D. was dismissed, and recommended as a member in good standing, to join the Presbytery of Orange, N. C.

The Rev. Messrs Samuel B. Wilson, and Wm. H. Foote, and Messrs Philip C. Jones and John MacDowell, Elders, were appointed Commissioners to the next General Assembly.

Presbytery now consists of thirteen members, has under its care four Licentiates, two Candidates, and two young men engaged in preparatory studies.

The adjournment was on Saturday evening, to meet at Leesburg, on Wednesday the 20th of June next.

Public worship was attended twice each day, and on some days three times. The number of hearers increased every day, until on the Lord's day, when the communion was administered, a large number could not enter the church. There was evidently manifested an increased desire to hear the preaching of the gospel; and it is known that some, at the close of the meeting, were left under serious impressions, who, at the commencement, were indifferent. On the evening of the Lord's day the members of Presbytery having worshiped together for the last time, commended each other with their respective charges, the church with whom they worshiped with her communicants and anxious inquirers and her Pastor, to the care of the Divine Saviour, and to the blessing of that God who *giveth the increase*.

A GLIMPSE AT HUMAN NATURE.

EUGENE TALBOT was the son of a poor man, who endeavored to educate him in the fear of God, and the strict observance of his laws. His temper was naturally mild, and he evinced great susceptibility of feeling when he accompanied his parents on their charitable visits to the house of mourning. He was heard to wish, when he was only ten years old, that he had as much money as would take him a week to distribute among the neglected poor. At sixteen years of age, his father discovered that he had prolonged his daily labors until midnight, for two months, to earn money to aid in supporting a sick neighbor. These circumstances, and many others of a similar nature, made the pious and honest parents hope, that their son would be an honor to human nature, and a comfort to their declining years. But these good people were taken away to a better world, before their son was old enough to enter into business.

Eugene felt sad and desolate when he sat down in the solitary cottage, of which he was now sole inhabitant and proprietor. His first thoughts of active exertion were in behalf of two helpless old women, who had been for some years supported by the labor of his father. They were now destitute, but they had been solemnly recommended to him by his dying father; and he hastened to comfort them with kind assurances of his own protection and assistance. From this time, Eugene labored indefatigably at his trade, and divided his earnings, after subtracting enough for his own abstemious maintenance, among those who had been accustomed to receive relief from his father. It was at first thought that he would retain without molestation the small dwelling, garden and meadow, that had belonged to his parents; but a grasping relative contrived to substantiate a prior claim to them—and he was forced to quit the habitation, endeared to him by the many tender recollections of childhood and youth. Shortly after this ejectment from the home of his fathers, Eugene was taken sick. A long illness exhausted all his funds, and he found himself on his recovery, without the means of gratifying his necessary wants; and what was still worse to him, unable to impart assistance to his unfortunate relatives.

In this situation he sallied forth, after witnessing the abject misery of the two unfortunate women, to sell his father's watch and procure necessary sustenance for himself and them. After agreeing for the value of the watch, he hurried through the streets to purchase food; when the imposing advertisements

of a lottery office arrested his steps. "Oh!" said he, "if I can by any means become rich, how many wretched beings shall be relieved from their miseries. I have never known any pleasure so great, as that of relieving the distressed; and yet Heaven has denied me the means of enjoying this pure gratification! Strange indeed, when so many hard hearts have wealth, that I should be poor and useless, with such an ardent desire of doing good." After uttering this soliloquy, he found that he had money enough to purchase a lottery ticket, and furnish plain sustenance sufficient to meet the wants of his dependants and himself for three days. He felt an irresistible impulse to buy the ticket, to which he yielded after a few moments hesitation. "I am sure I shall draw a prize," thought he, "my motives for desiring wealth are so good, that heaven will certainly admit them, and crown my wishes with success."

So saying, he carried food to his hungry relatives—told them of the step he had taken, and desired them to pray that he might be fortunate in his venture; for he was not properly aware of the unsanctified means he had adopted for the acquisition of wealth. Three days after, Eugene was informed that he had drawn a prize of \$50,000. His first impulse was to return fervent thanks to Heaven for his good fortune; his next, to pledge himself by a solemn vow, to devote his unexpected wealth to the cause of religion and humanity.

He received his money and set apart one tenth immediately for these benevolent purposes. He entered liberally into every scheme of philanthropy within his reach. He visited every indigent person in his father's circle of friends, and ministered to their immediate necessities. He spent one week in relieving wretchedness, without a glance at his own selfish comforts. At length he turned to consider his own wants; and after procuring genteel clothing, he took up his abode in a reputable public house. Here, his society was sought by persons above him in birth and education. At first he disregarded their attentions, and used frequently to say to himself, that these people would never have sought him had he continued poor. But being still solicited to join an agreeable circle, he at length brought a salvo to his self love, by saying, "If I had continued poor, these people would never have known any thing of me; but riches have shewn me to them, and they like me very well. Why should I not like them also?" So saying, he gave himself up to the agreeable feeling of being received as an equal by those who had once been far above him. His new friends advised him to take a house; and aided him in selecting an elegant and tasteful residence. "I can afford to

gratify myself in this particular," said Eugene, "and why should I not do it?" His new associates introduced him to many pleasant and agreeable people, and he felt as if he was dreaming, when he found himself moving, as though impelled by magic, in the circle of elegance and fashion. Every thing that savored of actual vice, was rejected with scorn by the unsophisticated youth; but many artful mixtures of this base ingredient were offered to his acceptance.

At length Eugene fell desperately in love with a beautiful woman of birth and family. He now felt himself utterly engrossed with the inexplicable turnings and windings of this will-o-the-wisp passion. After twelve months of doubt and agony, occasionally relieved by the gleams of hope, he was formally accepted by the arbiter of his destiny. The first conjugal year glided off in dreaming felicity; for he could scarcely believe that human bliss could be in reality so extatic! He was one evening sitting by his beautiful wife, when he was called upon to pay his annual contribution to various charitable institutions. "Oh, Mr Talbot," said she, "I have heard that you were very generous, but I had no idea, how much you gave in charity." "Call it not generosity, but justice, my love," said he, "the Lord has given me wealth that I may dispense it to others." "Well my dear," said she, raising her infant to his lips. "he has given you some one to take all your superfluity." The tender father clasped his child, and listened attentively to the argument of its mother. The same ideas were often presented to him; and at the next annual collection, he diminished his contribution, under the plea of having a child to provide for. Another year came round; and the birth of a second child made him urge the necessity of a still greater diminution in his charitable contributions.

His wife too, had become wofully unreasonable in her exactions, and he could refuse nothing to one who had, according to her own confession, made sacrifices in uniting her destiny with his. "My father did not wish me to marry you," said she, "he said that I had always been accustomed to indulgence, and that people who had risen, like you, to sudden wealth, were apt to have strange notions in disposing of it. But I knew my Talbot better, and 'twas but the other day that I told my father he was mistaken in his judgment of you."—This speech had the desired effect. Talbot retrenched his useful expenses, to enlarge his useless ones. I have been brought up to such narrow economy, thought he, that I am incapable of estimating the necessary expenditures of a woman of fashion. He still supplied his poor relations however.

At first, he wished his wife to visit them ; but she soon contrived to make him ashamed of the narrow notions that prompted such a wish. At length his estate became seriously involved. He had just been looking over some accounts, when his wife entered, with her beautiful hair decorated with a sprig of topaz and emerald. "Only see how lovely," said she, "a dozen ladies are distracted to have it ; but I told the Jeweller you would insist upon my wearing it to the birth-night ball : don't these brilliants flash beautifully in my dark hair." Eugene suppressed a groan, and gave a reluctant assent to the purchase. The next day he was asked to subscribe to a Church. "I would do it with pleasure," said he, "but my funds are low, and my estate in debt—I cannot indulge in such luxuries." That night he was taken sick, and the thoughts that haunted his hours of distress impelled him to some exertion in the good cause. The first day he was able to sit up, he explained his feelings to his wife ; and giving her all the ready money he had, asked her to go immediately and pay it to the person who was collecting subscriptions for the Church.

She heard him in silence, kissed his forehead, took the money and left the room : but it never reached its destination. Eugene relapsed, and though his life was never in danger, his health from this time became weak, and his constitution enfeebled. This was a favorable state of things for female innovation. The usual subscriptions were stopped : Even the supplies to his aged relatives were diminished. The invalid gradually submitted to conjugal control, and soon learnt to admit the sophistry of his wife. "I have given so much in charity, thought he, that the world is unjust to expect more. As soon as I became rich, I gave a tenth part of my riches to charitable purposes ; I know not who has done so much as I have : this liberality entitles me to sufficient praise as a charitable man. While I was able, I gave. Now I am in debt, and have nothing to give. No man who has a family to maintain can be very liberal to the poor. I really believe I have given more than was necessary, or proper, in former times. My youthful feelings were enthusiastic, and led me into many visionary acts of benevolence. I am now older, and my feelings are more temperate. After all—there is a certain portion of misery inevitable in this world. Some suffer from poverty ; others from pain : I have my share of this evil, and others must take their respective troubles as they come.—This train of reasoning was induced by the weakening effects of bodily pain, and the constant solicitations of his wife to think first of his own comfort. "You have purchased a right to ease for

the rest of your life," she would say ; " No one did more good than yourself, while you were able,— Now you have a family to maintain, and children to educate and provide for. Even scripture justifies a man in supplying the wants of his own household. You have given sufficient evidence that your heart is good, and your disposition generous : no one can doubt this. Let others aid the poor now ; you are no longer rich enough to squander money in that way ; your indiscriminate charities have injured your fortune more than you are perhaps aware of."—It was in vain that Eugene's conscience attempted to reply to this reasoning, by urging the lavish expense of his household—the superfluous luxuries that every day encumbered his table. These things had become necessary by long habit ; and besides, if he was willing to retrench, his wife could not submit to be stinted. Things grew gradually worse, and his conscience became, by degrees, hardened to self-reproach.

One day his wife was regaling herself and her children on some expensive hot-house fruit ; when a message was brought to Eugene, that one of his poor relatives was dead, and the other wanted money to defray the expenses of the funeral. " What," said the ready wife, " have they been so improvident as to save nothing from their allowance for such emergencies ? what extravagant old women ! " Eugene felt a twinge, but paid the requisite sum. Day after day brought bitterness to his feelings, and sourness to his temper. He had ceased to contribute to works of public beneficence ; and private charity was no longer solicited at his door. His remaining relative sent to inform him that she was ill, and suffering for medical attendance. Eugene had now forgotten all his former feelings, and was alive only to the inconvenience of being asked for money when he had none. Besides, he had been attacked with the gout, a disease that never imparts sweetness to the temper. " Begone," said he to the messenger, " tell the unreasonable old woman that I will submit to no farther exactions ! Does she think, that after doing so much for her, I am to support her as long as she chooses to live ? She has neither sense nor gratitude. Go, and tell her from me, that I want a great deal more than she does. The wants of the rich are more imperious and more numerous than those of the poor. I never knew what it was to have insatiable desires, until I acquired the means of gratifying imaginary wants. Tell her, that I know by experience, it is better to want bread sometimes, than to feel a thousand craving appetites forever gnawing one's soul. I could far better endure

hunger when I was practised in self-denial, than I can now bear the want of my accustomed luxuries. Tell her, that I have done enough to entitle me to her everlasting gratitude; and have now other uses for my money. It is my own, and no one can deny me the right of using it as I please. I have gotten over the fastidious sensibilities that once made me shrink from the sight of human misery. I now see clearly, that the Almighty intends people to be unhappy at some period of their lives; and why should I endeavor to mar his designs? Their earthly sufferings prepare them for heavenly enjoyment; and they must learn to wait patiently, until He who has caused their misery, chooses to alleviate it. It is not for me to interfere in his works of wisdom."

Let the moralist and the philosophical observer of life, say, whether these sentiments are expressed by the actions of the rich and prosperous, whose lives are devoted to self-aggrandizement, or to the empty pleasures of fashionable amusement.

BRIEF ILLUSTRATIONS OF SCRIPTURE.

"For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward."—Mark ix, 41.

Suppose a man, on his dying bed, feeling the want of that consolation which the gospel promises to the true penitent, should offer to a minister of the gospel, a glass of water, in order to secure for himself the reward here promised; would he receive that reward? Certainly not. Although he complies with the letter, he does not with the spirit of this passage.—The minister is not in need, is not suffering, nor likely to suffer, for the want of this water; it can, therefore, give him no relief, it does him no good. The man who gives it, does it with the view of purchasing exemption from the punishment which his sins deserve. His motive is anti-evangelical, and is another sin added to the catalogue of his former transgressions. This is hoping to be saved by works, and implies that God is bound to reward him. He has lived in wilful sin and rebellion against God, and refused to repent; he has rejected the Saviour, through whom alone pardon can be obtained; and now expects to secure the approbation of his Judge, at least to escape his displeasure, by his own sinful works. This expectation is the clearest proof of his total ignorance of that method of salvation revealed in the gospel. This salvation is of grace, not of works; it is the gift of God, not the payment of a debt.

The person to whom the water is given must need the relief which it affords; and then it must be given chiefly, if not ex-

clusively for Christ's sake, or because he who receives it belongs to Christ, is believed to be a disciple, and possesses the spirit of Christ. Of course, he who gives it, must himself be a christian, in order to perceive and appreciate this relation and this spirit. Then it must be given without any reference, at the moment, to the reward here promised. The gift must flow from that kindness which characterizes every heart under the saving influence of the gospel. The giver does not act under the condition of a bargain; I will give this cup of water, and thereby secure to myself the reward; but he is prompted by love to relieve the distress of a brother in Christ.

This is clearly and forcibly illustrated in that representation of the last judgment, given in 25th chapter of Matthew's gospel. Those who are approved and rewarded for clothing the naked, feeding the hungry, &c. do not appear to be conscious of having done any thing which deserves this approbation. When they performed these acts of kindness, the reward was not in their thoughts; nor, after their performance, had they been in the habit of considering their services as worthy of this approbation. When, therefore, their kindness to the poor is stated as the measure of their reward, and the proof of their preparation for the *joy of their Lord*; they ask, *when saw we thee*, &c. plainly showing that they had not considered themselves entitled to this reward on account of their own works.

This is the spirit with which the cup of water is to be given. Of course, this act of kindness, according to the true evangelical sense of the passage, cannot so frequently be performed, in our highly favored country, as in some others. In most places, with us, water is so abundant, that no person who is able to travel, can suffer for the want of this refreshment.—Very different, however, is the state of things in the East.—From the history of the Bible, and from the narrative of modern travellers, we learn that water, in those regions best known to the Jews, is exceedingly scarce and precious. A well, or spring of living water, is a valuable acquisition.—Hence, to give a cup of water to a disciple: to *wash the saint's feet*, when these acts of kindness are needed, is a proof of christian affection.

Our Saviour, however, has not left us without the most ample instructions on this subject. His own example and his precepts point out to us abundant opportunities for the exercise of this *brotherly kindness*. His own life was spent in *doing good*; in relieving those who were actually suffering, and who needed relief. With the same benevolence he has left us the following precept: *When thou makest a feast, call the poor,*

the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just. The spirit which would prompt us to give a cup of water, when needed, will lead us to obey this precept. Instead of feasting the rich, who are in no suffering, and who have no need of our assistance, we will aim to supply the wants and relieve the distresses of those who are real sufferers. For the one we may expect to be feasted in return, or to receive the applause of men as our reward; for the other, we shall receive our reward at the resurrection of the just.—We ought, indeed, to use *hospitality one to another*, and that too *without grudging*; but certainly we ought, with equal if not greater cheerfulness to remember the poor whom we have always with us. The reward of the one is temporary, and from men; and the other, spiritual, and from God. For *he who giveth to the poor, from religious motives, lendeth to the Lord, who will repay him.* And yet, there is reason to fear, that some christians have forgotten that these are the words of Jesus Christ, and that they are a part of the gospel which they profess to believe and obey. How many presents are made to those who do not need them, and to whom, of course, they can do no real good! The same expense, judiciously applied, in relieving actual distress, would effect an amount of good which would meet the approbation of heaven. *The whole need not the physician; but they who are sick.* If we have any thing to spare, we should aim to produce with it the greatest possible good, not in the estimation of men, but of God. But what good can be done, when no real want is supplied, no real suffering is relieved? A cup of water can do him no good who is not thirsty, any more than additional wealth will do him good, who has more already than he can enjoy.

Another case, requiring the exercise of the same spirit, directed by the same wisdom, is this; *Do good to them who hate you.* Our conduct towards them must be good in their estimation before it will soften their hatred, and produce a disposition to peace and friendship. Some, perhaps, suppose they have complied with the spirit of this precept when they have offered their friendly salutation, and professed, in words, a readiness to oblige those who dislike them; when it is evident that these salutations and professions are considered as unwelcome and officious intrusions; of course, they rather irritate, than do good. The intention with which they are offered may be sincere; but, favorable opportunities must be waited for, and improved by those who would observe the Saviour's direction. *If thine enemy hunger, feed him; if he thirst, give*

him drink; for in so doing, he will acknowledge that you have done him good, will cease to be your enemy, and will most probably become your friend. But if you were to offer him food when he is not hungry, or a cup of water when he is not thirsty; he would consider this as an insult and provocation, and would be the more your enemy. So true is it that, the letter killeth; but the spirit giveth life.

A compliance with the spirit of the passage, now under consideration, indicates a heart under the powerful and salutary influence of the gospel, is calculated to mitigate the real miseries of life, and when it becomes general, as we hope it will, to cement the whole human family into one christian community, and to fill the earth with acts of kindness. A compliance merely with the letter, proves a culpable ignorance of the gospel and opposition to its genuine principles, and leads to the most disgraceful and destructive superstition. If, according to my views of the gospel, I can escape the punishment due to my sins, and secure the approbation of heaven, by giving one cup of water, or by giving any supposed number; then, by giving two, or double the supposed number, I will give a surplus merit, not needed for my own salvation; and as this merit is properly my own, I can dispose of it to my neighbor to supply his deficiencies; or I can transfer this merit to the pretended Vicar of Christ and Head of the church, who can sell it to others for money, or for services calculated to support his throne. Hence all the enormities of indulgences! that is, permission to which a man calling himself the successor of St. Peter, has dared to affix the seal of heaven, to commit sin with perfect impunity. I do not like the spirit of evangelical repentance; but I can purchase, for a few dollars, a full pardon; or I can repeat a few Ave Maria's or Pater Noster's, can walk on my knees round a certain well, or up a certain staircase; and this, I am taught to believe, will be a substitute for that repentance which would reform the heart and the life. I have spent my life in sinful indulgences, and when on the bed of death, when I can enjoy my wealth no longer, I leave a certain portion of it to the church, with the hope that, on this account, my future punishment will be remitted. This is superstition, blind and dangerous superstition; because it is separating the hopes of heaven, from those doctrines and precepts of the gospel, which are intended to prepare the soul for heaven. When will the world, when will the church wake up to the belief of this truth; *He that believeth on the Lord Jesus Christ shall be saved; he that believeth not, whatever else he may do, shall be condemned!*

HERMEN.

ON THE KIND AND AMOUNT OF KNOWLEDGE NECESSARY FOR AN INTERPRETER OF THE HOLY SCRIPTURES.—Continued from page 123.

III. Languages of the Scriptures.

Before commencing the exegetical study of the S. S. there are some points of importance which ought to be settled in the mind of the student. He must examine, whether the Hebrew is the primitive language of men, while all others are, more or less remotely, its daughters, or whether the Hebrew, Arabic, Syriac, and Chaldee are kindred languages flowing from one common source; for on this will depend the value of these languages in illustrating the Hebrew. He must also decide, whether the language of the Greek Test. is classic Greek, so that it may admit of illustration from the purest writers, or whether it is to be referred to the Alexandrian or Hellenistic dialect, and thus naturally derive its illustrations from those writers whose style and language is modified by the Aramean languages. Concerning the Hebrew, see

Simon's Crit. Hist. Vet. Test. lib. 1, c. 14, and concerning the Greek, see Marsh's Michaelis, ch. 4. Mori Hermeneutica. Seileri Hermeneutica.

In inquiring into the meaning of words and phrases, the student ought to be familiar with all the sources from which testimony on the subject may be derived, and able to estimate their comparative value.

1. The first of these sources is *etymology*, which may be learned from any good Lexicon. The best for this purpose are of course those in which the words are arranged under their proper roots, as Buxtorf's Heb. Lex. Scaperla's Greek.

2. *Analogy of other Languages*. The Greek derives less aid from this source than the Hebrew. With regard to the latter the kindred languages often contain the roots whose derivatives only are found in the Bible.—They give more precise meanings to words whose import is doubtful, especially such as occur but seldom.—They exhibit the primary signification of words generally, occurring in secondary senses.—And they illustrate the meaning of idiomatic phrases. For examples, see Gerard's Institutes, Bost. 1823. p. 60.

The *Arabic* affords to the Hebrew both in words and phrases extensive illustrations. They are sister languages at least, and if the Hebrew can be proved to be the original, then the Arabic is her eldest daughter, and her testimony as to the meaning of her mother's words is of high authority. To use this help successfully one ought to be acquainted with the

Arabic authors, especially the early poets. The facilities for learning the Arabic language are now becoming more accessible in this country, so that the want of books will soon cease to be an excuse for its total neglect. Without some acquaintance with it the student is entirely unable to estimate the weight of the testimony which others may adduce from it. The Spanish Jews of the 12th cent. were the first who applied the Arabic to the illustration of the Hebrew. Others have trod in their footsteps, but none more successfully than Alb. Schultens. In illustrating the Hebrew from the Arabic the student will be much assisted by his *Origines Hebrae*, and his *Commentationes in Jobum et Prov. Salomonis*.

The result of his and subsequent labors are generally incorporated with Rosenmuler's *Scholia* in V.T. and Gesenius *Heb. Lex.*

The *Chaldee*, in addition to the general value of cognate languages, is of special importance as some parts of the Bible, namely, Jer. x, 11. Dan. ii, 4, to the end of the vii. Ezra iv, 8, to vi, 19, and vii, 12 to 17, are written in it entirely. See D. Ch. B. Michaeli's *Dissert. Philologica*. in Potts' *Sylloge Commentationum Theol. Halae*, 1756. T. 1, pp. 170, 244.

The *Syriac* is valuable for illustrating the Hebrew. It also sheds much light on the Greek Test. both with regard to the meaning of words, and idioms. The Syriac was vernacular to the writers of the N. T. and, as is always the case when writing a foreign language, their thoughts would occur to them in a Syriac dress, and they would naturally give, to Greek words, all the shades of meaning which belonged to the corresponding words in their native tongue. The forms of speaking, and the meaning of words in the N. T. which are usually called Hebraisms are to be regarded as Syriasms derived from the native tongue of the writers, rather than Hebraisms acquired from the Hebrew Scriptures which few could read, or from the Alexandrine Version in common use. Consult G. De Rossi's *Dissertazioni delli lingua propria di Cristo e degli Ebrei nazionali della Palestina 'da' tempi de Maccabei*, etc. Parma, 1772.

The *Ethiopic*, has also been used to illustrate the Hebrew. But the passages to which it can be applied are very few. The *Persian* may be included in the same remark. There are however many things in the form of sentences, and figures of speech, which may be termed Orientalisms, because they are common, and in some measure peculiar, to all these languages. In this respect they are all useful in illustrating

scripture. The following are the best Lexicons and Grammars of these languages.

ARABIC. Jac. Golius' *Lexicon Arabico-Latinum*, L. B. 1653. Jol. Freytag is now re-publishing this at Paris. J. F. Ruphy's *Dictionnaire abrégé Français-Arabe*. Paris 1802, 4to. De Sacy's *Grammaire Arabe*. Paris, 1810, 2 vols. 8vo. Rosenmüller's *Inst. ad fundamenta ling. Arabicæ* Lipsac, 1818, 4to.

SYRIAC. Car. Schaaf *Lexicon Syriacum*, L. B. 1709, 4to. J. D. Michaelis' *Grammaticæ Syriacæ*, Halae, 1784, 4to. T. Yeates' *Syriac Grammar*. Lond. 1821, 8vo. Nolan's *Int. to the Syriac Language*. Lond. 1821, 12mo.

CHALDEE. Castello *Hept. Lexicon*. Buxtorf's *Gram.*

ETHIOPIC. Ludolph's *Lexicon Amharico-latinum*, and *Gram. Linguae Amharicæ*. Franc. 1698. These are bound together.

PERSIAN. Wilkin's edition of Richardson's *Lexicon*. Lond. 1810, 4to. 2 vols. Jones' *Persian Grammar*. Lond. 1809, 4to.

3. *Usage of the age, or nation.* As the lapse of time changes the meaning of words, and introduces peculiar arrangements of them, we must collect the testimony of those writers who are related to the authors of S. S. in subject, time and place, as they are the best witnesses of the meaning of words, which may be modified by these circumstances. Such are the *Greek Authors of the Alexandrian age*. Consult Geo. Raphæel's *Adnot. histor. in Vet. et philog. in N. T. ex Xenophonte. Polybio, Asiano, et Herodoto*, collectæ Leyd. Bat. 1747. C. F. Munthe's *Obs. Philolog. in Sacros N. T. lib. ex Diodoso, Siculo collectæ*, Hasnæ, 1775.

The *Jewish authors who wrote in Greek*. Consult Loesner's *Obs.* and N. T. e *Philone Alex.* Leyd. 1777. Krebs' *Obs.* in N. T. e *Flav. Josepho*. L. 1775.

The *Greek Translations of the Old Test.* Consult Trommius, *Concordantiæ, Græcæ, Vers. LXX. Interp.* Amot. 1778.

The *Apocryphal writings of the O. and N. Test. and the Apostolic Fathers.* This usage may be most conveniently and correctly learned from the Sacred authors themselves, when a word or phrase occurs sufficiently often to admit a comparison of passages. For this one may use Taylor's *Hebrew Concordance*, and Schmidt's *Greek Concordance*.

4. *Direct testimony of ancient authors as to the meaning of words and phrases.* This may be learned from ancient

1. *Versions.* Although we can gain from this source only the opinion of Him who made the translation, and who of

course is liable to err, yet the testimony is important as it comes from those who had an opportunity of knowing the language while it was yet spoken. The testimony of versions is valuable in proportion to their antiquity, and the faithfulness of their execution. The most important of these Versions of the O. T. are the *Septuagint* of *Alexandrine*, made 286, A. C. the *Latin Vulgate*, the *Peshito Syriac* made as early as the 2d cent., and the *Ethiopic* probably in the 2d cent., they may be found together in Walton's Polyglot, or separately thus,

L. Van Ess' *Vetus testamentum Græcum*. Lips. 1824. A beautiful, correct, and cheap edition. *Biblia Latina Vulgata*. *Ethiopic Bible* published by the Lond. Bible Society. *Syriac Old Test.* published by the same and edited by Prof. Lee.

Of the N. T. the most ancient are the *Latin Vulgate* and the *Syriac* made in the 1st or 2d century. This latter deserves peculiar attention for various reasons. It is in the language that was vernacular to our Saviour, and the writers of the N. T. It points out the oriental idioms, and unusual signification of words in the Greek. It is one of the most faithful translations ever made, and was perhaps made by one that knew the apostles personally, and it may be added as an inducement to examine it, that to a Hebrew scholar it is very easy. The best edition is perhaps the late one of the London Bible Society, edited by Dr Buchanan and Prof. Lee. That of Gutbirius with a manual Lexicon attached to it is very common and cheap. It is the common Syriac classbook in Europe.

2. *The ancient Scholiasts*, whose writings consist of short explanations of difficult words and phrases, afford evidence of the same kind as the translations.

3. *The Lexicons of Hesychius* and *Suidas*, in which the synonymes of the Greek words are given are valuable helps, both on account of their antiquity, and their general correctness.

4. *The context* is one of the greatest aids in determining the meaning of a word or phrase, though chiefly in a negative way. It shows us rather what a word or passage does not mean, than what it does mean. And though it is a safe-guard against such expositions as would make nonsense, it cannot always be relied on to guide to the true sense. In using this help one must exercise his own judgment, strictly regarding, however, those cautions which practical interpreters have given. See *Mori. Hermeneutica*, to which one may refer, and which ought to be faithfully studied, for more general information on all that relates to the exegesis of the N. T.

In reviewing this mere sketch of the subjects important to be known, one may be inclined to exclaim that if so many books are to be read, so many languages learned and so much labor expended before one is prepared to translate the mere text of the Bible, the whole thing may as well be abandoned at once. But it may be remarked that this is not absolutely necessary, for most of this labor has been done for us, and all that is required is for us to be able to judge whether it is well done. All the sources of scriptural illustration which have been mentioned, have been already examined, and the results presented to us in our lexicons, and scholia, with their proofs. So that in using our lexicons or critical commentaries it is neither necessary nor proper that we should submissively adopt the meanings there given. We are to examine for ourselves the proofs on which, the opinions they give, rest, and from our own judgment determine the meaning of a word or passage. Lexicons and commentaries are useful to the biblical student in two respects only. They suggest to his mind various probable significations, which might otherwise be disregarded, and they afford him the collected testimonies from which an opinion may be formed. The comparative value of different lexicons or scholia is precisely in proportion to the extent and faithfulness with which this labor is performed. When therefore these helps are thus used they relieve the student from an immense amount of intellectual labor. But when they are appealed to for opinions merely, they destroy his independence of mind, lead him into error, and unfit him to be an interpreter of the Word of God.

IV. *Sacred Antiquities.*

This branch of Biblical learning, though not always necessary, in order to translate a passage of scripture, is still of much value, and often indispensable in clearly understanding, and fully illustrating the meaning of many portions. This sort of knowledge often prevents errors of interpretation, solves apparent difficulties, and so familiarizes the mind of the reader of the Bible, to the spirit and manners of the age and country of the writers, that the word of God is rendered more delightful, and makes a more permanent impression on his heart.—The chief objects of inquiry may be thus classed.

1. *Civil and Political History* of the Jewish people and other nations to whom allusions are made in the Scriptures. The best authors on this subject are Shuckford's and Prideaux' *Connections*.

Josephus' Works. Noldii Hist. Idumea's. de vita et gestis Herodum diatribe. Fran. 1660. Wesseling's Diatribe de Judaeorum Archontibus. Benson's Hist. of the first planting of the Ch. Religion.

2. *Natural History*.—See Willer's Hierophyticon. Traj. R. 1725, de plantis. Celsius' Hieroblotanicon Upsal, 1745 de plantis. Bochart's Hierozoicon, Lips. 1793 de animatibus. Modern travels have much information of this sort.

3. *History of Learning*.—This can be derived only from its development in the writings of the age. Concerning medicine and jurisprudence, one may consult

Bartholini miscellanea medica de morbis biblicis, 1705. Mead's Medica Sacra. Lond. 1749. Barrington's Crusii Specimina, II jurisprudentia in illustrando N. T. Lucind. Lips. 1801.

4. *History of Religious Opinions and Ceremonies*.—Selden de Synagoga. Prideaux.

5. *Manners and Customs*.—Jahn's Archeology, trans. and pub. at Andover 1823, this with Brown's Antiquities of the Jews, includes the general subject. As oriental manners do not often change the writings of modern travellers are particularly valuable on this point.

6. *Arts and Sciences*.—Jahn's Archeology.

7. *Geography*.—Well's Sacred Geography. Bellerma's Biblical Geog. Calmet's Dictionary.

8. *Chronology*.—Archbishop Usher's Annals Vet. et N. T. Frank's Nov. Systema Chron. Gelling, 1778.

In closing this imperfect sketch of necessary knowledge, it may not be improper or entirely useless to guard the student against the common error, into which many are led by their slothfulness, of supposing that they can escape the drudgery of severe and extensive study, and yet preserve their influence and usefulness as ministers. Our fathers, it is true, sometimes entered the ministry with a very slight preparation, and some of them became great and eminent men. But we are rising into a different world, when the people have more intelligence, when the enemies of truth are sheltered behind stronger entrenchments, and where the great portion of ministers are assuming a higher intellectual character than formerly. And if one in this age enter the ministry with none but the qualifications in vogue 50 years ago, will he not probably find himself left without influence among his people, without power to meet and defeat the opposers and errorists, and without character or consequence among his brethren in the ministry?

May God preserve the youthful candidates for the ministry
from so fatal an error. ARIEL.

REVIEW OF THE CULTIVATION OF FEMALE INTELLECT IN THE
UNITED STATES.

SHE who was originally designed to be an "help meet" for man, has since been almost any thing besides. In different ages and nations she has been his slave; she has been his idol; she has been his toy. Her condition has changed with every successive alteration in the religious and the political world; but never, since the days of primeval happiness, has there been a state of society which has secured to her the enjoyment of her original rights, unless that society has been based on the principles of christianity. Paganism enslaves her; Mahometanism converts her into an elegant article of merchandize; and even modern Judaism, in some instances, denies her the possession of an immortal mind. In those ages and nations where the sentiments and practices of christianity have prevailed in different degrees of purity, its scale might be generally graduated, with considerable accuracy, by observing the differences in the practical relation of the two sexes. For the confirmation of this remark, it is only necessary to refer to the romantic ages of chivalry—now gone by—and to the present customs of the different nations of Christendom.

In America alone, however, has there been an opportunity of testing the legitimate effect of christianity acting without the constraints of the civil constitution. And here, as might have been expected, its happy influence with relation to the subject before us is strikingly obvious. True, we cannot vie with the European nations in actresses, and songstresses, and countesses, and princesses. But we can vie with any nation on earth in a good proportion of intelligent and pious females,—of mothers, and wives, and daughters, and sisters, worthy of the name, and enjoying the credit due to these important relations. And we can also boast not a few who are distinguished in the walks of literature.

But, on the subject of female education, as in some other things, we have been prone, perhaps, to expect too much from the genius of our excellent political constitution;—or rather, to expect it in a wrong way;—to expect that our republicanism will *necessarily* secure our national character and happiness; not considering enough, that our republicanism itself must be secured and supported by our own constant and uni-

ted exertions: that, as our christianity is a religion of means, so ours is peculiarly a *government of means*.—Hence, a cursory view of what has been done, and what is now doing among us, will be sufficient to shew, that the attention paid to the cultivation of the female intellect, has been by no means commensurate to the importance of the subject.

Ten years ago, there were in the United States only three institutions designed exclusively for the education of young ladies,—one at Bethlehem, Pa., one at Litchfield, Ct., and another in Byfield, Mass. (afterwards removed to Saugus, and thence to Weathersfield, Ct.) About that time, however, a considerable interest on the subject was excited in the state of New York; and a ladies' seminary was commenced at Catskill, and another at Waterford (since removed to Troy;) both designed to afford to that sex facilities for a more liberal and thorough education, than had before been enjoyed. Probably, from the success of these few institutions, and the consequent spirit of inquiry excited, a more deep and extensive interest began soon to be felt by the community; and in the course of the next few years, public academies of a similar kind have been established at Londonderry and Concord, N. H.; at Brookfield and Pittsfield, Mass.; at Utica and Albany, N. Y.; at Newark, N. J.; at Essex and Staunton, Va.; at Warrenton, N. C.; and at other places, especially in the western states, which are not sufficiently known by the writer to be particularized.—The city high schools are not here included, because their influence is mostly, if not entirely, local.

Where, then, is the *deficiency* spoken of, if so much has been done and is doing on this subject? Let the question be answered by a further statement of facts. Those states of the union containing these fifteen ladies' academies, contain more than fifty, probably more than a hundred, for the other sex. *These* have charters, and most of them permanent funds, libraries, and philosophical apparatus; few of the ladies' academies have either of these advantages; none of them have all, to any extent. The academies for boys are only institutions of a secondary importance, merely preparatory for the colleges and universities; those for ladies,—such as they are,—afford the *ultimatum* of the facilities they can ever enjoy, for training their minds by any regular course of study. Young gentlemen usually finish their public education at the age of 18—25; young ladies, at 12—16. I speak not here, of the *professional* education of young men, which will, of course, require two or three years more.

These facts lead to a very probable conjecture with regard to the general state of public sentiment on this subject. Can there not be read in them, views like the following?—"Few women have need of an education, compared with the number of educated men."—"Our daughters need not more than one quarter of the amount of literature and science, which we give our sons; and the little they do acquire, is merely to fit them to please, and set themselves off to good advantage."

If these are the present improved sentiments of parents,—with some exceptions,—what were those of "olden time," when little attention was given to the subject? The writer well recollects the time—not thirty years ago—when there was an opinion prevalent among both men and women, even in some of the most enlightened parts of our country, "that young ladies ought not to 'learn to cipher;' for this would be encroaching on the province of their future husbands,"—who were expected to keep the accounts of the family; and no further use of arithmetic was dreamed of. As to English grammar, it was entirely out of the question; and chirography was attended to in a very imperfect manner. Since that time, it is true, as before hinted, the public attention has been not unfrequently called to this subject, by messages and speeches of the state executives; by memorials addressed to the state legislatures; by newspaper and magazine essays; and by books, and systematic lectures* on the subject of female education. And the state of actual improvement has undoubtedly risen, in some degree, with the rise of public sentiment. Nor is it now uncommon to find a majority of the young ladies in many country parishes, acquainted, to some extent, with the natural as well as abstruse sciences, and the most important branches of literature, together with Geography, History and Logic.

But notwithstanding these improvements and these rational grounds to hope for their further progress; still do the facts above stated, with regard to the existing state of public seminaries, appear to warrant the inferences there drawn with regard to the prevailing sentiments of the public on this subject. Let these, then, next be considered.

1. "*Few women have need of being educated in proportion to the number of educated men.*"—This general expression of public opinion, so far as it still prevails, is deduced from the fact of the paucity of professed ladies academies. It may be, however, objected to the deduction, that many respectable

* Strictures of H. More; Lectures of Mr Garnett, and Mr Emerson; and essays in the Christian Observer, and many other respectable publications.

academies in our country are designed for the education of both sexes promiscuously. But allowing this fact its full force, still it leaves a vast disproportion of our young ladies without any opportunity of public instruction at all;—to say nothing of the scantiness and inefficiency of those means which are thus afforded, of improving the intellect and of acquiring knowledge, under the embarrassing scrutiny of the other sex, and with the small disproportion of time and talent that is usually spared by the teachers from the higher classical instruction of the other sex.

When it is conceived, then, that there is need of only a few educated ladies, those who harbor this opinion are probably either mistaken as to what constitutes *female education*; or entertain very limited views of the *influence* of that sex on our personal and national character and happiness. Perhaps their idea of an “educated lady” is associated in their mind with nothing better than some starched nun, or round-mouthed pedant; or the famous authoress of England, M. Woolstonecroft, who could appear before her guests in a ragged garment, and serve their drink in a broken tea-cup; because, forsooth, “her literary occupations would not allow her time to appear and do otherwise.” These things, however, so far from being the result of a good education, merely exhibit forcibly the want of it. But, of this, more hereafter.

With regard to the *influence* of this sex on the other, and on society at large, much has been already said and written. But as it is important, that it should be properly estimated, and the impression frequently renewed, in order to any general reformation, a few instances will here be glanced at, recommended not so much by their novelty as by their truth.

That the celebrated John Newton was much indebted to his excellent mother for the early foundation of his religious principles, and usefulness, there can be little doubt. Indeed this is substantiated by the record of his own experience.—The same may be said of the excellent Cecil; the late lamented S. J. Mills; and the learned Sir W. Jones,—to mention no others.—The latter ascribes all his attainments in literature, in which he was perhaps second to no man of his age to a short and simple direction of his mother, frequently repeated to his youthful questions, “*Read and you will see, my son.*”—No less efficacious were the pious prayers and exhortations of the mother of Mills; or the weeping entreaties of Cecil’s.

And what have *already* been the consequences of maternal influence in these few cases?—I say *already*—for it is impos-

sible to look forward through the lapse of future generations, and compute that vast amount of good, which the light of eternity alone can disclose.—Mr Newton's exertions were evidently the means of forming the religious and moral character of a multitude of his cotemporaries; and among others, that of Dr Buchanan, and Thos. Scott. And, if we merely look at the *writings* of these two men,—to say nothing of their more active exertions,—the extent of their usefulness is truly astonishing. Those of the former, have roused the attention of the christian world to the wretched situation of the Hindoos, and the Pagan world in general, and already snatched thousands of the race of man from present and everlasting woe; and those of the latter, especially his commentary, have been the means of preparing other thousands, or hundreds of thousands, better to join in the enjoyments of everlasting life. The works of Mr Cecil are now extensively read, with great pleasure and profit. And the philanthropic exertions of S. J. Mills have confessedly led to the establishment of the American Board of Foreign Missions, and a number of other benevolent societies, the existence and extensive usefulness of which are now too notorious to require even to be mentioned. Behold the islands of the Pacific, and the flourishing and promising colony at Liberia; and imagine a part of the extent of influence which may be claimed and exerted by one fond mother.—Indeed, so great and lasting are the impressions received through the medium of a "mother's love," that it might be affirmed with some degree of correctness, that every child, and especially every daughter, owes to her its mental and moral conformation hardly less than its physical; and consequently, that the mental and moral character of each successive generation, especially in a christian country, are ordinarily just what the mothers of the preceding generation were able and willing to make them.

Nor is the maternal influence the whole that is to be regarded. There are other relations in which it must be acknowledged, that although man is the master yet "woman steers the ship." How many of the great projects of church and state, of war and peace, have their origin in "curtain lectures," or the parlor chat of conjugal affection? The fair daughters of Eve, and Delilah, and Herodias, and Abigail, and Esther, have not yet lost all that superior power of persuasion!—nor can they so long as the warmth of affection has more command over the activities of man than the coldness of calculation.—How striking an example of this in the early history of Rome; when a war had broken out between that people and a neigh-

boring state, and they were upon the eve of a bloody battle, the wives of the Romans, who were also the daughters of the enemy, sprung forward, and threw themselves between the contending armies, and by their tears and entreaties prevented the battle, and thus saved the rising nation.

The influence of the *daughter* is often by no means trivial. How conspicuous a place, in the early history of our state, is held by the celebrated Pocahontas,—throwing herself between the knife of her father Powhatan, and his prostrate captive, Smith? But for the influence of that heroic and affectionate daughter, where were now the “Ancient Dominion?”—And who can tell how many a rash brother has been withdrawn from his bad purpose, or confirmed in a good one, by the tender entreaties of a *sister*,—whose feelings he could not wound?

But there is still another character in which woman exerts a mighty influence; and this it is difficult to name. This influence began to be very conspicuous on the continent of Europe, when the thick darkness of barbarism began to disperse before the light of christian civilization. Then began to be noticed that

“Store of ladies, whose bright eyes
Rain, influence, and win the prize
Of wit or arms, while both contend
To win her grace, whom all commend.”

It matters little whether this be denominated the influence of female beauty, or of passion, or of companionship, or of Romantic gallantry; it is an influence which is not at all done away by any progress of civilization, or literature, or politics, or religion. Pagan barbarity alone can annihilate it. Nor is it scarcely less powerful in our country at present, than when every knight in Europe had his lady, for whose life he would sacrifice his own; at whose shrine he knelt; whose supremacy he acknowledged in all his actions. Hence the remark so common and so true, that there is scarcely a vicious practice prevailing, especially among the younger part of community, which it is not in the power of young ladies to check and finally to terminate.—And how happy for us, that, at this era, we can add another instance of female influence,—on the interests of “heaven-born piety,” Every intelligent observer must have noticed this paramount influence in almost every religious society, in our country, and every missionary station in the pagan world. Yet, that a great proportion even of the silver and the gold for this object, has been elicited from the

closed purse of avarice, by female solicitation, or has been made up of widows' hard earned mites.

If, then, the influence of woman is so great in every relation of domestic life, and over the morals of society, and the present and future welfare of the human race; how important that this influence be of the right kind. And whether this shall be the case or not, it is the business of *education* to decide! And, if each female exerts precisely such an influence as her training has prepared her to exert, how important, that a correct training be given, not to a "few," or any proportion smaller than the whole.—*To be Continued.*

PERIODICAL JOURNALS OF THE SOUTHERN STATES.

MESSRS EDITORS,—Allow me to say a word to your readers, through the medium of your excellent journal, about the periodical works of our southern country. It is well known that we have had for many years, *Political papers* established among us in abundance. They have been celebrated throughout our country. They have exhibited *Republicanism* in all its Protean shapes and forms, in all the transformations through which it has passed during the last half century. This remark should not surprise the reader,—you cannot think it strange that republicanism is mutable; for what is there beneath the sun immutable? Does not every one know, that in the various divisions, competitions and feuds, witnessed on our political arena, that all parties have been contending for republican principles? that all these apparently discordant political sects have been impelled and involuntarily drawn into the field by the spirit of patriotism—by the most disinterested motives—by the very spirit of republicanism? Have they not all been equally warm in their attachment and devotion to the Goddess of Liberty? Have not they all been fighting in her ranks? While waging war with each other, have they not all been defending the citadel of the Republic? What magnanimity have they displayed! Though they have marched under hostile banners, worn a thousand diverse uniforms—yet all these, it should be remembered, are merely the changing forms and colors, assumed by that Protean Cameleon, *Republicanism*.—As politicians, too, we have discovered much wisdom in the choice of our weapons: we have converted the press into a mighty engine, which has, like electricity, communicated the discordant powers of the republican spirit to the heart of the whole community. Every one knows how like magic it has operated on what we may call

the *body politic*,—how it has moulded and formed and animated the heterogeneous materials which enter into the composition of our SOVEREIGN, that great political Being, which simultaneously exists in every part of our country.

In ruminating on this subject, I cannot help thinking that we have begun our work at the place where we should have finished it; we have been rearing the citadel of the Republic upon a sandy foundation; we have been laboring to create the body of our sovereign out of very discordant materials, without forming or preparing these materials which enter into his composition. We have been making him a huge gigantic creature, in whose shape there is neither symmetry nor beauty,—a creature, whose grotesque form and visage may frighten us, but can never command our love or respect. We have been making our sovereign a great politician, without making him an intelligent man. Now in this, I think we are wrong. Notwithstanding all the political light which has been shed on this enlightened age, I still adhere to the old fashioned opinion, that *the sovereign ought to be wise and good*; that it is not enough for him to know how to hold up his head, and look big, and talk politics, and applaud the famous speeches which grace the public dinners of his servants. To secure and perpetuate the blessings of peace and prosperity throughout his empire, I am still so stupid as to think, that he should possess wisdom and goodness, to influence and direct him in the choice of public servants, who should enact and administer those wholesome laws which are indispensable to the stability of his government and the welfare of his kingdom. In one word, as the destinies of our growing country, of increasing millions, are committed to the hands of the people—of *the many*, it is of vast importance that the people be rendered *intelligent and virtuous*.

The intelligence and virtue of the people constituted the basis on which our fathers reared the republican institutions of our country. They constitute the only basis on which this political edifice *can* stand. Remove this foundation, and the temple of Liberty must fall. INTELLIGENCE and VIRTUE are the only pillars which can support it—the only powers that can protect it amidst the contending elements of political strife, to which it stands exposed. If unprotected by the guardian power of *virtuous intelligence* in those who defend it, it will be shattered into atoms by the conflicting storms of party animosities. We must then look to that religion, which emanated pure and holy from the mind of God—we must look to that *virtue*, which christianity alone can produce, as the

foundation on which our institutions must rest. Here is the important union between religion and government. The former, we know from experiment, can and does exist without protection from the latter. But history, the voice of experience declares to us, that the institutions of a free people can only flourish when protected by the heavenly influence of religion. That religion revealed in the book of life, dwelling in the hearts of the people—uniting the church, not with the political system of the state, but with the throne of heaven, exerting its holy influence over all who compose the state,—religion, thus existing and disseminating in the public mind the seeds of every virtue, is the only defence of our republican institutions, the only sure source of political prosperity.

Is it not time, then, to render the press a powerful instrument in the work of disseminating intelligence and the sentiments of enlightened piety among the people? Whether we regard them as citizens of our happy country, or as members of that great family of which God is the father, can we more effectually promote their welfare, than by increasing their knowledge and virtue? May we not by the agency of the periodical press, give a new tone to the sentiments, and a new impulse to the minds of the people, on moral and religious subjects? Can we not, by this agency, give efficacy to the various means now used in promoting this object? May we not, by the extensive circulation of periodical works on religion, rouse the spirit of inquiry, simultaneously awaken a lively interest in the minds of thousands on subjects most intimately connected with their happiness, shed around them an influence salutary and pure as the light of heaven—and thus render the press an engine no less powerful in its effects upon the moral world, than we have seen it in the political? In this work, every christian, and every one who wishes well to his country, has something to do. He may do much by example and precept in extending the circulation and influence of Religious Journals. We must look to these as an antidote to allay the fever excited by the political press. I would say nothing to the disparagement of political papers; I rejoice that the jealous eye of the sovereign people is continually watching the movements of public men, and the effects of public measures. But unhappily, this jealousy is too often rendered subservient to the interested views of ambitious partizans, who, through the medium of a newspaper, instantaneously communicate their own spirit and feelings, disguised in the language of patriotism, to the minds of *the many*. It is well known, that in this way many of our political papers, instead

of purifying and elevating public sentiment, awaken the worst passions of our nature, and kindle afresh the fires of political strife.

How unlike all this, is the influence silently exerted by periodical works of a moral and religious character! Filled with intelligence on subjects which afford ample scope for reflection, and replete with sentiments that elevate the soul, they impart a new impulse to the intellectual powers, awaken the spirit of inquiry, invigorate the mind and excite it to aspire after higher attainments, and call into delightful exercise the best affections of the heart. Let these be circulated through the community, let them carry from week to week the most grateful intelligence and the most important truths to every domestic circle, inviting and gaining attention by the charm of novelty, and they will accelerate the noble work of making our Sovereign a *thinking, reflecting being*, before he assumes the character of the *Politician*. These unpretending messengers of truth will strengthen the powers of his reason, while they shed a celestial influence upon his heart. In their humble sphere, they may perform no unimportant part, in rendering him *wise and virtuous*.

To effect this desired object, Messrs Editors, I wish every one of your readers to recollect that he has something to do; that he can promote this object by securing to religious papers the support of those who have never yet received them.—Should any one think that my remarks are merely the speculations of a visionary old man, I would refer him to the sentiments expressed in the following quotation from the work of an English writer, known on both sides of the Atlantic.

‘Should it be asked what good the editors of periodical works’
 ‘can do towards the establishing of universal peace, as they pos-’
 ‘sess no political power over nations; I answer that their power’
 ‘is over public opinion and morals. Let them, as occasions of-’
 ‘fer, inculcate those virtues which Christ taught, and deprecate’
 ‘those vices which he condemned. Let them also, as opportu-’
 ‘nity offers, expose the horrors, the crimes, and the folly of’
 ‘war; and they will aid the gospel, the great instrument of Om-’
 ‘nipotence, in undermining the inhuman system, which has, for’
 ‘so many ages, deluged the world with blood; they will thus ef-’
 ‘fect more than sovereigns, united in holy alliance, can accomplish’
 ‘by the sword. They will effect more than princes, priests, or’
 ‘statesmen; for their influence extends to all these, and this in-’
 ‘fluence must progressively increase with the growing influence’
 ‘of the press, and the power of both is daily extending with the’
 ‘extension of education. From the latter we may anticipate,’

‘that, in less than a century, there will be few men, even among’
 ‘those who are called the vulgar, who will not be able to distin-’
 ‘guish between truth and error, between genuine Christianity’
 ‘and sophisticated theology. Then, in the language of prophe-’
 ‘cy, all shall know the Lord. If knowledge is power, what noble’
 ‘effects may we not expect from it; though slow in its opera-’
 ‘tions, it is gradually changing the minds of men. It is now, and’
 ‘for ages past has been, working like leaven. Princes and edi-’
 ‘tors may hasten or retard its operation, but the ultimate tri-’
 ‘umph of Christianity over false religions; of knowledge over’
 ‘ignorance; of truth over error; of virtue over vice; of hu-’
 ‘manity over cruelty; of peace over war; is guaranteed to us’
 ‘by the sure promises of JEHOVAH.’

I do not make this quotation, in which princes and editors are coupled together, as a compliment to you; but because it forcibly expresses my own views on this subject. If these remarks should not be unacceptable, you may expect to hear again from

THE OLD REPUBLICAN SCHOOL.

REVIEW.—Continued.

The Doctrines of the Church vindicated from the misrepresentations of Dr JOHN RICE; and the Integrity of Revealed Religion defended against the “No Comment Principle” of promiscuous Bible Societies. By the Right Reverend JOHN S. RAVENSCROFT, D.D. Bishop of the Diocese of North Carolina. 8vo. pp. 166. Raleigh:—Printed by J. Gales & Son, 1826.

But the author proceeds and waxes more vehement as he advances, until we come to the wonderful declamation respecting Deistical Christians, Unitarian Christians, Universalist Christians, &c. &c.; and (on page 83) respecting John Bockholt and George Fox,—John Calvin and John Wesley—Anna Lee and Joanna Southcote—Archbishop Cranmer, and Bishop Ridley.—[The Bible Society beast will “beat that of Revelation all to nothing.”] “These, says the bishop, all professed to derive their religion from the Bible.”—Indeed! We had always understood that several of them were pretenders to inspiration; and set their “inward light” above the Bible. “Yet forever and forever, must it not hold good—that whether right or wrong, &c. must depend on Scripture well or ill interpreted, &c?” Beyond a doubt it must. “These all could not be right, some must be radically wrong.”—Admitted, again. But pray, now, tell us, right reverend sir, which of all these were *radically* wrong. Were Calvin, and Wesley, and Cranmer, and Ridley *radically* wrong? Or is this to be said of Bockholt and Fox, Lee and Southcote? We admit that some were radically wrong; and that none were in every

thing infallibly right. But the *radically* wrong, were precisely those very persons, who rejected the Bible, and pretended to a new illumination. We doubt very much indeed, whether the bishop can find, in all the records of ecclesiastical history, and amidst all the varieties of Christian belief, any denomination bearing the name Christ, which has adhered to the plain meaning of Scripture, and yet has been *radically* wrong. But of the rest; some have been misled by substituting their own reason for the wisdom of God; others by implicit belief in the Fathers; and others by fanatical impulses and wild notions about inspiration. The very instances adduced by bishop R. give strong support to the Bible Society. And let him know, that the very best preservative against *radical* error, is the general circulation of the Holy Scriptures. Had the Bible Society been originated at the Reformation, and pursued its operations successfully, we venture to say that there would have been no place for these wild and dark fanatics in the protestant world. And we beg leave to take this opportunity of saying that history and experience present to the church and the world this alternative—*Either the religious liberty of the people must be taken from them and conscience must be put into the keeping of priests; or the Bible must be generally circulated, and the people accustomed to judge for themselves.* In other words, the people, with the Bible in their hands must be a check on the ministers of religion, must bring their doctrine to the standard of God's word; or as the Apostle says, must try the spirits; otherwise that spiritual tyranny will be revived, which degrades the understanding, which debases the whole man, and brings him to believe that his priest can make his God for him, can pardon his sins, and give him a passport to heaven.

There is not the shadow of a foundation for the charge of delusion on the Bible Society. But the bishop himself labors under a sad mistake as to the reason why we wish that all denominations of Christians should co-operate in this work of benevolence. We refer to the whole work under review, but especially to pages 80, and 93, to justify us in the following statement. Bishop R. thinks that the order of bishops (in his sense of the word) is essential to the very being of the Church; and that *that* part of the christian world which is connected with bishops constitutes *the church*; while all the rest are without a ministry, without sacraments, without warranted hopes, and *with* nothing to depend on, but the uncovenanted mercies of God. He knows that they whom it gratifies him to call *Dissenters*, acknowledge protestant Episcopalians to be a branch of the true church; while he and his high church brethren refuse to acknowledge them. He does not know, perhaps, what the celebrated archbishop Tillotson said respecting a similar case between the Roman Catholics and the Church of England. "It only proves, said he, that the Church of England is more liberal than the Church of Rome." Bishop R. manifestly, takes it for granted that the *Dissenters* are not perfectly satisfied, or that they

would be better satisfied; with their forms and order, if Episcopalians would acknowledge them to be a part of the true Church; and he seems to suppose that this zeal for "promiscuous, no comment" Bible Societies, arises from what appears to be a sort of acknowledgment of other denominations made by Episcopalians, when they become members of such Societies. And this too, we verily believe, constitutes one main reason of the opposition of high-churchmen to Bible Societies. Their conduct speaks this language; "If we unite with others in disseminating the Bible, we shall abandon our high ground, and acknowledge them to be members of the church, as well as ourselves. And this is what they wish."—But in good sooth, it is not so. We do indeed acknowledge Episcopalians as members of the Church of Christ; and when they will allow us, we delight to meet them as brethren. But we acknowledge that bishops have authority to ordain, &c. not because they are bishops, but because they are priests—that is presbyters. They have authority then, precisely for the same reason, that we have authority. These our convictions are founded on the plain meaning of the word of God; and the acknowledgment of our church-membership by all the men in the world, could not add "an atom's force" to our assurance. But we should rejoice in the event, as evidence of the increase of truly christian feelings; as an omen for good to the church; as a token of the hastening on of the day of glory, promised by God, and prayed for by his people.—It is in vain, we know, to hope that men, whose views of religion are imperfect, and whose souls are narrowed by bigotry, will enter into the feelings of those who look more to the effect produced by truth, than to the form in which it is exhibited; and who value external observances precisely as they are suited to make men humble, benevolent and holy. But we believe that the time is coming, when the disciples of Christ throughout the world, will love truth and holiness so much, that wherever they shall see the one so embraced as to produce the other, they will rejoice in it, no matter by what forms this truth may have been exhibited and commended. Then will the church appear in all her glory. It is for the hastening on of a consummation so devoutly to be wished, that we long to see Christians acknowledging each other, and co-operating, wherever they can do so, without a sacrifice of principle. And if they cannot do so, because forms and modes are, in their judgment, principles of religion; why, we do not wish them to *violate*, but we wish them to *inform* their consciences.

Farther; we do ourselves fully believe that all those christian societies, which, in the spirit of party, or on account of an undue stress on modes of ordination, baptism, &c. &c. refuse to co-operate in building up the kingdom of the Redeemer, will be destroyed "by the breath of his mouth, and by the brightness of his coming."—To high churchmen, then, we wish a better mind, for their own sakes, not for our own; for the honor of our common religion, not for the benefit of a sect or a party.

2. As the Bible Society does not hold that all systems pretended to be derived from the Bible are equally safe ; so, *it does not hold that all are equally entitled to the witness of the Holy Spirit.*

There is an intimate connexion between these two points, so that much that may be said on one, equally applies to the other. We cannot, however, speak with any certainty respecting the extent of the bishop's meaning here. It may be this.—God, in the gracious constitution of his covenant, has promised the Holy Spirit to make the truth effectual to the sanctification of his people. Now the “no comment principle” maintains that opposite systems of religious belief are equally “safe for salvation.” But no systems of religious belief is effectual without the influences of the Holy Spirit. Therefore the “no comment principle” maintains that opposite systems are according to the promise of God equally entitled to the influences of the Spirit. Bishop R. may carry his meaning farther than we should in using the words above ; and make a *system of religious belief* include the external form of the church, as well as the doctrine embraced by it, and taught in it.

Now we might easily despatch this topic in very few words ; thus—The Bible Society, as we have shown, does not hold that opposite systems of religious faith are equally safe ; and therefore it does not hold that they, who embrace opposite systems, are equally warranted to expect the “witness of the spirit.”—But in treating this part of the subject bishop R. touches many things, which we also must handle. And as he sums up all that he has to say, in the way of argument, on this topic in a syllogism, we may as well as not, turn to that at once.

“Many opposite systems of religious profession are derived from the Bible, in which ‘the pious of every name have felt the power of divine truth, and know the preciousness of the Bible,’ and are saved.

But no saving knowledge can be drawn from the scriptures, but by the Holy Ghost.

Therefore, the witness of the Spirit of God, is equally given to opposite interpretations of Scripture.”

“And this I hope will satisfy your desire for a regular syllogism—will teach you to look to the consistency and agreement of the principles you advocate, with the reasonings you resort to—will lead you to be sorry for your so frequent and needless attacks on that which, if you have either piety or taste, you must love the book of Common Prayer.”—p. 86.

It is always painful to us to disappoint the high hopes of any fellow creature. But there is no help for it.—*This syllogism has not done one of the things which the bishop so confidently expected to be achieved by it. It does not satisfy us ; because it is not a regular syllogism.—It does not teach us ; because we have not been guilty of the inconsistency charged.—It does not make us sorry ; because we have not yet made the alleged attack. Yet we are sorry too—*

sorry to see a bishop put forth a form of words like that, and call them a regular syllogism; and appear to consider it as triumphant reasoning. A regular syllogism! We should as soon mistake a brown loaf for a shoulder of mutton.

We reject the syllogism for two reasons.

1. The affirmative proposition contained in the *major*, is denied. Our logician intends to defeat our reasoning in favor of the Bible Society, by reducing us to an absurdity. He therefore affirms that we maintain this proposition; that opposite systems of faith produce the same pious feelings; or that opposite doctrines contain that divine truth which the pious of every name feel. *Negatur major*—this we utterly deny.

In our former Review, we had said that Protestants are divided into a number of different denominations, chiefly by matters of external observance. But that all derived their religion from the scriptures; and that the pious among them of *every name*, have felt the power of divine truth, and know the preciousness of the Bible. Here is ground on which all can meet—one calm and peaceful place, &c.

The bishop admits that *Sectarians* are thus divided among themselves; but in that *courteous* language for which he is so remarkable, he says, "*It is not true, as respects the separation of Sectarians from Episcopalians—it is totally false*—[we italicize his words] as respects myself, I am divided from no Protestant denomination, nor yet is the church to which I belong, so divided on a matter of mere external observance, on a point that is not of *positive institution, and fundamental importance to religion as revealed*. Yet this is also, one of the *deceits* practised on the ignorant."

Now let the people judge. The different denominations of christians, usually included in the term *Protestant*, have drawn out into a series of distinct propositions, the opinions which they have derived from scripture. These propositions, as far as they are thought to be very important, are framed into articles. We have taken some pains in comparing the articles of different churches; and, using a certain number for a large number, we would say that there are *fifty* particulars in which the confessions of the Protestant churches harmonize, for one in which they differ. Nay; we could select two Episcopalians, to whom we would assign, separately, the work of drawing out into distinct form all the propositions contained in the 39 articles of the Church of England; and then take a Presbyterian, and require that he should do the same thing in relation to the corresponding articles of his confession; and we would venture our life upon it, that the two Episcopalians would differ in many more points, than one of them would differ in from the Presbyterian. Or we would be willing to take the system of Divinity drawn up by Archbishop Usher and the pamphlets and sermons published by bishop Ravenscroft; and point out more and greater differences between the archbishop and the bishop, than we can find between our

own creed, and the 39 articles. Making these articles the standard, the principal points of difference respect the form of the church. We believe in the Holy Trinity, in the Word or Son of God made man, in the death and resurrection of Christ, in the sufficiency of the scriptures, in the doctrine of the Old Testament, in as much of the three creeds as may be proved by most certain warrant of Holy Scripture, in original or birth sin, in the disability of will after the fall of Adam, in justification by faith, in good works, &c. &c. &c. throughout the articles with very few exceptions. Then according to the Episcopal standard of doctrine, the differences between Episcopalians and Presbyterians are very slight. The variations are principally these. 1. Episcopalians use a liturgy, and Presbyterians do not. But they both pray for the *same blessings*. The difference here is in form surely. 2. Episcopalians have three orders of ministers, bishops, presbyters, and deacons; but Presbyterians have only one, that of bishops or presbyters: but they preach substantially the *same truths*. 3. They differ in the administration of the sacraments: but these sacraments are *signs and seals of the same righteousness of faith*. Let every man of common understanding say, whether these differences are not differences in relation to matters of mere external observance. How could the bishop then say such a "naughty word" as, "it is false?"

These remarks have prepared the reader to judge, whether the protestant confessions contain opposite systems of religious belief. We maintain that protestants hold much truth in common. We took bishop R's statement of truths held by him as fundamental, and are prepared to show that the different communions included in the term *protestants*, as generally used, hold substantially the same truths. They do not maintain opposite systems then. There are in the United States, 24 independent *Republics*, the constitutions of which are all founded on the same great principles of civil liberty: yet in a number of subordinate particulars, all these forms of state polity differ among themselves. Bishop R. may as well say that they hold opposite systems of politics, as that the Protestant churches hold opposite systems of religious belief. Two men wear coats; one a plain coat; the other, *lapelled*. Both have bodies, and skirts, and sleeves, and buttons, and pockets; and both answer the very same purposes—But they have a slight difference of form. Have these men opposite reasons for wearing a coat? Or will the bishop say that the man who wears a plain coat, wears no coat at all?

It is impossible for him to maintain an opinion contrary to this of ours, unless he is also prepared to hold this, that the nature of revealed religion is such, that its saving effect does not depend solely on the truth revealed by the Lord Jesus as believed, and embraced with all the heart; but also on the mode, or instrumentality by which it is conveyed to the mind. It is not true then that the Protestant denominations derive opposite systems from the Bible.

2. The other objection which we have to the syllogism is that the conclusion has in it a term not contained in the premises. We mean the word *EQUALLY*. What has the bishop forgotten his logic? Did he not know that in order to render the syllogism a good one, he ought to have had in the *major*, the terms, *an EQUAL number of the pious, have EQUALLY felt the power of divine truth?* Otherwise how could he dare to say in his conclusion, "therefore the witness of the spirit of God, is *EQUALLY* given to opposite interpretations of scripture?" *Fie! fie! fie!*

Nothing that we ever said or thought can justify the declaration that we hold the opinion implied in the bishop's syllogism. Where men differ in matters of doctrine, both cannot be right. They who receive the most truth are, other things being equal, most likely to become holy. The Holy Spirit never uses any thing but truth for the sanctification of sinners. We now will try our hand at a syllogism, and in it will express what we really do maintain as christians and friends of the Bible Society.

The Protestant churches derive from scripture, and hold in common the fundamental truths of the gospel.

But it is such truths, which the Holy Spirit makes effectual to salvation.

Therefore there are in the Protestant churches truly pious persons, who have felt the power of divine truth, and have been made wise unto salvation.

Corollary. Hence the members of Protestant churches ought to acknowledge each other as fellow Christians, and co-operate in promoting the kingdom of Christ. Not that we think church-membership has any thing to do with the Bible Society: but when men belong to the body of Christ, it is a great shame for them to refuse to unite in making known his salvation throughout the world.

We had marked a number of other passages under this head; but they are all so much alike both in their *logic*, and in their *temper*, that we think it unnecessary to notice them.

3. The third particular in this part of the subject is, that the Bible Society encourages heresy, schism, and divisions without end. The following extracts will present bishop R's notions on this subject; and show his manner of supporting them.

"For admitting even, that the principle (i.e. the no comment principle) is not abused in Christian lands, to the formation of new systems, and sects of religion, by the readers of the naked Scriptures, and that men are stirred up by the Bible *alone*, to seek the salvation of their souls; they must of necessity, unite themselves with some one of the various religious denominations around them, or adopt the notion of an invisible church, and rely on inward assurance, &c. becoming *liberal* Christians, that is, Christians indifferent alike to the faith and order of the Gospel, on the plea that all are right in so far as salvation is concerned. Now what is this, but plainly and palpably sanctioning the prevailing notion, that contradictory creeds and confessions of faith, and oppositions of external order, are equally safe for the attainment of the salvation offered by the gospel? In what does it

come short of giving the whole weight of these Bible Societies to the infidel notion, that the scripture denounced sins of heresy and schism, are no longer within the range of our commissions? For one of these two things is infallibly certain. Either, all the various denominations of christian profession within the range of Bible Society circulation of the Scriptures are equally true and orthodox branches of the church of Christ, and equally safe for the attainment of salvation; or some of them are in heresy or schism—or both heretical and schismatical, and not thus safe. But the Bible Society principle, that the scriptures alone are sufficient to determine the truth or error—the heresy or schism, of opposite denominations, all alike claiming the scriptures to be with them, does give the sanction of that body to the monstrous proposition, that it is a matter of entire indifference and equal safety, whichever denomination a man unites himself with as a church member; and by a similar consequence, that the sins of heresy and schism, are either abrogated, or yet future. —pp. 90, 91.

Again,

"In their composition, and in their principle of action, Bible Societies of this stamp, are representatives, and in fact encouragers, of the foulest blot upon Christianity, its divisions. And the more I reflect upon it, and the more I see of the growing consequences of this fatal principle, the more confirmed I am, that the secret of its popularity is that mentioned in the preface to the Sermon. "It leaves the field free for their respective emissaries, to give their separate and opposite constructions of "the one faith of the Gospel." And when we add to this, that the Society itself as a body, is a virtual acknowledgment of every separate denomination, as a lawful and Scriptural branch of the Catholic Church, we need not resort to supernatural influence of a Heavenly character, at least to account for the torrent like nature of its success, in a divided Christian world."—p. 94.

We here see additional instances of the unsound logic of our author. The Bible Society is a virtual acknowledgment of every separate denomination, as a lawful and scriptural branch of the church of Christ. We have shown that the Protestant churches, who hold, in common, the fundamental doctrines of the gospel, ought indeed to acknowledge each other as brethren; yet their union in the Bible Society is not to be construed as an admission that the respective denominations of the several members of the association, are members of the true church. If two men agree to co-operate in accomplishing one thing, it is no proof that they agree in another which is different; especially when they take pains to let it be known that they do differ: nor is it a declaration that the points in which they differ are of a neutral or indifferent character. The whole amount of the conclusion ought to be this, that the thing to be done by their joint exertions is in their judgment a good thing. Now the universal protestant principle is that the scriptures are "sufficient to make men wise unto salvation." On this ground, should Turks, Hindoos, Unitarians, agree to assist us in distributing the Bible, we would gladly accept their aid; under the persuasion that the plain meaning and natural construction of the Scriptures will show the truth. And we are sure that a Bible given by a Turk or a Hindoo, is still a Bible, and is just as likely to lead one right, as though it were given by an Archbishop.

But let our readers mark the reasoning of bishop R. in the first of these extracts. Should the principle of the Bible Society not be abused, in christian lands, to the formation of new sects and systems, but should "men be stirred up to seek the salvation of their souls, they must of necessity unite themselves to some of the various denominations around them, &c." Is not here a discovery of the secret of opposition to the Bible Society? Is not bishop R. afraid that the distribution of the Bible *alone* will carry men to *dissenting* denominations? *Hinc illa lachryma!* But we ask, again, does the fair construction of the Bible lead men to error? And if men have the opportunity of knowing the truth, are they not free to choose their religious connexions? There is then no such *necessity* as the bishop speaks of. But we should like to know whether the bishop will withhold the Bible, if he can, from men perishing in ignorance and sin, until he can be assured that they shall receive it with such notes and comments, as will make them sound Episcopalians. Is it bishop R's. opinion that unless men are in the Episcopal church, whether they have the Bible or not; whether they belong to other denominations or not, they are in the condition of heathen, with only the uncovenanted mercies of God; and that therefore he will, for himself, hold back the Bible, until he can send with it the (Episcopal) church, ministry and sacraments? This we verily believe to be his real opinion; and it is the most extraordinary instance of the extent to which party feeling can carry a protestant, that we have ever witnessed. In truth we believe that the bishop thinks the condition of the heathen better than that of *Protestant Dissenters*. And our readers will judge for themselves.

In recommendation of the Bible Society, we had said, that there were six hundred millions of human beings without the Bible,—Heathens, Mahomedans and nominal christians, perishing in ignorance and sin. On this subject, our author expresses himself thus,

"As respects nominal Christians, that is, persons under the light of the gospel, the assertion is true, and would to God, that this overflowing benevolence, of which so much is said, could be directed, in this country at least, to their really destitute and dangerous condition, instead of evaporating in this great emulation of misguided zeal, which literally, takes the children's portion, and squanders it unprofitably upon strangers. As respects the Heathen, properly so called, the assertion is not true, either in its terms, or in the sense it is taken by the general class of readers—the *Heathen are not perishing because they have not the Bible*. The want of it will not be charged to their account, nor its conditions required of them, neither will they be judged by its law—it is not of their procuring, that they have not the Bible, but of the providence of Almighty God. He has not seen fit in his wisdom, to call them as yet into covenant with him; but the time is coming, and assuredly, when the work is of God, his word and his sacraments, the seals of his covenanted mercies will not be separated. In the mean time, his uncovenanted mercies are towards and over them, and I doubt not that many a Heathen will rejoice before God forever, when Christians with the Bible, will be howling in everlasting darkness. Yet this is one of the stalking horses, behind which to take aim at contributions for 'no comment' Bible

Societies. Nevertheless, it is most heartily to be wished, and most devoutly to be prayed, and earnestly labored for, that the Heathen may be furnished with the Bible—not naked and shorn of its strength, but as God was pleased to send it at the first, with his church, his ministers, and his sacraments, as his seals of its precious promises to all who receive them, and as means of his Heavenly Grace to a fallen world.”—p. 82.

The first remark in this extract, appears to us to assume, that the Bible Society overlooks the wants of nominal christians. But this is not so. The first object of the Bible Society of America is to supply our own population. It also seems to take for granted, that all, in what is called christendom, ought to be converted before attempts are made to bring the heathen to the knowledge of salvation. But the Apostles did not pursue this course. Our blessed Saviour did not teach the doctrine that appears to be here inculcated, when he healed the daughter of the woman of Canaan; or when he uttered the beautiful parable of the good Samaritan, of which the true interpretation is, that every human being is *our brother*, to whom it is in our power to show kindness.

Let us, however, hear what the bishop says about the heathen.—“It is not true, either in its terms, or in the sense it is taken by the general class of readers—the heathen are not perishing because they have not the Bible.” We had said, they were perishing in ignorance and sin; manifestly assigning ignorance and sin as the cause of their perdition. The bishop says, “The want of the Bible is not the cause of their perdition. We say *one thing*, and the bishop affirms that *another thing*, which we did not say, is not true. It is a case like this—suppose the inhabitants of a city, infected with a grievous pestilence, to be without suitable medicine, and we should say, “Thousands are perishing without suitable medicine—bishop R. on the ground of his reasoning might contradict us, and say, “It is not true: they are not perishing in this way. The want of medicine never was the cause of death. Now the Bible is to the heathen perishing in ignorance and sin, what suitable medicine is to the sick. Our reviewer wished all to unite in sending to these ruined souls, the remedy provided by the great physician. The bishop refuses. He will not send the appropriate remedy unless he can also send a doctor to prescribe and administer. And as he has no doctor to send; he thinks it better, to keep the remedy, and the *written prescription* at home, and let the sick struggle with disease as they can.

But while the reviewer assigned ignorance and sin, as the cause of the perdition of the heathen, he went no farther than the word of God warrants. He did not say that the heathen would be lost because they have not the Bible. He has always been cautious in speaking on this subject. But he knows, because God has revealed it, that “*without HOLINESS no man shall see the Lord.*” And while he searches in vain, in the language of heathens, for a word expressive of the scriptural notion of holiness; and while he sees, in all

the forms of heathenism, pollution and sin and shame, he cannot venture to use the language of the bishop, and say, "I doubt not that many a heathen will rejoice before God forever, when christians with the Bible, will be howling in everlasting darkness." We know that men do sadly abuse their privileges; and that they do thus incur an aggravated condemnation. "They shall be beaten with many stripes." But this does not prove that it is better to be ignorant of the will of God, than to know it. Otherwise, the men who have the greatest advantages, the Bible, church, ministry and sacraments, are worse off than all others. But surely, he is in a better situation to attain holiness, who has the Bible, than he who has it not.—The xviiith article of the Episcopal church is in these words, "They also are to be had accursed, that presume to say, That every man shall be saved by the Law or sect which he professeth; so that he be diligent to frame his life according to that Law, and the light of nature. For holy Scripture doth set out unto us only the name of Jesus Christ, whereby men must be saved." If the word *accursed* were left out of this article, and one of less bitterness introduced, we should not hesitate a moment to subscribe to it. The doctrine of the article is certainly true. Bishop R. will take care not to subject himself to the anathema here denounced. How then can he hesitate to admit that the heathen will much more probably become holy, and be saved through Christ, when they have Bibles to tell them of Christ, and the way of salvation, than when they have none? Why not send them the Bible then? But bishop R. seems disposed to wait for God's time!—Who would have expected this, from so zealous an anti-calvinist? Well, wonders never will cease. We ask, are christians at liberty, with the command of God, "preach the gospel to every creature," sounding in their ears, to sit down and say "God's time has not yet come?" Does not bishop R. know of what doctrine this is the abuse?

But let us compare the bishop's opinions concerning the *heathen*, with those which he has expressed concerning *dissenters*.

THE HEATHEN.

"His (God's) uncovenanted mercies are towards and over them, and I doubt not, that many a heathen will rejoice before God forever; while christians with the Bible, will be howling in everlasting darkness."—[These christians with the Bible, are we presume dissenters. But he may also include impenitent and wicked Episcopalians.]

DISSENTERS.

"To be entitled to that mercy on the only safe ground, his revealed word, we must be found within the rule which includes it as a covenant stipulation. Of any other state or condition different from this, we can say nothing, because we know nothing. There may be mercy, but it is not revealed." (*Mecklenburg Sermon.*) In applying the conduct of the Apostle to the case of dissenters, and the conduct of clergymen towards them, he says,

"Does he acknowledge the teachers, who had thus disturbed the har-

mony of the church, and sown the seeds of contention and strife among them, as fellow laborers with him in the gospel, or does he severely condemn them, and charge them as ministers of Satan?"—*Ib.*

"For such there may be mercy; but it is no where revealed." *Vindic.*, pa. 31.

Here then we have a fair view of this christian bishop's opinions respecting non-episcopalians and the heathen. For the former, there *may* be mercy, but it is not revealed; and concerning their state he can *say* nothing, because he *knows* nothing; but respecting the latter he *doubts not* of the salvation of many! Whence this caution on the one side; and this confidence on the other? Surely bishop R. does not pretend that mercy has been revealed and promised to the heathen, while there is nothing promised to poor dissenters! This, gentle reader, is the man who on pa. 32, of his *Vindication*, sneers at christians, who, he says, "profess to be acquainted with the secret decrees of Almighty God." By the way, they profess no such thing. But how far is bishop R. from making this profession, when he *doubts not* about the heathen?

But there have been, and there are, in the world, hundreds of thousands of professing christians, who with all their heart subscribe to the *doctrinal* articles of the Church of England—and who differ from Episcopalians, only as to the matter of diocesan bishops, and some points of external administration:—They have their ministers, who teach the very doctrines embodied in the 39 Articles:—They have their sacraments, as signs and seals of the same righteousness of faith, by which Episcopalians hope to be justified:—They exercise the same repentance towards God; the same faith in our Lord Jesus Christ; the same love to God and man;—They have the same hope; rely on the same promises; prize the same Bible; pray for the same blessings—Yet because they are separated from Episcopalians by mere matters of order, they have no warranted hope in any promised mercy, they *may* be saved. But it is uncertain. But as for the heathen, bishop R. knows so much of what has never been revealed, as to have *no doubt* of the salvation of many! If men's words indicate their opinions, then, we may fairly conclude that he reckons dissenters to be in a worse condition than the heathen! The heathen in their idolatry, more likely to become holy men, than dissenters with the Bible!—Monstrous!

We would ask, however, how are the heathen saved? The xviiith article above quoted, pronounces an anathema on all who hold that men can be saved by the law or sect which they profess; or in any way but by the name of Jesus Christ. This is scriptural truth, for "There is none other name given under heaven among men, whereby they must be saved." In the economy of redemp-

tion, then, is not Christ the Head and representative of those who are saved by him—is he not the *second Adam*? Are not all made alive in Christ, as all died in Adam? Do any but covenanted mercies, then, flow to the children of men? As for ourselves, we believe that there is a relation existing between Christ and the whole human family; and that in consequence of this relationship, every blessing, whether spiritual or temporal, which man has ever enjoyed since the fall of Adam, has been granted to him. We have no idea of uncovenanted mercies extended to any of our *sinful race*. As to the salvation of the heathen we say nothing. Except that they can only be saved through Christ—None can go to heaven unless they are made holy. Truth is the instrument of sanctification; and faith the way of applying the merit of Christ. And there we leave this matter. But it is with the conviction that the Bible may be a great blessing to the heathen—and that Christians, as they can, ought to send it.

But it is time to return to our subject. The reasons advanced by the bishop to show, that the Bible Society encourages schism and heresy and division without end, so entirely rest on assumptions which we have shown to have no foundation, that even a child might detect the fallacy of his logic.

We are almost ashamed of having spent so much time in coming to the conclusion to which all our preceding remarks conduct us—Therefore the Bible Society does not tend to the subversion of revealed religion. It would have been much easier for us to have adverted to a number of incontestible facts to refute the grand objection of the bishop against the Bible Society. Facts are the best reasons in the world. We are truly sorry that our bishop did not resort to them, rather than try his hand at syllogisms. They might have brought him to conclusions very different from those which he has formed. We beg leave to state a few as arguments against the position that the Bible Society tends to the subversion of all revealed religion.

1. All the discordant opinions and divisions, schisms and heresies, which now exist; were in existence before the organization of the Bible Society. We do not know any exception, but that of a schism effected within the bishop's diocese, by a strange set of people calling themselves *Reformed Baptists*. These people are in deadly hostility to the Bible Society. Shall we congratulate the bishop on this new ally?—Perhaps here is the fruit of his labor in writing his *Vindication*! This schism then, as well as all the rest, cannot be attributed to the Bible Society.

2. It is well known that the darkest period in the church, from the era of the Reformation to the present day, was that which occurred between 1780, and 1804. In popish countries, infidelity was triumphant. In protestant lands, it was bold and daring; while piety was very low, zeal was cold, and what was then misnamed *rational religion*, was rapidly gaining ground both in established

churches, and among dissenters. The Bible Society has no blame to bear on account of these wide spread and desolating evils.

In the midst of their prevalence, it appeared to the best and wisest men, who bore the christian name, that something *must be done* to honor the Bible and sustain the cause of Christ, to stem the torrent of infidelity and save a sinking church. Among other enterprises of christian benevolence;

3. The Bible Society was organized. This was done in the year 1804. Some years previously to this, a Society was established on *precisely the same principle*, for the benefit of the soldiers and seamen of Great Britain, of which the *Archbishop of Canterbury* was the head. The very men in the church of England whose piety, zeal, talents, and virtues have done most to redeem her from the character of a mere secular establishment, were the most active and decided friends of the New Society. We mention first, the late Right Reverend Bielby Porteus, bishop of London—a man whose name is never to be mentioned without a note of honor;—then the two *Milners*, a noble pair of brothers—Simeon, Cecil, Scott, Cooper, Dealtry, and many more.—This Society has been in operation in England now twenty-two years and upwards. It has extended into almost every country, in Europe, except Spain and Portugal; and ought before this time to have produced, in part, its appropriate effects.

4. There has been a revival of the Episcopal church in the United States. There has been a great increase of piety and zeal in England. The same is reported of Scotland. In France, where the protestant churches had lost even the appearance of vital piety, there are hopeful signs of revival. In Germany and Prussia where the lowest forms of Socinianism, and even undisguised Deism had corrupted the very ministers of religion, there are some prospects of a return to the doctrines of the Reformation. A new light has been kindled at Geneva. There is a wakening up of a spirit of piety.—In a word, infidelity has been checked, greater honor has been put on the word of God, greater efforts have been made to raise up ministers of religion, more missionaries have been sent abroad, means of promoting christian knowledge have been accumulated, Episcopalians have loved their church as much, and Dissenters their Bible more.—Truly it is marvellous enough, that a principle “demonstrably subversive of all revealed religion” should have been in active operation more than twenty years, and that opposite effects should have been produced all the time! Indeed the Bible Society is surprisingly slow in exerting its destructive energies, especially as the *organ of destructiveness* was fully developed at the very birth of the institution. “This no comment principle, this crusade against revealed religion,” (as the bishop with beautiful metaphorical confusion terms it) after all turns out to be very harmless.—Harmless! This Society is carrying on a holy warfare against the powers of darkness; is doing its part in

that enterprise of love, which, as far as facts go to warrant a conclusion, will result in making the saving health of the Almighty known to all nations. Facts ought to make this most confident of reasoners, suspect the soundness of his logic.

But our *Anti-biblist* has not told us distinctly what he would have, in place of the Bible Society. We know, indeed, that he would have all Episcopalians to unite, as with one heart, in sending the Bible, Church, Ministry and Sacraments, to the destitute. Very well! But what shall non-episcopalians do? Love the Bible so much as to labor to promote episcopacy, *which they cannot find in the Bible?* This is a compliment, which they would be as unwilling to receive, as the bishop would be to give. It would be the height of cruelty to sit still and wait, until Episcopalians could send the Bible, with the Church, Ministry and Sacraments, to all the world; and the height of extravagance to expect, that the great body of Protestants will give up those principles, which they have conscientiously derived from the word of God, and go over to comparatively a small party, who have separated themselves from the communion of their Protestant brethren. Well what is to be done? Why, as Episcopalians have united, (we suppose on bishop R.'s plan) so Presbyterians would unite, and Methodists, and Baptists, and Congregationalists, &c. &c.: And the world would see as many different societies formed to send Bible, Church, Ministry and Sacraments to the destitute, as there are denominations in the christian world. And as these different associations would be formed on the express principle of proselytism, what a great "scramble" there would be! Whether it would be *honorable*, let our bishop judge. The effect of a plan, such as we suppose that of our *Anti-biblist* must be, would be wonderfully striking, and doubtless overwhelming to Deists, Turks, and Hindoos. Every distinct society, adopting the bishop's principle, must send out comments. We should then have Lutherans, Episcopalians, Presbyterians, Baptists, Methodists, Quakers, Universalists, Unitarians, Swedenbergians, Shakers, &c. &c. all rushing out loaded with comments. The Episcopalian would say, here take my Bible—*Mant* and *D'Oyley* will make all as plain as the Catechism; the Presbyterian would cry out, no! *Henry* is the man to teach you the whole truth; the Methodist would bring *Adam Clarke*; the Baptist *Gill's Commentary*, in nine quartos; the Quaker would thrust in *Barclay's Apology*; the Shaker would push it aside by a copy of "the *Millennial Church*;" and the Unitarian would wag along with his wheel-barrow load of the *Fratres Poloni*—And surely unbelievers of every form must be convinced and converted! The missionaries, too, of each sect, sent forth to defend and propagate "opposite systems of religious belief," would have a sort of gladiator's combat wherever they might meet, for the confutation of the enemies of the christian faith. Such must be the results of bishop R.'s plan, carried out fully—unless he with the aid of *Vincentius Lirinensis* could succeed, and produce, what

never has yet been accomplished, uniformity in religion.—We think it might be granted to us, as Mr Law says, that this is not the best way to promote the kingdom of the Redeemer.

Before we leave this important subject, there are several particulars demanding our notice, which we could not bring under any of the heads of argument previously considered; and therefore must take them up separately.

The first occurs pa. 89. We advert to it, because it is connected with a considerable number of those *personalities*, which so much disfigure the bishop's book. Our Reviewer had said,

"Now while the hearts of millions, are rejoicing in this "era of good feelings," and thanking God that sectarian coldness is warmed and melted by this new display of fraternal love; we hear this Bishop and the other, interposing and saying, no, we cannot unite with you, unless you will join the Book of Common Prayer with the Bible! unless you all become Episcopalians and join with us, we cannot have any connexion with such Societies."

On this BISHOP Ravenscroft allows himself to speak thus,

"And pray sir, is this the objection taken in my Sermon to the Bible Society principle? Is the separation of the Book of Common Prayer from the Bible, in its distribution, given as the reason why I cannot warm myself at this genial source of sectarian fervor? Or is this one of Dr Rice's charitable fabrications, to catch his readers? Certainly sir, I am free to acknowledge, for myself, that Christ's Religion forbids me to have fellowship with, or to countenance in any way, either men or measures, which I conscientiously believe to be injurious to the interests of revealed religion, even if that injury shall proceed from well meant, but mistaken intention to serve it. But I cannot allow you, or any other person, to attribute motives to my conduct, without contradiction, which are notoriously false, as is the case in the present instance."

In relation to the same subject, the writer uses the words "bare-faced perversion," "false and unfounded statement," "wilful perversion," and similar expressions. See pp. 9, 10.

Let our readers consider what we say, in the following remarks.—It is undeniable that, when bishop R. says *the Church*, he means the Episcopal Church; and that when he refuses to acknowledge us, it is because we are non-episcopalians. He says indeed, that it is because we have not derived authority from Christ, through the Apostles, by a *verifiable succession*: but he believes this because we are non-episcopalians; for he is sure that episcopalians have this authority, while no others have. We do not claim to be ministers, and administer sacraments, without believing and proving too, that we have derived just as much authority from Christ as bishop R. has. But we support our claim to a true ministry, and *verify the Church*, in a manner different from that in which bishop R. does. He affirms that episcopal succession is indispensable to the constitution of the gospel ministry, and that this succession is essential to the being of the church. We hold the necessity of a ministry, but deny that it is necessarily constituted in the way the bishop supposes. We always admitted his sincerity; and never charged him

with denouncing all non-episcopalians, and separating from them, on what he acknowledges to be mere matters of form and outward observance. But while we admit his sincerity, we think that we have shewn his error. He holds that to be *essential*, which is *not* essential. And our charge against him amounted just to this, that he allowed himself to be so blinded by sectarian feelings, that his mind, naturally acute and vigorous, could not see, in a case so plain, the difference between *essential truths*, and matters which we, in common with millions of others, hold to be *non-essential*. And in this case, this is the head and front of our offending.

In the next place, in regard to the book of Common Prayer, the separation of which from the Bible we assigned as a reason why bishop R. opposed the Bible Society, we have several things to say. But be it observed, that heretofore, whenever we have spoken severely or lightly of bishop R. it was in his character as an *author*. Personally, we meant to treat him with respect. Now, we address him as a man, and call on him before his God, and the christian community, to say, whether, if the Bible Society of America and that of Great Britain, with all their auxiliaries, had been formed for the sole, unalterable purpose of distributing *the BIBLE and the BOOK OF COMMON PRAYER*, this would not have prevented all his objections to the Institution? We verily believe that it would. We have paid some attention to the controversy; and we cannot doubt that every Episcopalian, who has taken a part in it, both in this country and in Europe, would have hailed this Union of individuals of so many denominations, in the distribution of the *Prayer Book* with the Bible, as the greatest triumph which the Episcopal church ever enjoyed. And this, on the expectation that the various denominations were in a fair way to become united with *the Church*. If we are right here, how "naughty" was bishop R. in using towards us the *bitter words*, which we have quoted!

But farther: it is not easy to analyze the bishop's words, and tell exactly what he means by sending "the church, ministry, and sacraments with the Bible." The church "is a company of faithful men"—How was that to be sent? The *ministry* means either the office of a gospel minister, or the body of ministers in general. The sacraments are, Baptism and the Lord's supper. These must all be sent. Well, we wishing to put the best meaning we could on the bishop's language, inquired whether he did not intend, that with the Bible, men should be sent duly authorized to organize churches, and administer sacraments? To this we found only one objection, but a formidable one. It may be thus stated as it passed through our minds. There are in Great Britain and Ireland about twenty-two millions of souls, and ten thousand Episcopal clergymen. In the United States the population is twelve millions, and about three hundred preachers of this denomination. There are very few in all the world besides, except Roman Catholics. Let the population of the world be stated at nine hundred millions.

Then *duly* authorised Protestant clergymen are to be provided for about eight hundred and fifty millions of souls. It would require more than a thousand years to afford this supply, at the rate of a thousand additional clergymen a year. But let us take our own country. The population is doubling every twenty-five years. There are scarcely among us, then, *duly authorized clergymen* enough to travel through this wide region and baptize the children as fast as they are born; even should they do nothing else. The population is so far ahead of the number of Episcopal clergymen, that ages and ages must elapse, before the ministry can be sent with the word. Multitudes must die heathens, and multitudes more in a state, which it now appears, bishop R. thinks more dangerous than heathenism. But when, formerly, we had to determine as well as we could, what he meant, we could not possibly bring ourselves to believe, or admit for a moment, that he had such thoughts respecting the Bible, and its value to a lost world, as to wish that the millions and millions, who have no access to the word of life, should remain so, until Episcopal ministers could be raised up, and sent to them.— This thought occurred again and again to our minds, but we rejected it. We did suppose it to be an act both of kindness and of justice, then, to conclude, that by sending the church, ministry and sacraments, the bishop meant sending such “notes and comments” (he himself uses the terms interchangeably) with the Bible, as would enable the people to understand the nature and form of the church, the true character of the ministry, the value and efficacy of the ministry, so that when stirred up to seek the salvation of their souls, they would unite themselves with the Episcopal church. That Episcopalians sincerely and honestly think the Book of Common Prayer excellently adapted to this end, we have no manner of doubt. Indeed it is set forth for the very purpose (in part) of giving instruction as to the true doctrines of the Bible, in relation to the church, ministry, and sacraments. But thousands and thousands of copies of the Common Prayer can be printed and distributed, while one man is being trained for the ministry of the gospel. The case then was this: we must either say that bishop R. means to destroy the Bible Society, and let the world wait for the slow growth of the Episcopal Church; that is, he must be willing that millions after millions should die without any of the means of grace, and with no prospect of a supply but in the tardy increase of the Episcopal Church: or he means to send with the Bible, the Book of Common Prayer, which embodies in his judgment, the true doctrine of scripture respecting the church, ministry and sacraments; and this as the best thing that can be done, in the present state of the church and the world. We did not then know how favorably the bishop thought of the heathen; nor how low was his opinion respecting the Bible *alone*. We therefore gave that interpretation to loose, indeterminate language, which we supposed did most justice to bishop R.’s character for zeal, and earnestness in doing good. We thought the case, as we tried to understand it,

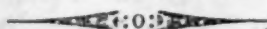
bad enough in all conscience. But the other incomparably worse. Now it is this most favorable construction which we could put on the bishop's language, which has called forth from him expressions, which one *gentleman* never uses towards another, without intending to give the *highest possible insult!* Let bishop R. be — but we leave it to his own conscience to tell him what. We have already said how we feel on finding that we had greatly “mistaken our man.” But we have no right to object to bishop R.'s interpreting his own language in his own way, and making his cause a thousand fold worse than we ever thought of making it. Be it known, then, that his principles lead him to this—that it is better for the heathen to *continue as they are*, than for them to receive the Bible alone, or christianity in the form in which *Dissenters* hold it. When principles lead one to such conclusions, is it not high time for him who holds them to suspect that he has fallen into grievous error?

As to the various other *personalities*, which occur in this work, we cannot notice them. It would be easy for us to go one by one through them, and show that bishop R. charges us wrongfully, but this would require the reader to travel through many a wearisome page, and after all it would not settle the points of controversy between us.

In defence of the Bible Society, we had said, that it was of unspeakable importance, that the whole influence of the Protestant world should be felt by Roman Catholics, Mahomedans, and Pagans; and that it was better that the people should have the Bible with any interpreter, or none at all, than be without the word of truth. On this, the bishop expresses himself in such terms, that if he were not a bishop, we should say he raves. He calls this *monstrous*; and represents us as holding, “that it is of no consequence whether the Bible be truly or falsely interpreted.” We only mention this however for the sake of giving another specimen of our author's bad logic. Our meaning plainly is, that the fundamental truths of the Bible are so clearly revealed; the way of salvation made so plain, that whether with or without an interpreter, the *sincere* inquirer after truth will not mistake them. It is therefore, in any event, better that a man should have a bible, than that he should not have it. And this is changed into a declaration, that it is of no consequence whether a man derives truth or error from the Bible!

Take another specimen of bad logic. We had said, it was understood, that each separate denomination might, without let or hindrance, promote christianity according to their own creeds and confessions—meaning thereby, *every body knows* that all denominations may go on to promote their peculiar opinions, just as though the Bible Society had never been formed, and therefore there could be no reasonable objection to their uniting to distribute the Bible, the common source of religious truth. On this bishop R. allows himself to say (pa. 87.) “It is understood, that is, it is tacitly agreed upon, that each separate denomination is to find no let or hindrance in pro-

moting christianity according to his own views." *Tacitly agreed on* is bishop R's gloss on our words. We do not pretend that in this case, he *wilfully* changed our meaning. Far be that from us. But we do much wonder, that he *knew no better*. If there were no Bible Society, all denominations would promote christianity in their own way; and no one could hinder it. The Bible Society does not change this state of things; and if the Bible *alone* is really a good thing why should not all the people in the world have it? Will the destruction of the Bible Society cause divisions and distractions to cease? Will it make *churchmen* and *dissenters* love each other more? Will Infidels and Pagans then have no cause to jeer christians, and say, "First agree among yourselves what your religion is; and then persuade others to embrace it?" Will Papists no longer reproach Protestants with their "Variations?" We repeat; all these divisions existed before the Bible Society. But amidst them, one point of union was discovered. Was it nothing to show to the world, that they who profess to derive their religion *entirely* from the Bible, have confidence in the Bible? Was it nothing to show the heathen that there is christian benevolence enough to send them that book, which is able to make men wise unto salvation?—*To be continued.*



LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c.

An Association has been formed at Paris, under the name *Bibliographical Company* for the reprinting of good foreign works.

Dr Lloyd, Professor of Natural Philosophy in the University of Dublin, has published an elementary Treatise of Mechanical Philosophy, which is pronounced to be the best extant.

ARABIC PERIODICAL PUBLICATION.—A work of an entirely novel nature will be commenced in July next at Paris, and will be continued monthly; namely, a Journal of Science and the Useful Arts, in the Arabic language, for the benefit of the East. It is to treat of mathematics (comprehending astronomy,) geography, natural philosophy, chemistry, (comprehending mineralogy,) medicine, surgery, anatomy, agriculture, &c. There can be no doubt that such a work, if ably conducted, may be productive of most advantageous results in contributing to the civilization of the Mahomedan nations.

BIOGRAPHY OF MR BURKE.—By the death of Dr King (Bishop of Rochester,) the surviving executor of Mr Burke, it is feared, that the publication of the life of that distinguished statesman and scholar, which was nearly ready for the press, will be again postponed. The late Dr French Lawrence, Mr Burke's steady friend and coadjutor, in drawing up the historical part of Dodsley's Annual Register, was to have published the life of his illustrious friend. At the Doctor's death, all the manuscripts and documents were consigned to Dr King, who has repeatedly announced the life of Mr Burke as nearly ready.

"THE LIFE AND TIMES" of the Right Honorable William Windham, which will be little more than a literal transcript of his own very interesting and minute Diary, and which, by consent of Mr Windham's amiable widow, was entrusted for publication to the late Mr George Ellis, has, we understand, been transferred to a well-known literary gentleman, who will prefix to it a Historical Preface and Dissertation.

LIFE OF LORD CHATHAM.—Among the works announced as in the press in London, is a History of the Right Honorable William Pitt, Earl of Chatham, containing his Speeches in Parliament, a considerable portion of his correspondence when Secretary of State, on French, Spanish and American affairs, with an account of the principal events and persons, connected with his life, sentiments, and administrations. By the Rev. Francis Thackeray, in two volumes quarto.—*Daily Advertiser*.

DODDRIDGE'S SERMONS.—Four volumes of sermons on various subjects, by Philip Doddridge, never before published, have been lately published in London.—*Daily Advertiser*.

We are authorized to state that the translation of Jahn's *Introduction to the Old Testament*, by Samuel H. Turner, D. D. and William R. Whittingham, will be put to press in about three weeks, and may be expected by the end of June, or sometime in July.—*Biblical Repertory*.

A Commentary on the Epistle to the Hebrews is in preparation by Professor Stuart, of Andover. We learn from the *Biblical Repertory* that the publication of this work has been delayed, chiefly because the author found it indispensably necessary to devote much time and labor to the *Historical and Critical Introduction*. As the Pauline origin of this Epistle has been called in question by two modern German critics of great influence, Mr S. has felt himself bound to attempt a refutation of their arguments. This introduction is now nearly completed. We believe, adds the *Repertory*, that no one who loves this study, and duly estimates its importance will regret the delay, if thereby the authenticity of the Epistle be substantiated by a purely American scholar.

It is announced in the Charleston Observer, that Mr Robert S. Coffin, better known as the "Boston Bard," whose fugitive pieces have deservedly attracted considerable attention, and whose life has been a series of vicissitudes and irregularities, is preparing for the press a small volume, entitled "The Eleventh Hour; or, a Confession of Christianity—by a Consumptive."—*Episcopal Watchman*.

NEWSPAPERS IN THE UNITED STATES.—There were but seven papers published in the United States in 1750; in 1810 there were 359 (including 25 published daily,) which circulated 22,200,000 copies in a year. In 1823 they had increased to the number of 593. The number of copies circulated in the year by these journals, it is calculated, exceeds 30,000,000. The whole of continental Europe, containing one hundred and sixty millions, does not support half the number of journals that exist in the United States.

NEWSPAPERS IN INDIA.—The number of newspapers published in the language of India, and designed solely for native readers, has increased, in the course of seven years from one to six. Four of these are in Bengalee, and two in Persian.

JEWS.—A late German publication says, that the number of Jews is now nearly as great as in the days of David and Solomon. They then amounted to four millions, and are now more than three millions and two hundred thousand. No where are they formed in separate communities, excepting a few villages in Russia and Arabia. The whole number, supposed to be on the American continent, is only 5,700 and in the West Indies 50.—*Conn. Journal.*

SPAIN.—The observations of M. Blanqui, a French traveller who visited Madrid in the summer of 1826, present a most humiliating picture of the superstition and degradation of the Spanish people since the re-establishment of priestly domination. Nothing, says M. Blanqui, can exceed the filth and dilapidation of the dwellings; but the wretchedness and ignorance of the inhabitants. The priests stroll lazily about in various costumes, and alone appear to be well fed and clothed; "enjoying the good things of the world in exchange for the orders which they issue upon eternity!" The more enlightened part of the community are exposed to the persecution of fanatics, who are constantly crying out for the renewal of Inquisitorial tortures; and the South of France is filled with Spanish refugees, who have fled hither for protection against the "*Apostolic regime*." The old officers who commanded under the Cortez, and fought in the war of independence, with difficulty stifle their resentment, when reflecting that they toiled, and bled, and triumphed, only that a swarm of arrogant and voracious ecclesiastics might fasten upon the vitals of their country.—The proscription of talents and patriotism is universal, and it is difficult, observes this traveller, to mention a single Spaniard eminent for mental faculties, who has not been disgraced or banished since the restoration of monkish power. Every journalist who dares to publish an opinion unfavorable to the present order of things, is instantly denounced. Even the king is not respected by the priests, who appear to control the whole operations of government, and to engross for their private uses, the revenues of the country, while many of the civil officers are compelled to execute public duties without adequate compensation. M. Blanqui was asked for alms by ragged public functionaries, who examined his passport! Thus have intolerance, superstition and tyranny, subjected a nation, once powerful and affluent, to the contempt and insult and derision of the world!

NAVIGATION OF THE RED SEA BY STEAM.—From Calcutta papers to the close of December, received at Boston, it appears that arrangements are making to establish steam vessels on the Red Sea. We are no further informed on the subject, but presume that the project which was started some time ago, and has been occasionally referred to in the English papers, is to

be submitted to experiment—that is, to open a route for commercial intercourse that way between Europe and the East. The result of the experiment will be looked for with interest. If conducted with proper prudence and skill, sanguine hopes will probably be entertained of its success, after the wonders which have already been performed by steam.—*New York Advertiser*.

PERKINS' STEAM ENGINE.—The London Literary Gazette states, that Mr Perkins has at length got rid of the only obstacle which presented itself against the action of his immensely powerful steam engine—that of effecting nearly a perfect vacuum under the foot of the piston, by which means the whole power or elasticity of the steam from the induction pipe is allowed to operate without resistance.

MARBLES.—Dr Buckland, the Reader in Mineralogy and Geology, has recently received a letter from Rome, announcing that the writer, Stephen Jarret, Esq. Gentleman Commoner of Magdalen College, has purchased a very valuable collection of marbles, &c. in that city, for the purpose of presenting them to the University. This collection has been formed by an advocate of Rome, Signor Corsi, during a residence there of many years; and consists of one thousand polished pieces, all exactly of the same size, of every variety of granite, sienite, porphyry, serpentine, and jasper marble, alabaster, &c. that is known to exist. The size of each piece being that of a small octavo volume, is sufficient to show the effect *en masse* of each substance it contains.—*Oxford Herald*.

THE PRESS IN FRANCE.—The French Chamber of Deputies on the 1st of February, opened the discussion of a bill intended by the ministry to fetter the operation and abridge the influence of the press. Defeated in their great design on a former occasion, they had not the courage to expose themselves again on open ground, but held out a different object, and backed their project with a flattering promise to the revenue. The bill proposed improvements in the post-office departments, and some of its provisions appear to have been reasonable enough. The 8th article of it however, presents an increased rate of postage on newspapers; and the liberal party in the Chamber were too sharp sighted to overlook its object, or its probable effect.

Mr Benjamin Constant first took the floor, and spoke with vigor in opposition to the bill. The pretended advantage promised by this article of the bill, he showed to be merely a pretext to blind the eyes of the Deputies, for in the estimate of receipt under the proposed rate, no allowance had been made for the great decrease which it would produce in the circulation of public journals. The question therefore is, said he, “whether it be wise, just or politic, by raising the price of postage on journals more than one half, to reduce the circulation of those sent from Paris to all parts of France, and to stop at once all the newspapers published in the Departments.”

He then entered upon an examination of the importance of a free circulation of newspapers; and although the ministry had intended to avoid it, the

discussion afterwards turned entirely on the liberty of the press. Mr Constant in his opening speech, mentioned that he restrained himself from entering upon that subject in form; yet he should not sit down without a bold remark or two, which could not have been heard without some effect on the minds of the members.

"I detest defamation and calumny" said he, "I do not like to see powers attacked by too violent means. But I must say that what is taken for the effect of newspapers on public opinion, is often nothing but the effect of those measures which the newspapers condemn."

"Above all things, in a government like ours, journals are indispensable. They teach the government what the seven ministers would never have told them—they teach them what is the public opinion; it may sometimes be wrong, though I believe it is so but seldom."

"Think well of it. I speak for the good of your constituents and your own. When you shall have laid down your arms, and the electoral contests begin, you will remember my words. A noble occasion is offered to you; create a moral power in your departments; allow the influence they have a right to exercise, the weight which belongs to them in the balance of our interior administration; you can only do it by opinion. Opinion, in the present state of civilization in Europe, has no other organ but the journals. Let these journals owe their existence to you, and they will remember you in the day of contest."

GEORAMA.—Among the new inventions in Paris, destined to render the study of geography more easy and intelligible to young people, must be distinguished this beautiful machine.

The *Georama*, or *View of the Earth*; is a hollow sphere of 40 feet diameter, formed by an assemblage of 36 bars of iron, which represent the parallels and meridians, and which are covered by a blueish cloth, destined to admit the lights, and to represent seas and lakes. The land, mountains and rivers, are painted with much care on paper, pasted on this covering. The two poles are situated, as in maps of the world, at the extremities of the vertical diameter of the sphere. Around this diameter are two spiral staircases, which land on three little circular galleries, placed one above another, so that the spectator, at his pleasure, can approach any point of the sphere that he wishes to examine. This disposition, as convenient as it is ingenious, at first astonishes him. The imposing grandeur of the blue vault which represent seas, the irregularity of masses of land which interrupt their monotony, the novelty of his situation, all concur to produce a sort of stupor and hesitation, from which he is soon relieved, as he discovers, though in a reversed situation, the parts of the world which he has been accustomed to behold.

The relief of mountains is expressed by shades more or less prolonged; rivers, by lines of a paler color; volcanos, by a fiery color. All analogous divisions (and one may judge how numerous they are, since France has the names of all its departments and chief places) are designated by the manner in which the delineations are made.

MUSEUM AT NAPLES.—The following brief description of the antiquities disinterred from Herculaneum and Pompeii, is given by Mr Carter, who has recently been at Naples. These antiquities are to be regarded as objects of rational curiosity, not only to the philosophical, but to the Christian observer, as they reveal or exhibit to us some of the prominent features in the character of the inhabitants of Herculaneum and Pompeii. These cities were buried by an eruption of Mount Vesuvius, A. D. 79—one thousand seven hundred and forty years ago.

“One suite of rooms are appropriated to antiquities disinterred from Herculaneum and Pompeii, consisting chiefly of household furniture, domestic utensils, and personal ornaments, presenting a vivid picture of ancient manners. Suppose the houses of New York to be buried in a moment with all their contents; to lie embalmed for eighteen hundred years; and then to be opened with all the articles of furniture comparatively uninjured—and some idea may be formed of the nature of this museum. So perfectly is the image preserved, that the very bread is still seen with the baker’s name upon it. The ten thousand little knick-knacks of kitchens, parlors, bed chambers, dinner tables, and toilets, are here displayed, in almost as entire and fresh a state, as if they had been used yesterday. Time seems to have paused as it regards the contents of this cabinet, and the lapse of nearly two thousand years to be annihilated. Combs, rings, jewellery, and female trinkets without number attract the attention of the visitant.

The pride of knowledge as it regards the useful arts, is here as effectually humbled, as the vanity of genius and taste is in the gallery below. In the conveniences and comforts of domestic life—in lamps, stoves, and culinary utensils, the citizens of Herculaneum and Pompeii were far in advance of the modern Italians, and scarcely inferior to any nation. All the metals were used in the construction of furniture, and the workmanship is decidedly more finished than that of corresponding articles at the present day. The glass is as perfect as our own, and used for bottles and cups in the same manner. With respect to the luxuries of life, the refinements of the present age will not sustain a comparison with the past. One of the cabinets is filled with carneos, intaglios, seals, jewels, gems, and personal ornaments of all descriptions, which surprise the spectator by the richness of the material, and the exquisite beauty of the workmanship.

In one important respect, however, the world *has* improved since the commencement of the christian era. Some of the decorations, if such they may be called, found in the dwelling houses of the two buried cities, manifest a degree of licentiousness of morals and grossness of vice, to which modern society, in the lowest depths of degradation, can probably furnish no parallel. There is reason to believe, that these depravations of mind and taste were not confined to particular classes of the community, or concealed from public view. The picture of the corruptions of the age, which is drawn in a passage of the Acts of the Apostles, is forcibly illustrated by the contents of one of the rooms. Sodom and Gomorrah, when like Hercula-

neum and Pompeii, they were deluged in fire and overwhelmed in ruin, could not have sunk to greater depths of depravity, or have presented vice under more brutal or disgusting forms.

RELIGIOUS INTELLIGENCE.

TRACT SOCIETY OF RICHMOND.

THE FIRST ANNUAL MEETING of the Auxiliary Tract Society of Richmond was held at the Presbyterian Church on Shockoe Hill, on the evening of Wednesday last, at half-past 4 o'clock. The President being absent, the Rev. Wm. J. Armstrong, 1st Vice President, took the chair, and opened the meeting with prayer. The annual reports of the Directors and Treasurer were read and accepted.

The report of the Directors shews that 133 subscribers have contributed \$71 10, and that other contributions, including one life membership, amounted to \$28 50, making the total of receipts \$99 60. After deducting from this amount the incidental expenses of the Society in commencing its operations, there remained an active capital of about \$40, by which the Executive committee have been enabled to dispose of and put in circulation three hundred thousand pages of Tracts, within twelve months.

"A part of these," say the Directors, "have been taken by other societies in various parts of the country, and we have been gratified in witnessing the activity and growing interest manifested by individuals engaged in their distribution. The experience of the year has strengthened the conviction, that tracts are peculiarly adapted to the wants of the country around us. Destitute as it is in many parts, of the stated ministry of the Gospel, and other means of religious instruction, we can hardly appreciate too highly the importance of those 30,000 winged messengers of truth and love, sent abroad, penetrating recesses where even the Bible is unknown or unheeded, and by their interesting mode of address exciting the attention of the ignorant and the careless, and pointing them to the Lamb of God who taketh away the sin of the world. Like the Dove from the Ark, these messengers shall not return; but they shall carry healing in their wings, declaring the mercy and goodness of the Lord, to the erring children of men.

Tracts are a convenient and powerful auxiliary in the hands of ministers of the gospel and others actively engaged in disseminating religious truth. By selecting such as are adapted to the varieties of individual character, a salutary monitor may be offered to the open or abandoned transgressor, and an abiding adviser placed at the side of the inquirer or the careless. Neither are their addresses confined to the unconverted. The lukewarm professor is warned and aroused to consider his ways, while the spiritually minded is nourished and built up in the Lord. Indeed the uniform excellence of the series published by the parent society, while it forms the best evidence of the wisdom and piety that direct its operations, of the harmony and love which pervade its councils, gives good assurance that the work is of the Lord, who will attend it with prosperity and success, for the promotion of his own glory.

It is believed that some persons are often deterred from giving tracts by an apprehension of giving offence; but it will be found on experiment that tracts, though faithful and severe monitors, are acceptable beyond what might be anticipated. A person lately having occasion to travel a short distance observes, "I put some tracts in my pocket as companions and for distribution. On stopping to dine, I found an opportunity to present several to the old lady of the house, who received them without any apparent interest and laid them by her side. I felt a little disappointed at the indiffer-

ence with which she received them; but on passing the door of her room a short time afterwards, I saw two young women eagerly engaged reading the tracts. This was in a house where I did not perceive any facilities for acquiring religious knowledge, or of mental cultivation. My stage companion was a young man proceeding to a public seminary, where it was little to be expected that he would have his attention drawn to religion. I saw no reason to think him informed of, or inclined to it, and the apprehension that any attempt would occasion scoffs or ridicule deterred me for a while from a faithful discharge of duty; and not until strengthened by prayer, did I summons resolution, with some introductory remarks, to present several tracts calculated to draw his attention and inform his mind on the great question. To my surprise they were cordially received, the young man thanked me, and after some observations on the importance of their subject, he promised to peruse the tracts carefully, and took leave with professions of regard."

Another instance of the acceptableness of tracts was given by two young officers coming into the store of an elderly man, and in conversation on business, one of them introduced an exclamation of—"the devil,"—on which the old gentleman remarked that the less we had to do with that personage the better. This reproof passed almost unheeded, as the young officer soon manifested by language more profane; on which the store-keeper drew a tract, and handing it to the other officer, requested him to present it to his companion.—He did so—it was the "Swearer's Prayer," and on perceiving the title and apprehending the subject, instead of a volley of oaths which was rather expected, the young man blushed deeply, and turning to the old gentleman, politely thanked him, and observed that he was sensible of the impropriety of his language, that the practice of swearing had no excuse, and he hoped the tract would be of service to him."

To these facts, which afford the best evidence that tracts are acceptable even to the thoughtless and profane, we could add others which show their power in rousing the sleeping conscience, carrying conviction to the impenitent heart, and directing the anxious inquirer to the great Author of life and salvation. In the recent conversion of two young gentlemen, one of whom is well known to us, the first serious impressions awakened in their minds were produced by the reading of tracts.—The plain undisguised truths of the gospel presented before them by these silent monitors, were attended by the power of God, and convinced them of sin and of righteousness, and of the importance of making preparation for the Judgment to come. From the faithful admonitions of the tract, they turned to the word of God, and their convictions were strengthened, and became still more solemn as they viewed themselves in the light of divine truth: made sensible of their guilty and hazardous condition, while destitute of an interest in Christ, they cordially accepted, as they hope, the offers of pardon, and penitently believed the promise of salvation—and now give pleasing evidence of being the subjects of that work which is effected by the influence of truth, accompanied to the heart by the Holy Spirit.

Facts like these,—and there are many such recorded by the American Tract Society, and others to us unknown recorded in Heaven,—address a loud call, and afford ample encouragement to Christians, to prosecute with more ardent zeal this work of love, in which every one may engage, till these unpretending messengers of truth shall carry their heavenly message to every neighborhood and family in our country.

The following gentlemen were elected officers of the society for the ensuing year:

Right Rev. R. C. MOORE, *President.*

Rev. W. J. ARMSTRONG, *1st V. President.*

— JAS. B. TAYLOR, *2d do,*

— STEPHEN TAYLOR, *3d do.*

D. J. BURR, *Secretary.*

W. F. MICOV, *Treasurer.*

Directors—Robt. Greenhow; Madison Walthall; Dr Jas. Blair; H. C. McNemara; Rich'd. Wortham; Jas. C. Crane; Chas. B. Williams.

CHARACTER OF M. F. OBERLIN.

Translation from the 50th Bulletin of the Protestant Bible Society of Paris, 1826.—The department of the Lower Rhine has lost one of its most worthy inhabitants, and the Bible cause one of its most zealous promoters.

M. F. Oberlin, pastor at Waldbeck, (Bar de la Roche) and brother to the celebrated philosopher of that name, has, on the 1st of June, at the age of eighty-six, sunk under a painful disease, although of short duration; his death was most justly regretted by all the neighboring communes, and the whole population of Alsace, without distinction of religion.

Holding the pastoral office for fifty-nine years, in poor, and in a manner isolated communes, in the midst of barren rocks; he strove to provide at the same time for the physical and moral necessities of his parishioners, and has had the satisfaction of making that inconsiderable country one of the most interesting points of France, from the general education, morality, and industry of its inhabitants.

Considering above all things religious instruction, well understood, one of the surest means of arriving to this result, he constantly endeavored to penetrate himself and others with the precepts of Christianity drawn from their source, the Gospel; that divine book that no one ever reads with an attentive mind and pure heart, without becoming better and more enlightened. Therefore, when he saw Bible Societies forming for the purpose of multiplying and disseminating the Holy Scriptures without note or comment, in authorized versions, he was earnest in helping with all the means he possessed, to consolidate and assure the success of that noble institution.

It is thus that the Bible Society of London owes to M. Oberlin, besides many gifts in money, the first idea of Female Bible Societies, the utility of which he had perceived in his own commune, and which have since multiplied in every country.

It is also from his pious solicitude for the protestant Christians of France, that the first attempts for the formation of a Bible Institution in the kingdom, owe their efficacious encouragements. In the list of subscriptions opened at the time for the composition of stereotyped plates of the New-Testament, we see the name of M. Oberlin for a considerable sum.

It is likewise to him, that from their foundation the Protestant Bible Societies of Paris and Strasburg have owed constant pecuniary aid, and to his enlightened zeal the most advantageous distribution of the Sacred Scriptures.

And yet the annual salary of this worthy pastor, the father of many children, scarcely exceeded a thousand francs, (\$200) of which the indigent obtained the greatest part! If, notwithstanding the smallness of his resources and those of the country, M. Oberlin found means to do so much good, it was because though poor according to the world, he was rich through his confidence in God: he considered the Holy Scriptures the most necessary of all things, and had excited by his useful example the excellent habit to be contracted among his parishioners, of setting apart every week some small savings, particularly for the Bible work, which being collected at the end of three months, formed a certain sum to be sent immediately to its destination.

To this ardent zeal for the interest of humanity, the Rev. M. Oberlin joined the meekest piety, unbounded Christian charity, knowledge as varied as useful to his fellow citizens, and the most conscientious practice of all his duties.

So many virtues and qualities combined in one man, could not escape the observation of the supreme authority. His Majesty, Louis XVIII. upon the

representation of his excellency the minister of the interior, conferred on him, some years since, the cross of the Legion of Honor. The year previous the royal Society of Agriculture, through the report of M. the French Count of Neufchateau, had decreed to him a medal of gold. However honorable to him these testimonies of interest, from our august monarch, and of a learned society might be; however flattering the visits of so many strangers of distinction, who, from all parts of Europe went to see the sage of the *Ban de la Roche*, he seemed to attach real value only to the tender affection either of the multitude of pupils whose hearts he had formed, and whose minds he had enlightened, or of those numerous parishioners who owed to him civilization and happiness. This attachment which never one moment failed, and which will long survive the death of M. Oberlin, was manifested in so singular a manner, at his funeral, that the annals of Alsace offer few examples of a ceremony so imposing—heightened by the resort of an immense number of the inhabitants of the neighboring countries and departments, all clothed in habits of mourning, coming in sorrowful silence to contemplate, for the last time, the features of their benefactor and their father, whose body was enclosed in a coffin of glass, which the ingenious delicacy of one of his parishioners had so disposed for that purpose.

THE STATE OF RELIGIOUS PARTIES IN ENGLAND.

WE gave an account, taken from an English Journal, of the "High Church" and of the "Low Church parties" in England, in the March number of this work. It is perhaps unnecessary to inform the reader, that this article is not to be considered as a description of the *religious* character of the Church, but as the view which a Socinian takes of its external forms and worship.—The following are its remarks on the EVANGELICAL OR METHODIST PARTY.

"The 'Evangelical' or Methodist party in the Church, is numerous, popular and rapidly growing. It can now boast of one Bishop, who goes far to blunt the edge of a royal sarcasm. When some of the Prelates consulted George II. as to the means of preventing Whitfield from preaching incessantly, his majesty is reported to have said, 'I must make a bishop of him!' Dr Ryder is not stopped by episcopal etiquette or disabled by the weight of the mitre from ministerial labors. Of the same active and zealous party was, we suppose, the late excellent and much-lamented Bishop of Calcutta—if he may not be rather placed midway between the Evangelical Churchmen and the temperate and rational High Churchmen. The Evangelical party has in its ranks some of the nobility, especially in the female branches; many of the gentry, more particularly of the same sex; some of the inferior dignitaries of the Church; a host of the unbefitted clergy; and a considerable proportion of the inhabitants of some of the greater towns.—No one can help perceiving that the sect, for such it is, is spreading every where; the way seeming to have been opened for it by the wonderful exertions of the popular Dissenters. As a party, the Evangelical members of the Church have been, with some few exceptions, warm supporters of the Bible Society. For decorum sake, many of the clergy of this denomination are subscribers to the Bartlett's Buildings Society for promoting Christian knowledge, the example and guardian of Church-of-England orthodoxy; but their feelings are with more eager and stirring associations. Missionary Societies for evangelizing the Heathen or converting the Jews, Tract Societies, and popular institutions of the same class, are the means on which they reckon for party success. To their praise be it spoken, they are generally found amongst the promoters of popular education, which they naturally enough seek to turn to their own account, and one division of them have been laborious beyond measure in the attempt to abolish slavery and to improve the condition of negro slaves. This branch of the Evangelical Church is particularly connected with a small party in the House of Com-

mons, lately headed by Mr Wilberforce and now by Mr Fowell Buxton, whom the wicked designate 'The Saints.' In the time of Mr Pitt, these politicians and statesmen, as we must by courtesy at least call them, constituted a knot of voters on whom the minister could calculate on common occasions: in trying emergencies they established their own importance by trimming the balance between the Ins and the Outs. More lately, they have generally leaned to a liberal policy, whether domestic or foreign, and they may be regarded in the aggregate as *not inimical* to civil and religious liberty.

"In the Evangelical Church some are Calvinists and some Arminians. The Calvinists again are divided into High and Low. Dr Hawker and Mr Vaughan are the leaders of the High Calvinist Churchmen, and are reproached by their own brethren, who are lower on the Geneva scale, with Antinomianism. The 'Christian Guardian' is devoted to High Calvinism, but even this journal stops short of the *ultra* faith of the above-named divines. Its second title is 'Church-of-England Magazine;' but notwithstanding this denomination, which is in some respects catholic, the 'Guardian' sinks below the 'Evangelical Magazine' in point of talent, but, to make amends, rises to a level with it in bigotry, and goes quite as far in the use of that spiritual jargon which all besides the party call 'cant.' The heads of the more moderate Calvinists in the Church are Mr Simeon, the pulpit veteran, of Cambridge, and Mr Daniel Wilson, vicar of Islington, from whom his parishioners have already learned one point of law, and may, if they please, learn the gospel, according to the Thirty-nine Articles. Their sentiments are supported by the 'Christian Observer,' which is a respectable periodical, containing occasionally some able and learned papers, and is favorable on the whole to freedom, though not a little blemished occasionally by the *odium theologicum*, nor quite free from the sectarian dialect. This journal is in the hands of the Anti-slavery part of the Evangelical Church.

"From the times of Toplady and Romaine, the Evangelical preachers in the Church have lowered their doctrinal tone. Arminians are not now accused by them, as they then were, with being violaters of all the Ten Commandments. The Bible Society and other like institutions have brought Wesleyan ministers and members into communion with Evangelical preachers in Holy Orders, and a truce has been tacitly agreed upon between these once fierce and irreconcilable polemics. Some of the members of the City-Road 'Conference' are said to look with rather a longing eye upon the high places and good things of the Established Church; and there is a disposition in certain members of the Establishment to take them into their pale, as auxiliaries in the contest with the Dissenters.

"The habits and manners of Evangelical Churchmen differ by all the degrees that there are between the Vicars of Clapham and Harrow and the facetious Orator of Surry Chapel. Some read well-written and not over-long sermons; others deliver themselves extempore and let the hour-glass fairly run out, trusting to their wit or eloquence to keep the attention of their hearers from flagging. Some break through all canonical rules and 'use themselves as laymen' and Dissenters, and are to be seen at prayer meetings, expounding meetings, experience meetings, if not at camp meetings; others are rigid in their observance of the discipline of the Church, and are as fearful of schism and the displeasure of their diocesans as any minister of the old orthodox party. The Dissenters who take the name of 'Evangelical' frequently complain of the hostility of their brethren in the Church who wear the kindred title; verifying the old remark, that they who are nearest to each other in opinion are most impatient of each other's errors. Jealousy between these two bodies has been strengthened of late by the frequent instances of conformity to the Church under a 'Gospel ministry.' There may

be cases of conversion on the other side ; but we apprehend that the Evangelical Church is gaining upon Evangelical Dissenters.

"A curious question has been sometimes raised as to the ultimate effect of the operations of this new party upon the constitution of the Church of England. Should they once imbue the Court with their own mystical notions, they might obtain a majority on the Episcopal bench and a consequent ascendancy throughout the kingdom. In this event, Churchmen of the old school prognosticate the downfall of the Establishment, or, which is the same thing in their view, its conversion into a school for Methodism ; and certain Dissenters foresee a most offensive use of ecclesiastical power, a more determined resistance to liberal opinions, and perhaps the revival of intolerant measures against heretics. But we need not distress ourselves with gloomy predictions. The world, (in the innocent sense of the word,) overmatches the Church. Public opinion acts upon ecclesiastics as well as others, though they may be the last to feel and shew its influence, and public opinion is growingly in favor of peace and charity. It were the fanaticism of despondency, to fear that the mind of a community, like that of England, can be put back to the state of past centuries. All the tendencies of opinion are forwards. If the Evangelical Church were to become *The Church*, it would presently be what the Establishment is now ; the possession of power would satiate the desire of change ; the value of peace would be felt, and would be testified by quietness ; and at any rate, the Government, in whatever custody the reins might be placed, would still see the necessity of a curb upon the Church. There is little danger, however, of ecclesiastical power passing into very different hands from those by which it is now firmly and jealously held. Religious opinions and practices would seem almost to be determined by the degree of civil and official rank. An Archbishop and a Prime Minister are laid out by their stations for High-Churchmen. A noble family is naturally of the Old Religion. We smile at the odd association of ideas which unites in the same person the courtier and the proselytist. It is more probable that the Evangelical Church party will evaporate by its own zeal, than that it will obtain political consistency and strength. In proportion as preachers of this character multiply they become less singular and are of course less popular. The arithmetic of churches is from multiplication to division. The contending Evangelical sects in and out of the church guarantee to the public their own harmlessness. To a certain extent, the internal divisions of the national Establishment are, as we have before hinted, a security for the liberty of Dissenters ; they likewise prevent degeneracy in the Establishment ; and they may sooner or later convince our rulers of the expediency and moral necessity of such changes in the services of Church, in the appointment of its ministers, and in the distribution of its excessive revenues, as shall conciliate public feeling and make the legal form of religion popular. The *euthanasia* of sects within a political church is—

REFORMATION.

BRIEF ILLUSTRATIONS OF SCRIPTURE.

Elect according to the foreknowledge of God the Father, through sanctification of the spirit, unto obedience and sprinkling of the blood of Jesus Christ.—1 Pet. i, 2.

ALTHOUGH it is true that none, neither man nor angel, can, even by searching, find out the Almighty unto perfection; yet it is equally true that, something may be known of God; and that, therefore, it is our duty and our privilege to make ourselves acquainted with him. Our hopes of future happiness and glory depend on this knowledge: For this is life eternal, that they might know thee, the living and true God, and Jesus Christ whom thou hast sent.

The foreknowledge, and the election of God are presented to our consideration, in the passage above quoted from the Apostle Peter.

The term, *foreknowledge*, is used in accommodation to us; as it conveys the most definite and useful idea which we can receive on the subject. Strictly speaking, there is neither *fore*, nor *after* knowledge with God. His knowledge of those events which have occurred since the beginning of time, to this day, is not more clear and certain, than it was before the world was created, or than it was from all eternity. Those events, which are yet to occur, till the end of time, are now as distinctly known, and have been from all eternity, as those which are past. When this world, with all its revolutions, with all the changes which diversify the character and condition of its inhabitants, shall come to an end, the knowledge of God will not be greater, by the addition of one single idea, than it was before the foundation of the earth was laid. But we, who are creatures of time, cannot conceive of events, but as happening before, or after the present hour. We must think of these events as taking place in succession.

The word translated foreknowledge (*προγνωσις*) occurs but in one other place in the New Testament; Acts ii, 23; where it is also connected with the *determinate counsel*, or purpose of God.

The word *elect* (*εκλεκτας*) occurs twenty-three times in the New Testament. When it is men who are the objects, or the elect; then it is God who is the author of this election; by Him they are elected. We cannot now examine all the passages where the word occurs; this we propose to do hereafter, that the scriptural meaning of the term may be ascertained. Generally the end to which the person, or persons are

elected, or the purpose to be answered by their election, is mentioned, either in immediate connexion with the word itself, or in the context. This end, this purpose, is always worthy of the wisdom of God, by whom the choice is made. In the passage now under consideration, the end is clearly stated: *unto obedience, and sprinkling of the blood of Jesus Christ*. The means, or the agency by which this end is to be attained, are also stated; *through sanctification of the Spirit*.

Our further remarks will relate to this question; Is the foreknowledge of God the foundation of his election; or is this election, or his decree, the foundation of his foreknowledge? As they are both eternal, there can, therefore, be no priority in the order of time; but which is first in the order of nature? They are inseparably connected; but which is dependent on the other; which is in consequence of the other?

Some state their views in this way: God foreknew that certain persons would believe and obey the gospel; and therefore he elected them to eternal life; making the foreknowledge the foundation of the purpose or election of God. Others state their views in this way; God, according to the counsel of his wisdom, elected certain persons, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ; and therefore he foreknew, that is, knew before they were born, before the foundation of the world, that these persons being thus made holy, would be finally saved. The views of the latter, we think, contain the truth, which we ought all to receive.

As the Great Jehovah in condescension to our weakness, speaks of himself after the manner of men, as it is called; let us, for a moment, adopt this method, in attempting to illustrate the present question. Paul informs the Romans that he *purposed to come unto them* [*προεθεμεν*; the same word which is sometimes used to express the purpose of God] Paul, it is true, was prevented from accomplishing this purpose, as he at first intended. The purpose, however, was a real, deliberate one. Did he form this purpose because he knew, from other sources of information, that he would visit Rome; or did he know that he would visit that city, because, after mature deliberation, he had determined to do so? The case, we think, is a very plain one. He purposed to visit Rome; and therefore he knew that he would do so, that he would carry his purpose into effect, if nothing occurred to prevent it. The dependence and the connexion of his knowledge and his purpose is clearly seen. The visit was to be voluntary, according to his own intention, by his own agency; not by compul-

sion, and according to the will of another. No other person could impart this knowledge to him, because none but himself could control that agency, on which the visit depended. If the visit had depended on the purpose and agency of another man, then this man might have given this information to him. Paul might have consented ; but even then, the visit though made with his consent, would not be according to his own purpose, but to that of another. His knowledge that he would visit Rome depends, therefore, on the purpose to do so, whether this be his own, or the purpose of another. This, we presume, is the case respecting all the voluntary actions of men. They do not, from some other source, obtain the knowledge that they will perform them, and in consequence of this knowledge, then determine to do so ; but, for reasons which appear sufficient to their own mind, they purpose, determine to perform those actions, and therefore know, before they are effected, that they will perform them.

Now, while we are sure that God is not such an one as ourselves ; that his thoughts and his ways are as far above ours, as the heavens are above the earth ; yet we candidly think, the case of Paul will aid us in understanding the question before us. God has determined to perform, by his own agency, a certain work, to produce a certain effect ; and, therefore, he knows, or in accommodation to our limited comprehension, he foreknows, that this work will be accomplished, that this effect will exist. But he does not first, in the order of nature, know that he will perform this work, and then, as a consequence of this knowledge, determine to perform it. For the sake of further illustration, let us take a single case ; the creation of the world will answer. From all eternity God knew as certainly as he does now, that the world would commence its existence at the precise moment when it did ; and that it would move on, as it has done, till the present hour : Did he, therefore, determine to create the world, and to uphold and guide its revolutions till now ? Or did he know that it would exist, because he had determined to create it ? His knowledge, rendered the existence of the world absolutely certain ; otherwise he could not have foreknown it. But it cannot exist without his own agency, without the exercise of his own Almighty power. He alone could command and direct this power. Nor is it ever exerted but in consequence of, and in accordance with a design, purpose, or decree, previously formed and existing in his infinite mind. He knew, indeed, that the world would exist ; but he knew as certainly that it would not, and could not exist without his own agency. Equally certain was

his knowledge that this agency would not be employed without the direction of his own purpose. Besides; although his foreknowledge rendered the existence of the world certain, yet this knowledge is not the agency by which it was created; this is the effect of power, not of knowledge; though the effect is in perfect accordance with this knowledge. Most clearly, therefore, his purpose, is the foundation of his foreknowledge.

The work of man's redemption is another instance which will lead to the same conclusion. This great work, with all its results, was as distinctly and as certainly known unto God from all eternity, as it will be at the day of Judgment, or at any period through an endless duration. But this is as exclusively the work of God, as the creation of the material universe. It is too grand and sublime, too extensive and glorious, too rich in tender mercy and loving kindness, to be the design and the work of a creature. Did he determine to accomplish this work, because he foreknew it? Did he determine to *spare not his own Son*, but to *deliver him up for us all*; to *bruise him*, to *put his soul to pain*, because he knew that the Son would thus live, and suffer and die, without the concurrence, the high and holy purpose of the Father? Or did he determine to accomplish this gracious work, and therefore know that it would fill the highest heaven with its brightest glory and its purest joy? The work of redemption; the salvation of sinners, could no more be accomplished without the divine purpose and the divine agency, than the creation of the world. The foreknowledge of God is, therefore, most obviously in consequence of this design.

Take the case of any man, distinguished in sacred history for the dealings of God towards him, and we shall find the same result. How interesting, in the life of Ishmael, is that moment when his mother lays him under a shrub, in the wilderness, and then retires, *a good way off*, that she may not witness his dying moments? God, however, saw, in this lad, thus dead in his mother's apprehension, the progenitor of a *great nation*, the father of a posterity numerous as the stars in the firmament. Was it in consequence of this foreknowledge that God determined to *make of him a great nation*? No; but he knew that this lad would revive and increase to a vast multitude because he had determined, according to the promise made to Abraham, and repeated to Hagar, to preserve his life, and cause him to *dwell*, from generation to generation, even to the present day, *in the presence of all his brethren*. Before the foundation of the earth was laid, God knew that a man, called Abraham, would leave his native land, and, without any set-

tled place of abode, would wander among strangers, *dwelling in tents*. Did he, therefore, determine to call this man to *leave his father's house*, and to *sojourn in a strange land*? No; but with the view of accomplishing great and important purposes in the work of redemption, he chose this man to be the *father of the faithful*, and a blessing to the world. This is the basis of his knowledge that Abraham, obedient to the call, would depart out of his country, from his kindred, and from his father's house; without this call, as far as we can judge, Abraham would have remained with his kindred; but the Lord, in accomplishing his designs of mercy, must have a *peculiar people*, a *holy nation*, and some individual must be the father of this nation. Abraham is elected and called for this purpose.

The regeneration of the sinner's heart is the work of God. Hence we are said to be *born of God*; *born of the Spirit*. *We are his workmanship, created anew in Christ Jesus unto good works*. The desires and affections, it is true, are excited and called into vigorous exercise; but still the spirit is the author of this work; without his quickening influences, it never would be performed. Nor is this wonderful work of God performed, any more than the creation of the world, without a design, previously formed and existing in the divine mind. For God to design, or intend to perform this work in the heart of a sinner, is to elect him to this end. This, if we mistake not, is the meaning of the passage now under consideration. The word *elect*, is used by the Apostle, to qualify or characterize those to whom he wrote. Of this election, God alone can be the author; as he alone can perform the work, and bestow that eternal life which it implies. Unless they obey the gospel, unless their sins are pardoned they never can be saved. Unless they are *born again*, they never will obey the gospel; and without the quickening influences of the Spirit, they never will be born again; for they are not born in this spiritual sense of *blood, nor of the will of the flesh, nor of the will of man, but of God*. These influences are not employed, this work is not accomplished, without a design to do so. Their final salvation is proof that their sins are pardoned, and that they have obeyed the gospel; their obedience is proof that they have been renewed by the Holy Spirit, this work of grace in their hearts, is proof that they had been predestinated to this end. The foreknowledge of God proves the same fact. He knew, with certainty, from the beginning, all who shall finally be saved. But without holiness none will be saved; and without the influences of the Spirit, none will be holy. The foreknowledge of God, however, renders their final salvation certain; otherwise

it could not be known. Therefore, the foreknowledge of God is proof of their election, or as Peter expresses it; they are *elect according to the foreknowledge of God, the father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ.*

HERMEN.

THE MINISTER OF CHRIST.—No. I.

ADDRESSED TO A YOUNG PREACHER OF THE GOSPEL.

My Dear Brother,—In our frequent conversations on the subject of the ministry, it has been my object to draw your attention to the character and duty of the christian Pastor, rather than to involve you in disputes respecting church order. Since you have assumed an office so responsible as that of an ambassador for God, it is necessary that you should meditate profoundly on its nature. Many, as I doubt not, enter upon the preaching of the Gospel with narrow and erroneous views on this subject. You are right in considering yourself as no longer your own; and should you be allowed of God to be put in trust with the Gospel, you are forever to forsake pleasing men, or seeking their favor. It is God, who trieth the heart to whom you are to commend yourself.*

I trust that you have made an unreserved sacrifice of yourself to the Lord; that you have laid your health, your substance, your time, your endowments, your reputation, and your life at the foot of the cross. The Lord Jesus claims you henceforth as his servant. Have you counted the cost? Have you reflected upon all possible privations and sufferings, which you may be called to endure? And are you now living, with a cheerful and cordial disposition of soul to relinquish all things for your Lord? These are questions of moment; let them therefore be carefully weighed, and answered with caution and sincerity. You will remember that the Apostles when called to be fishers of men, left all, and followed Jesus without the hesitation of a moment;† while one who desired first to go and bid them farewell, which were at home, was rejected. “No man having put his hand to the plough, and looking back, is fit for the kingdom of God.”—These instances may not have any exact parallel in our day of external prosperity; yet beware of deluding yourself by supposing that there is any more freedom granted to the disciple of these days, as to the love of earthly things. Henceforth, your sole business is to glorify God, by the salvation

* 1. Thess. ii, 4:

† Luke, ix, 6.

of souls. Whatever business you undertake, whatever purpose you mature, which is not in subservience to these ends, is a dereliction of your proper duty. Labor to impress upon your mind the truth that your powers, your labors, your life are to be exhausted in this one cause. Concentrate your mind, and your efforts upon this single point; and break away from every occupation, and every enjoyment, which lies out of this clearly defined path.

The urgency of the Saviour's call forbade even these attentions to what men consider imperious domestic duties. One instance has been cited: "Another of his disciples said unto him, Lord, suffer me first to go and bury my father." Here the brief, but decisive reply; "Follow me, and let the dead bury their dead."* The immortal souls of men are perishing: lose not a moment even in deeds of solemn respect to the dead. "He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me."† The most tender bonds of parental and filial love must sometimes be rent with violence, if we would make full proof of our ministry. And the cross thus taken up is among the heaviest burdens which you can be called to sustain. Yet in bearing it, you do but follow the footsteps of those, who by faith and patience inherit the promises.

Remember the trials of primitive believers. Call to mind the persecutions inflicted upon the christian converts by their nearest relatives; and by all these reflections, accustom yourself to the thought that you are called to follow Christ, at the hazard of all things. Consider your very life as nothing when set in competition with the love of Christ. "He that findeth his life, shall lose it: and he that loseth his life for my sake shall gain it."‡ Life itself is to be spent for God, and given up to him; "For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore or die, we are the Lord's."§ The zeal and devotion of Epaphroditus are recorded for our imitation.—"Hold such in reputation," says the Apostle Paul, "because for the work of Christ, he was nigh unto death, not regarding his life to supply your lack of service toward me."||

It is a common thing in these days, and in this country, to find some ministers of the Gospel, who devote the greater part

* Matt. viii, 21. † Matt. x, 37—39. ‡ Matt. x, 39,
§ Rom. xiv, 7—8. || Phil. ii, 30.

of their time to concerns purely secular, such as the instruction of youth, and the culture of the earth. These are honorable callings, and I would use great tenderness in speaking on this subject, because in many cases, these are the only terms upon which the preacher can exercise his spiritual functions. Forgetful of the plain declarations of the Scripture, congregations too often leave their pastor to this sad alternative, by refusing him the support to which he is entitled. Yet some guard ought to be set against an evil so manifest. Nothing short of necessity should lead any minister to engage in pursuits thus incompatible with the total dedication enjoined in the word of God. Those who sympathize with the pastor in his necessities, should be preferred to such as leave him to work for his bread; and men of the world should not be encouraged in an illiberal course, which deprives the church of that time, and influence, and instruction which God has demanded. We find in the sixth chapter of the Acts, that upon the murmuring of the Greeks, the Apostles said, "It is not reason that we should leave the word of God, and serve tables. But we will give ourselves continually to prayer, and to the ministry of the word." If a matter so closely appertaining to church affairs as the disposition of alms, and the care of widows, was deemed inconsistent with the constant and peculiar services of ministers; how much more reason have we to withdraw ourselves from those avocations which are entered upon for the sole purpose of worldly support. The remark of Cyprian is pertinent. "*Scriptum est enim: Nemo militans Deo obligat se molestiis secularibus, ut possit placere ei cui se probavit.** Quod cum de omnibus dictum sit, quantum magis Clerici molestiis et laqueis secularibus obligari non debent, qui divinis rebus et spiritalibus occupati, ab ecclesia recedere, et ad terrenos et seculares actus vacare non possunt." You will find the passage in the ninth Epistle of the first book, in the edition of Erasmus.

Were your life twice as long as the ordinary term, it would not afford you one hour too much for the service of God.—Revolve, therefore, in your mind the exhortation of Paul to Timothy, respecting ministerial duties: "Give thyself wholly to them;"† and then indeed will your profiting appear unto all.

The sum of all is this, give yourself up, soul, body, and spirit, to the ministry of the Gospel. Other things, however great, attractive, or delightful, are nothing to you. Learning, except as it conduces to salvation, is not your end. Re-

* 2. Tim. ii, 4.

† 1. Tim. iv, 15.

linquish all sciences when they come into competition with the science of salvation. Turn a deaf ear to all entreaties which would prompt you to engage in worldly pursuits. You may become rich ; you may by proper application become a noted politician ; you may arrive at eminence as a scholar, a man of science, a polished gentleman ; seek them not—burst through all such entanglements, and say with Paul, “Henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus.” Gal. vi, 17.

THE RAZEE.

A FEW years ago I attended a public meeting in —, where the subject of Missions came up for discussion. A minister of the gospel, in the earlier part of life, delivered a speech in favor of the cause. He was truly eloquent, if I am to judge of the effect produced on others, from my own feelings. It was the cause of Domestic Missions which he chiefly advocated. Thousands and thousands of our own countrymen were placed before us, perishing for lack of that knowledge which the faithful Missionary was to bear to them. This Herald of the cross was to be sent quickly ; for those needing his labors were departing daily to the world of spirits. The condemnation of each one who perished for want of the gospel, seemed to be laid at my door ; and I began immediately to think how much I could save for this purpose by *retrenchment*, how much by *economy*, how much by *pressing the cause on the attention of others*. &c. Presently the speech ended ; and the speaker, that he might see, no doubt, whether or not he had exceeded the proper time, drew out a gold watch, of the most elegant and expensive kind. This, or something else, drew my attention to his dress, which, every part of it, appeared to be of the most expensive materials. That operation called the *Razee* so forcibly occurred, that I could not drive it from my thoughts.

This watch cost from 250 to \$300. A silver watch of \$50 value would answer all important purposes just as well. Here, then, in this article, is \$200 capital. His dress, without diminishing his comfort or respectability a single degree, could spare \$12 each year. This is equal to \$200 more of permanent fund. This gentleman invited myself and some others to dine with him. We entered a parlor decorated with splendid ornaments and the most rich and elegant furniture. Here, by the application of the *razee* principle, could be spared, at the lowest calculation, \$200 more of capital, and yet leave

the parlor both decent and comfortable. Presently dinner was announced. Here the variety was considerably beyond what the healthful sustenance of nature could possibly require; there was much, indeed, which could only be intended to gratify the taste. The plate, the glasses, and especially the decanter, were of the most expensive kind. The wine, I was told, was of the first quality. I deem it a safe calculation that \$24 per year could be spared without, in the least, diminishing the comfort of such friends as might enjoy his kind hospitality. This is equal to \$400 more of capital. Thus we have \$800 of a permanent fund, which would yield annually \$48—a sum sufficient to employ a Missionary nearly a month and a half every year. In ten years it would be more than sufficient to secure a whole year's service to the church.

That this might be done is capable of proof. This gentleman has a neighbor and brother in the ministry, whose dress, whose furniture, whose table, are such as to excite no attention; all is plain, decent and comfortable. Nothing seems to be wanting, and yet nothing is superfluous. Especially at table (for I had the pleasure of dining with him) he has the talent of directing the conversation to such subjects and in such a pleasing, useful manner, as to leave his friends without inclination to notice what was on the table. This, to me at least, was a very welcome substitute for wine. And yet this man is much beloved by his people, and highly respected, as a minister of the gospel, by all who are acquainted with him. This elegance and expensiveness of dress, furniture, &c. is not necessary. If ministerial usefulness and respectability can be maintained without this expense, then, it is so much buried in the earth; it does *no good*.

I was informed that the gentleman to whom these remarks refer was generous; that the poor were never sent empty away from his door; that often he caused the widow's heart to sing; that he was a liberal contributor to most of those Institutions which have for their object the diffusion of religious knowledge through the world. But still here is so much more which might be devoted to the same great object, and which is withheld from the sacred cause. Nor will it alter the case to allege, as may be done with truth, that he is doing more in this grand work than thousands of others; for it remains a fact, that, without diminishing his own comfort or usefulness, he might add to the permanent fund for these purposes \$800; or contribute \$48 annually more than he does.

There is nothing invidious in these remarks: If they bring but one additional *cent* into the Treasury of the Lord, they will not be in vain.

A FRIEND TO MISSIONS.

REVIEW OF THE CULTIVATION OF FEMALE INTELLECT IN THE
UNITED STATES.—Continued.

2. But some difficulty may arise as to what constitutes a correct training;—for, if what was said before be true, an opinion prevails to some extent, that young ladies have no need of *so much* learning as young gentlemen, let the kind and quality be what they may. At least such has been generally the *practice*, let opinion be what it may. While a young gentleman is allowed to spend from six to ten years in acquiring a general education, exclusive of the time devoted to his professional study, *three years* spent by a young lady in similar pursuits at an institution, is thought by some to be an unpardonable waste of time and money; and many parents content themselves with sending their daughters to school a few months, and this too, at so early an age, that their acquisitions must be small in quantity and quality, let their desires of improvement be what they may. But these facts deserve a more attentive consideration; especially the latter. It would probably not be far from correct to state, that in this section of country the business of school education for young ladies is finished at the age of twelve or fourteen years; in some other parts of the United States, a year or two later. A single glance at this fact is sufficient to shew, that most of such young ladies must be precluded from the knowledge of the most important branches of science, and indeed from a scientific knowledge of any thing. Nor is it any less easy to see that an *intellectual puerility* will be likely to attend them through their future life. If their habits of thinking have been formed in childhood, their standard of thinking, and subjects of thinking will remain childish. For let it be remembered that, as female education has been usually conducted, when they leave school, they leave in reality all ideas and habits of much further literary and scientific improvement. They may not nail the leaves of their classics together, as the young clergyman, (“falsely so called”) did his Greek Testament, after his examination and ordination by the bishops in England; but they will be very prone to nail themselves so closely to other pursuits, that their books will lie as secure, as if closed with the seven seals, which no man can open. Indeed, a comparison of the time spent in study by the different sexes would naturally lead to query, whether parents really consider their daughters possessed of intellects so superior to their sons, that the latter actually require triple or quad-

rupture the time requisite for the former in acquiring an education; or whether they consider their minds to be so inferior, as to render them incapable of acquiring any thing valuable; or whether, as before remarked, they consider any thing more than a mere smattering of learning to be useful to them.

The intellectual *capability** of females can hardly be doubted by any one who is familiar with the histories and writings of a Madame de Stael, H. More, H. Adams, E. Hamilton, E. Carter, E. Smith, M. Edgeworth, Sherwood, and many more of the same rank. When it is considered moreover, that such profound thinkers and elegant writers have arisen under such unpropitious circumstances; that ideas of mental inferiority have been propagated from mother to daughter "ever since the flood;" and with these ideas, an actual increase of mental degeneracy and imbecility; what could be reasonably expected from that sex, had they always been accustomed to feel and exercise, and gradually improve the powers they are actually possessed of? We do not wonder even at some marks of dulness in a school first opened among the Hottentots, or Western tribes; we say, in this case, that their excellent native intellects, weakened by indolence, and degenerated by a dormancy of centuries, require some little time and use to shew us what they are, and what they can do. This sentiment is strikingly illustrated by the early history of the late lamented Owhyhean, Henry Obookiah. And what are the powers that women are naturally possessed of? "Beauty,—beauty alone" says the old Grecian poet. And would that this dangerous sentiment were confined to the licentious book and hearts of Paganism. But it is greatly to be feared, that this sentiment is still afloat even in this christian country, and producing much of the practical error on this subject.—"Women have beauty, and fancy, and sensibility; but judgment, and reason, and strength of mind belong almost exclusively to men." So says the grave authority of "creation's Lord;" and the *weaker* sex can do nothing but submissively believe; especially as this faith will save her the trouble of ascertaining whether she has any mental strength, by calling it into requisition. The writer is well acquainted with a man, who has been favored with a pretty good opportunity of observing on this point. He was a teacher, whose academy, for five years, was composed of both sexes, of the same rank, and age, nearly adults; the next three years of young ladies

* A certain writer observes, that men are apt to set the intellectual powers of the other sex low, that they may keep their own superiority, while they indulge in indolence.

only; the next five, of young gentlemen, detached from the ladies, so far as their instruction was concerned. In all these schools, the same course and method of instruction was pursued. And this same teacher and observer, has often been heard to declare, that he has been able to discover, in these experiments, little or no intellectual difference between the sexes; excepting, perhaps, that the young ladies generally furnished a greater proportion of correct and elegant writers. In Algebra, in Logic, in Geometry, Astronomy and Intellectual Philosophy, the former were found to be by no means inferior.*

Let this and other similar experiments, however, weigh what they may; and the intellectual grade of women be placed wherever it may suit the varying sentiments of different ages and individuals; still one thing remains always true,—they have mental powers, which, if properly cultivated, qualify them for the discharge of those precise duties, and the filling of those precise stations, which infinite wisdom designed for them. And one of the most important and most common of these stations is that of teachers. In most parts of the United States, it has been the case, and will continue to be, so long as our country continues to be an enlightened republic, that a great majority of the females are occupied more or less in teaching children and youth. Those that are not employed in the school-room, are generally employed in the nursery, in teaching their own children, or brothers and sisters, or nephews and nieces. Nor have infinite wisdom, and the common sense of mankind, at all mistaken in placing them in this responsible station. Their natural endowments, especially their strength, sympathy and power of persuasion already alluded to,—qualify them remarkably for gaining the affections, and fastening the attention; and thus making permanent impressions, on the minds of the young. Let them not, then, be destitute of those mental acquisitions which are necessary to enable them to make these impressions salutary as they are lasting. Let their powers of discernment and reasoning be improved by use. Let them possess that knowledge of history, and intellectual philosophy, especially of the passions and emotions which can qualify them for managing and forming the habits of their youthful charge; for directing their studies, and exciting their inquisitiveness, and inspiring them with elevated

* One great evil connected with too low an estimate of the female intellect is deeply felt by mothers, in a want of that *respect* which is necessary to enable her to manage her children. How much of the characteristic "putting down of all rule" in many of the boys in the United States, is owing to this cause, it is difficult to determine.

ideas of mental excellence. Let them possess that knowledge of language, which may enable them to communicate clearly and forcibly the ideas they would instil, and to exhibit a good example of purity and precision in writing and speaking.—Let them have so much of natural science as to enable them to answer the inquiries of their little prattlers concerning the wonders of creation, to attend to their health, and prepare the way to lead them “through nature up to nature’s God.”—Above all, let them possess that knowledge of moral character, and the truths of divine revelation, that they may not lay an early foundation, on which religious error may erect a lasting structure of misery and disgrace; and that rectitude of motive and tenderness of conscience which will not permit them to stop short of a faithful discharge of their duty, as teachers accountable at the bar of God. Let young ladies at least have these *necessary* acquisitions, and then let their education be cut short in the midst; unless indeed there are other important stations which they may be called to fill.*

Another of *these stations* is that of a *social being*. Young ladies indeed, are prone to view themselves in this light too exclusively, and are too frequently so viewed by others. They indulge the sentiment before alluded to, that their education must be such, at all events, as to fit them *to please*;—to which sentiment it is doubtless very natural to add, *tacitly*, that they must please for the sake of *getting married*. But this is taking a very limited as well as incorrect view of the social state. It is not certain that every person will sustain this particular relationship; but every woman is a *member of society*, and sustains certain very important relationships in life; in all of which she is bound to add to the general stock of happiness. Now it will not always hold true, that the most *learned* woman is the best member of that church, or that neighborhood, or domestic and parlor circle† to which she belongs; but this distinction certainly belongs to the *best educated* lady—using the term educated in its extensive and appropriate meaning. It is she alone who has the best control over her passions, and her tongue‡—the two great disturbers or promoters of social hap-

* It may here be proper to hint at the *economy* of employing ladies as teachers of children. If a female properly qualified can initiate her young charge in most of the English branches, and even in the foreign languages, as advantageously as one of the other sex, and at one fourth, or even one half the expense, the amount thus saved in a large community must be great.

† “I am persuaded that great numbers of *men* neglect the further improvement of their minds, partly because the slender attainments of school have raised them in general so far above the level of women.”—*Ch. Ob. July 1808*.

‡ Women, says a late writer of that sex, have a great propensity to let all the ideas that pass through their minds, *pass out by their tongue*.

piness. It is she alone who has all her mental and moral powers well balanced. The uncultivated mind, like the unpruned tree, is very apt to grow shapeless or deformed; some faculty in the one, as a branch in the other, growing so unwieldy as to destroy that symmetry and proportion of the parts which give beauty and utility to the whole. In females, especially, the sympathetic emotions and softer passions of the soul, not unfrequently so outstrip the intellectual powers, that the latter almost come, at length, to have merely a nominal existence. How often does the experimental account of the poet Burns, apply with peculiar force to the other sex. While studying Euclid at school, he happened to espy a fair damsel across the street; and his "mathematics flew off in a tangent,"—and his character was soon made or rather ruined forever. It is impossible to calculate how many young ladies are ruined as to their usefulness in a similar way.—Some little incident gives a sudden spring to one of the tender passions, and then farewell to all intellectual improvement. And it is a fact too lamentably true, that many of the late popular works of fiction are not calculated at all to remove the evil; but rather to increase it, by propagating false views on the subject, placing female excellence too much in the possession of a sickly sensibility. But it is in the power of a correct education (by the divine blessing) to counteract this pernicious influence and remove the evil: Let but the intellectual powers be properly exercised by true science; and the conscience be enlightened by divine truth; and reason will take her proper station in the human soul; and passion acting in subserviency, will greatly promote both social and individual happiness. Indeed, the growth of the human faculties may be well compared to that of contiguous plants; that which is the best cultivated becomes superior to the others, not only by an increase of its own nutriment, but also by depriving them of theirs.

But the pernicious effects on society of acting from passion instead of principle, are but too well known, and that in various ways. Of these, it may be here expedient to notice but a single example. Proposals are made to a young lady, of forming the most endeared and most important of human connexions. She accedes to the proposals. The day for consummating the union is fixed at some future time. Meanwhile, as the day is distant, her lover remote and another young gentlemen of pleasing deportment is near, she begins to find, by degrees, that she does not love the former so much.

as she had once supposed; and at length, after much perplexing suspense, he receives from her a few cold lines, informing him, that she was mistaken in her former acknowledgment of attachment, and requesting him to drop the subject. Now, that much of the unhappiness in society is owing to events of this nature, is placed beyond a doubt in the mind of attentive observers. And the difficulty is, that our youth of *both* sexes, are not properly instructed in the nature of contracts; and the paramount obligation of acting, in all cases, upon *fixed principles* of duty and propriety; and the sudden pangs of *passion*, begotten by fancy, and nourished by the ten thousand varying circumstances of life, are but as the beauties of a summer cloud, the sport of the conflicting winds and weather.

"Varium et mutabile semper Fœmina."

Says the Roman poet. But I always believed it to be a libel on their sex; and believe so still, so far as education does its proper work. Let no one have occasion to view it in any other light, as applicable to the fair daughters of America. Let them not, then, imbibe the notion that they are to acquire an education *in order* to please, *in order* to *get married*; and still be destitute of a correct knowledge of what constitutes a proper preparation for such important relationships in life. "Alas!"—exclaimed one who understood this subject well, and who is now probably better acquainted with the perfection of society, than she could be on earth—"alas! how can woman, subject to the accumulated vexations of outward temptation, and constitutional frailty, be expected to endure the evils of life with firmness, when the whole tendency of her education has been to enervate the energies of her mind, induce loose habits of thinking, and undermine the government of reason?"

Another important relationship, which education should be calculated to enable woman to sustain, is *that which she bears to herself*, as a rational, sentient, and immortal being. It is true, that, in this respect, the two sexes stand on nearly the same ground. They are both alike formed with a capacity and an ardent desire for happiness; and of course have an equal claim on parents and society for the means of securing and increasing it. And, if a good education is an important one of these means, then that law, or that custom, or public sentiment, which operates on the sexes unequally in this respect, is manifestly partial and unjust.—Of this kind is the public sentiment and practice of unequal schooling, which has been all along in view. Nor is it deemed necessary, in this enlightened age and

nation, to attempt to establish the point, that mental cultivation is, other things being equal, highly conducive to enjoyment. The papal doctrine, that "ignorance is happiness," finds at present but few advocates.

There are, however, certain *peculiarities* in the character and condition of the fair sex, which renders intellectual improvement of more special importance to their own happiness, as well as their usefulness in society.—Not to revert again to the influence of a good education in properly balancing the powers of the soul—without which there can be little happiness enjoyed or imparted; yet there is one important consideration which cannot well be omitted. *Women are*, to a great extent, destitute of those external stimulants to mental exertion which men enjoy—arising from business and public intercourse. Their minds are, therefore, prone to grow inert and imbecile, unless they are furnished with some internal resource, or at least, with a habit of reading, and mental research. And if this remark is applicable to that sex, in general, with what peculiar force does it apply to those whose condition is that of celibacy or widowhood. In these cases—and many such always exist—what a peculiar temptation and tendency to despondency and mental as well as bodily inaction. The widow may, doubtless, be prompted to exertion by the necessities of her orphan family. But the extremely trying circumstances in which she is thus placed, evidently render the assistance of a well cultivated, and the resources of a well furnished mind, far more important still.—And in what situation, indeed, can a woman be placed, in which her present enjoyment may not be greatly enhanced by a mind, liberalized, and strengthened, and systematized, by a suitable portion of literary and scientific acquisitions? How would a knowledge of Botany, Geology, and Natural History, increase the delight and mental improvement of every rural walk? How would that of every journey be increased by History and Geography? Of domestic economy, by Natural Philosophy and Chemistry? Of epistolary correspondence, and reading, and conversation, by Philology? And of *every thing* lawful, by a practical and experimental acquaintance with the oracles of divine truth?—And here another interesting train of thought is suggested; it is concerning her future improvement in knowledge and happiness, *as an heir of immortality*. I know not in what part of divine revelation—for this is here our only guide—the idea is found which would seem to be entertained by some, that, in that world, the child and the adult, the foolish and the wise, the ignorant and the learned,

will be all alike, in point of intellect. A total *physical* change and a degree of *moral* change, are explicitly revealed, as about to take place, "when this corruptible shall have put on incorruption, and this mortal shall have put on immortality;" but the perfect silence concerning any such *intellectual* transformation affords at least strong presumptive evidence that no such thing will happen; that the child in this life who dies in infancy, will be a child in eternity,—and the person who makes his exit with strong intellectual powers, will have a vigorous intellect still—and so of the other shades of intellectual existence: and that these differences prepare the way for the different degrees of happiness in heaven, or of torment in hell, according as each one's final place of abode shall have been determined by his moral character. It is true, the time will arrive, in the lapse of eternal ages, when he that died a child will be possessed of more intelligence, than was the greatest philosopher, or even the brightest seraph, at any given period *before*; but at any one time in futurity, however remote, the philosopher will have still advanced, at least as much beyond the infant, as he was at the hour of their death. Intellectual existence was found in the terrestrial paradise; who shall dare presume to deny it a place in the celestial? Adam and Eve lost not their mental powers when they lost their happiness by the fall; Satan has lost none of his subtlety by being "bound with chains under darkness;" and who will dare to say that the very philosophy which some pervert as an occasion of neglecting the only Saviour of lost men, is not preparing them for as distinguished a place among the tenants of hell, as they held among their impious associates here?

If this view is correct, how truly interesting and solemn is the thought, especially to every instructor, that every lesson he gives is either raising his pupil higher in everlasting bliss, or sinking him deeper in everlasting woe. And how painful the reflection to every philanthropic mind, that the most lovely part of his species should be doomed, through want of cultivation, to everlasting puerility of intellect, and the consequent incapacity for the enjoyment of that full degree of future as well as present happiness, of which the proper improvement of their natural powers would have rendered them capable.

Having now taken a cursory view of some of the opinions and practices on this subject, which are more or less prevalent, it becomes proper to notice more particularly the more *specific objections*, which are or have been made to a more liberal education of young ladies.

An objection has been sometimes made, on the score of *incapacity*. "It is but a waste of property to attempt to educate those who have little or no mind"—says the objector. But the erroneousness of this sentiment has, in effect, been already exposed; and the writer is also happy in the belief, that the sentiment itself has now become nearly obsolete.

Another objection is contained in a popular English work,* recently published in this country, in the following expression—"I do believe the reason why so few men, even among the intelligent, wish to encourage the cultivation of women, is their excessive love for the good things of this life; they tremble for their dear stomachs, concluding that a woman who could taste the pleasures of poetry or sentiment, would never descend to pay due attention to those exquisite flavors in pudding or pie, that are so gratifying to their philosophic palates." This objection, however, has also been forestalled in the preceding part of the subject; and besides, it has become rather unpopular for men to acknowledge the possession of such "philosophic palates." But let us hear some more—"And yet, poor gentlemen, it is a thousand pities they should be so much mistaken; for, after all, who so much as a woman of sense and cultivation, will feel the real importance of her domestic duties; or who will so cheerfully perform them?"—For the credit of my "intelligent" brethren across the Atlantic, however, I cannot but hope that the sentiment which their fair antagonist has so handsomely combatted, is, after all, but a mere *man of straw*, of her own formation. For where is the man of taste and intellect,† who would select as a partner, and a mother of his children, one who could just perform the several duties of her station by instinct, or blind imitation, in preference to the woman who has a rule, and can "render a reason" for the performance of the same duties? Nor let it be

* Jane Taylor. See also the *Christian Observer*, 1808, p. 157—"And as to the poor man, her husband, he dares not make a complaint, lest a quotation should thunder in his unclassical ears, and half a dozen ancients be subpoenaed to prove, that the superior attainments of his good woman give her a right to the prime place in the family."

† "A sensible man can never feel a true and just esteem for a woman who is entirely averse from all his pursuits, wholly unable to enter into his views and feelings, and quite indifferent to the objects which excite his warmest regard. 'Idem velle et idem nolle,' was an ancient definition of friendship."—*Ch. Ob. March*, 1808, p. 160. To refer to still better authority—"How can two walk together except they be agreed?"—I have queried whether the interest which is so frequently taken in *sacred music* by the parlor circle, is, in reality, owing so much to devotional feeling, or musical taste, as it is to its furnishing a *community* of feeling and interest between the gentlemen and ladies.

forgotten, that this rational way of procedure, so far from giving one a distaste for what he does, is uniformly found to increase the interest of it, and thus afford a fresh stimulus to his activity.* This is a truth, which admits of illustration, by every practical procedure, from the management of a school-room, up to the government of states.

The selection of a partner suggests another rather unchivalrous objection—"If wives know too much, they will not be likely duly to respect the authority of their husbands." True, if their authority be that of a pope or a despot. But if it be a mild and republican influence of reason and religion, the more light the more liberty; the more intelligence in the submission, the more cheerful and generous it will be. And on casting a glance over the domestic circles of our country, where do we find the broils, and contests for conjugal superiority? Is it not generally among those who are sunk in ignorance and its attendant vices; those whose minds are not strengthened by true science, nor liberalized by large and ennobling views?†—Furthermore, it is said, that it would be an evil in society to educate *more females* than could be provided with partners of equal or superior education. But it has been already shown that the conjugal is not the only important relation in which woman needs a well cultivated mind. And besides, if even the objection were valid, there is really so little danger now of the evil feared, that it would be premature to consider it at present.

But the most plausible objection to a liberal education of females is, that it will have a tendency to destroy that native *delicacy* and *modesty*, which give the peculiar charm to that sex. This objection, however, like the others usually urged, is opposed only to a *false view* of education; to that which is partial or superficial. Undoubtedly "a little learning is a dangerous thing," to either sex. That degree, or that kind, or that method of instruction, which is calculated to lead the pupil to imagine that she is "something when she is nothing," is unworthy the name of education. True science is ever known by the meek eye and downcast look of modesty; especially if this science be founded on the basis of Christian principle, as indeed it ever must. This "meekness of wisdom" appears to have been almost personified in "the venerable

*We are generally more disposed, as well as better qualified, to think highly of those who excel in a subject which we understand ourselves; than one of which we are ignorant."—*Ch. Ob.* p. 436.

† "A conquered territory, when treated with too much rigor, is apt to rise in a boldness of rebellion, to which it would otherwise have been a stranger."—*Id.* p. 155.

Elizabeth Carter, and the blooming Elizabeth Smith," of England; to which examples, the personal acquaintance of the writer, and doubtless of the readers, will add many other living examples. And what if now and then a round-mouthed pedant, or a stiff virago, issues from a ladies' boarding school; it is very probable that their characters would have been essentially the same in any other situation; for pedantry, be it remembered, is not confined to the pursuits of literature. Addison, with great propriety, speaks of pedantic *fops*, and pedantic *travellers*, and pedantic *belles*, and pedantic *daughters*, and *mothers*, and *grandmothers*, as well as pedantic teachers and students.—And besides, who can say that the systems or methods of instruction in these same schools just alluded to, are not faulty, and calculated to produce these pernicious effects?—But on this point it will be necessary to touch again soon.

These and the like objections are levelled at only what is apprehended to be an evil in prospect—an excessive cultivation of the female intellect—for in adducing them, the argument all along rests not on fact, but merely on hypothesis.* A view of the facts already before us, however, suggest a train of other evils, which, instead of being merely apprehended, are already seen and felt.

The first evil I shall mention (in the present state of female education) is *the paucity of well-endowed and well-conducted Ladies' Academies*. The whole number of these, of the first rank, according to the foregoing statement, cannot amount to an average of much more than one to each of the United States. And when it is considered that about one eighth part of our population is composed of misses of a proper age to receive instruction at school, it is at once perceived that but a very small proportion of them can receive the advantages of these schools, at least for any length of time. "Where, then, are the nine?" A small part of them are huddled into the promiscuous academies for both sexes; others are taught in small private and primary schools; and the rest—get what education their mothers are able and willing to give them, or are left to "shirk for themselves." Now it is evident, that, having had no better advantages themselves, their mothers are not able, in general, to advance them far in science or literature. The primary and private schools (except a few in the

* "With regard to educating a young woman above her supposed *future station in life*, which is sometimes feared, it may be remarked, that a knowledge of her station cannot be anticipated; it *may*, in each case, be one of the greatest importance; should it be otherwise, it is much easier to *vulgarize one's refinement*, than to *refine one's vulgarity*."

cities) are not designed for any thing more than elementary instruction. In the promiscuous Academies, whatever advantages for improvement in science may be possessed, they are counterbalanced by such disadvantages of another kind, that it is quite problematical whether an attendance at them is, in most instances, beneficial to young ladies. The constant embarrassment from studying and reciting in presence of the other sex, must be a constant impediment to mental improvement; and the numerous "matches" that originate in that situation, evince that the attention of *some* of the young men and women must have been employed to *better purpose* than in poring over the musty volumes of science and literature.—The main hope, then, for the proper cultivation of the female intellect, for raising up future instructresses in every station, and thus gradually elevating the standard of education—must be in our ladies' high schools.

But of these, as was said before, there is a very inadequate supply,—and I must here add that those which do exist, are not always properly furnished and conducted. Few of them, as before observed, have funds, libraries, astronomical and philosophical apparatus to any extent, or a sufficient number of teachers. For want of adequate public funds, the facilities they offer are generally so expensive, as to exclude all but the daughters of the wealthy. To verify this assertion, I need only to state, that a prospectus recently received from one (most prosperous) and least expensive in this region, informs that, "the whole annual expense of a pupil for board and tuition, in the *English* branches, is *only* 130 dollars." To this sum must be added something for the other branches of painting, language, &c. And what proportion of parents in the country will believe they can afford to raise 130 or 150 dollars per annum for each of their daughters of a suitable age; especially if they can see no prospect of immediate remuneration? And what is a "*suitable age*?" Here, after all, is the greatest obstacle in the way of female improvement,—finishing an education at a public institution before it can be well commenced. For, if these pupils were of proper age to be capable of making the desirable attainments, few as they are, they would exert a great influence in raising the standard of female improvement in community. But this subject has been already touched upon.

Another evil in most of the existing boarding schools is a want of sufficient room for retirement in the boarding-houses. At many of them four or more of the young ladies are obliged to quarter in each room. To say nothing here of the great

disadvantage of this on the subject of devotion, (which ought by no means to be overlooked,) it almost precludes the possibility of forming those *habits of study* out of school and school hours, which, if carried home, would be of vastly more use to young ladies, than all the immediate knowledge they acquire at school. As it is, they usually form a habit of feeling, that the school-room is their only study; and their school-hours their only time for improvement; and, instead of building in after life upon the foundation they then lay, the moment they reach home their books and their pens are laid aside, never, perhaps, to be resumed.

Again, the time of attendance, as before remarked, is too short. Owing to this and some other causes, their acquisitions are apt to be too superficial—a little of every thing, and thorough in nothing. An observer often has occasion to be reminded of some humorous lines of Jane Taylor, where she compares the fashionable education of that time to “patch work.”

“See *French and Italian*, spread out on her lap;
Then *dancing* springs up, and skips into a gap;
Next *drawing* and all its varieties come,
Sew’d down in their place by the finger and thumb.
And then, for completing her fanciful robes,
Geography, music, the use of the globes,
&c. &c. which match as they will,
Are sewn into shape, and set down in the bill.
Thus science distorted, and torn into bits,
Art tortur’d, and frighten’d half out of her wits,
In portions and patches, some light and some shady,
Are stich’d up together, and make a *fine lady*.”

“But after all, this is almost too serious a thing to be laughed at. Not only is the young lady turned off with a heterogeneous robe of patchwork, but she has also, over all, a splendid garb of vanity, nicely adjusted by the flattery of her teachers; which, so far from hiding her deformity, only makes it the more conspicuous to every discerning eye. If she could be taught to reckon her attainments at what they are worth, and form a just estimate of her own character, she would have a redeeming spirit still. But being induced to think herself to be what she is not, she not only loses much of her own usefulness and happiness; but is prepared also to lead others in the same flowery paths.—The practice that has heretofore too extensively prevailed, of heaping *accomplishments* upon any one lady whose mind is not strengthened by scientific culture, has been aptly compared, by an excellent writer and teacher, to a fruitless attempt to put a “polish upon the foam of waters;”—instead of making her, according to the striking

emblem of scripture, a "corner stone polished after the similitude of a temple"—It is a subject of regret, that a woman of the superior mind and attainments of the late Mrs Grant of England should have expressed herself, some years ago, in such a way as would seem to be inconsistent with this scriptural view of the female character. "Women, says she, have no business with any science but that which serves to *improve and adorn conversation.*" But her own experience as well as scripture and reason, might have shewn that females were designed also for "far other aims," than merely that of pleasing, and rendering themselves agreeable; that, at least, they can wield their pen with nearly as much dexterity as the tongue;—else the literary and moral world must have been destitute of the instruction of Miss Moore, and many others, as well as her own.—But this expression of her's is but an indication of the remains of that darkness on the subject, in the very midnight of which Dean Swift must have been groping a century before, when he brought forth that remarkable *saw*, "that after all their attempts at learning, women in general would be surpassed by the attainments of a common school-boy." But thanks to the correcting influence of christianity, the "darkness is" now nearly "past."

Perhaps it might be added, as an existing evil in *some* of our female schools of the higher order, that there is an *excess* of restriction laid on the pupils. A proper degree of restraint is an indispensable requisite to the welfare of the individual pupils as well as the institution;—the degree of this restraint to be proportioned as much as may be to the ages and dispositions of the students. Nor is the modern fashionable ideas of some, that girls at the age of fifteen or twenty become so much wiser and older "than their teachers" and parents, that they must leave off the usual titles of respect, and be wholly their own directors, at all countenanced either by reason or revelation. But there is certainly a wide difference between this, and those rules which have been promulgated from some of these institutions, "that *none* of the young ladies shall walk out, or receive a call without the attendance of some one of the teachers; and shall receive or send no letters which are not inspected by the teachers." The idea of trying a teacher and pupil together, like a Roman soldier chained to a prisoner, cannot be remarkably pleasant to either. And besides, there is danger, in every case of excessive restraint, that its subject, or its removal, will run into the opposite extreme of wild indulgence.—In *some* of the existing institutions, how-

ever, there may be more need of guarding against too great a laxity in discipline.

Another evil attached to our boarding schools, is a deficiency of *classics and text-books* properly adapted to the circumstances of young ladies,—especially works on moral and intellectual philosophy. Locke is antiquated; Stewart is incomplete; and yet very much filled with metaphysical controversy, which is as uninteresting to such students, as it is unintelligible; and Brown is too voluminous and expensive for general use; and even if it could be used, would not answer exactly the intended purpose. There is wanting a work,* of convenient size, founded more decidedly and evidently on the basis of christianity, and embracing an adequate description of the intellectual powers, the moral powers, and the active powers, and of their mutual connexion and dependence on each other. Especially desirable is it, that the will and the passions and emotions should be properly treated in a work designed for the use of those, whose happiness and usefulness are so essentially connected with their proper management of these as has been already remarked. Better adapted text-books are also needed in many of the sciences, and in the foreign and ancient languages; but this defect is common to both sexes, and need not be touched upon here.

There is another evil in the training of both sexes—I speak not now exclusively of scholastic education—which I wish to notice so far as it is immediately connected with females;—and I shall have done.

The common division of education into *physical, moral, and intellectual*, is very lucid, and probably correct. Now the evil alluded to consists in some attention being paid to the last of these, to the neglect of one or both of the others, equally important. This “ought ye to have done, and not to have left the others undone.” Yet, strange as it may appear, many parents seem to be well satisfied if their children can be sent to school, and acquire a smattering of what they call *learning*; while the culture of the *heart* and of the *bodily* faculties, is almost entirely overlooked.† But, as the subject of moral culture is involved in that of general education, it is not my intention here to dwell upon it; nor upon the subject of physical culture, any farther than it is particularly applicable to young ladies, as it respects their *dress, diet, and exer-*

* For such a work there are perhaps sufficient materials in the writings of Reid, Stewart, Brown, Edwards, Allison, and Kame.

† How few parents, for example, make personal piety, or even scripture morality, an indispensable requisition in a teacher for their children.

cise.—By the term dress, I understand that which has a reference to personal appearance, in distinction from clothing, which refers mainly to personal comfort: What this appearance shall be, I pretend not to dictate; this is the province of fashion, or rather, of a well cultivated taste,—“with this special observance,” that the young lady “o’erstep not the *modesty* of nature;” nor injure her form and health, by any painful distortions or contractions of this vile body. “For this, although it make the unskillful laugh, cannot but make the *judicious* grieve”—Now, there is a little dialogue on this subject,—a true story—which I would were told; but which must be told, if at all, in a very low whisper.—“Dr can you cure this distressing *pain in my side*?”—“Dear Miss S. why do you have a pain in your side?”—“Why, it came upon me, Dr how can I tell why?” “And do you really wish to get rid of it?”—“O, I would do any thing, if I could be free from it.”—“Well, then, lay aside your corsets, and permit your lungs to have free motion.” “O Dr *I dont dress tight*.”—And here the matter ended—the physician retaining his opinion and his medicine;* and the patient, her fashion and her disorder. But—“a word to the wise.”

But, as it has been necessary, in this part of the subject, “to call in medical aid,” let us hear further the result of what may be supposed to be the deliberations of a general hoard of health, for the year 1827. “The *muslin consumption* does not prevail quite so extensively as it did, on account of the increasing habit of wearing flannel clothing; but there still occur very many cases, owing to the sudden exposure to severe chills after the perspiration of the midnight ball.—The cases of *tea-palsy* are rather growing in number and inveteracy; nothing, but the general disuse of hot drinks, can possibly put a check to this appalling disease. The *dyspepsia* is becoming more and more *fashionable* every day. Let any one but indulge freely in inaction, and take care never to retire till it is *fairly night*, nor rise till it is as *fairly day*; and to diet well upon hot drinks and pastry,—and he may soon be in this delightful fashion, to perfection.”

But to be serious,—whoever notices carefully the habits and health of the rising generation, and especially the female part of it, he cannot but be filled with the apprehension, that a weakly race is about to people the United States, at the very time, when the character of the age for benevolent enterprise requires a population of a quite different description. Let

* The Physician whose opinion is here expressed, is one of the first of the profession in America.

the philanthropist, then, look at this subject, in all its bearings. Let every christian mother, and affectionate father, and generous brother, in our country, feel as they ought for the happiness and usefulness of their daughters and sisters; and, by providing them with the means of a good education, contribute their individual share of influence to a general advancement of this great and good cause. Let every lady who was deprived of the means when young, think herself still not too old to commence a private course of mental improvement, which will benefit community no less than herself. Let every patriot behold the future destinies of his country, in a high sense involved in this subject; and use his influence, and a portion of his property, in the establishment of suitable institutions for female education. Let the attention of the public be called to this subject by free legislative discussions, and wise and liberal enactments. And above all, let our ministers of religion consider well the moral and religious influence of females; let them notice their fervent but unobtrusive piety; let them compute the proportion of charitable resources which annually come into the sacred treasury from the scanty purses and the active influence of women;—"and let them pray." And when they are striving for the prosperity of Zion, let them feel, that here they may stand on an important vantage ground, where a small exertion may produce a great effect; that, although every pious and well educated lady may not be the mother of a Davis, a Mills, or a Newton, yet she will not fail to exert a very important influence, which will be felt to the latest posterity.

THEODOSIUS.

REVIEW.—Continued.

The Doctrines of the Church vindicated from the misrepresentations of Dr JOHN RICE; and the Integrity of Revealed Religion defended against the "No Comment Principle" of promiscuous Bible Societies. By the Right Reverend JOHN S. RAVENSCROFT, D.D. Bishop of the Diocese of North Carolina. 8vo. pp. 166. Raleigh:—Printed by J. Gales & Son, 1826.

We maintained in our former Review, that our principles do by no means nullify the ministry of the gospel, and the sacraments of the church. "Bishop R. endeavors to show (pp 87, 88.) that we are inconsistent with ourselves: and on pa. 91, he brings under this charge, the General Assembly of the Presbyterian Church, and an excellent brother of ours, the Reverend Dr Miller, of the Theological Seminary in Princeton.

"Yet Dr Rice cannot but know, that in resorting to this trick, indeed, in his entire defence of the Bible Society principle, he is liable to be confronted

with the highest authority of his own denomination (the General Assembly) in favor of the Westminster Confession of Faith, as indispensable to a right understanding of the Bible; and also with the recorded opinion of a brother Divine and Theological Professor, in favor of creeds and confessions—in other words, expositions and comments as *essential* to the utility and purity of faith in the church. How these solemnly considered and authoritative sentiments of his own church, are reconcilable with the support of the 'no comment' principle, is for Dr Rice to make out; and to assist him in this difficult job, Bishop R. refers him to the recantation by the General Assembly of 1825, of the sentiments published in 1824, and to Dr Miller's Letter on Bible Societies; subsequent to his published Lecture on the utility of Creeds and Confessions."—p. 91.

As for ourselves, we only say a sick man will be more likely to recover, if a physician perfectly acquainted with his case, should send him medicine, and a plainly written prescription. But this is not at all inconsistent with the opinion, that the sick man might do much better, if the physician could visit him, examine the symptoms, and then prescribe.

As for the General Assembly—that venerable body did, in the year 1824 give a *testimony* in favor of Creeds and Confessions. The Assembly of the following year, referred to that testimony as sufficiently decisive, without the repetition of similar sentiments. To call this a recantation, is saying that an *affirmative* is a *negative*. But in the *Annual Report* of the state of religion, drawn up by a committee, and adopted by the Assembly, we find the following declaration respecting the American Bible Society. "The American Bible Society we regard, under God, as the glory and defence of our land. We share in its blessings, and, in our measure, in its support. As will be seen from the Report of its operations for the last year, its sphere of influence has been constantly enlarging."

"The nature of the service in which it is employed, and the multiplied testimonies which are from day to day afforded of its vast benefit to our country and our continent, bespeak a presence in it, which no created power can safely resist."

"To oppose this institution is to fight against God, and yet we have seen infidels, and half reformed protestants, uniting with the papal Hierarchy, in opposing the circulation of the word of life, as though the volume which Jehovah has adapted to the constitution of man, and sent down from above for his use, and made efficient in his redemption, and commanded to be given unto him, could not with safety be committed to his hands." Perhaps this is what the bishop calls a recantation. The reverend Dr Miller maintains the utility of Creeds and Confessions; and is a warm friend of the Bible Society. Bishop R. thinks this a great inconsistency. We will tell him an anecdote. There is now living, we hope, a clergyman of the Church of England, named *Simeon*. The bishop of North Carolina has no doubt heard of him. Perhaps he owns a work of his commonly called *Simeon's Skeletons*. It is intended to assist preachers in the Composition of Sermons. This Mr Simeon delivered at

Cambridge, some years ago, and afterwards published a short course of sermons on "The Excellency of the Liturgy:" This is thought quite an able work. But when he came to publish, the *Preface* of this very volume contained a defence of the Bible Society—that is, according to Bishop R. Mr Simeon wrote a book; and then a preface in the way of recantation! But how is it, that the bishop cannot see that there is here nothing like inconsistency. Will he who thinks that he knows so well how to distinguish things that differ, be so good as to point out the contradiction between the following positions.—A good bed, a careful nurse, suitable medicine, and a skilful physician, are useful and necessary for a sick man.—Suitable medicine, with the prescription of a skilful physician, are useful and necessary for a sick man? The positions are *different*, because one contains more than the other. Bishop R's whole reasoning on this subject is like this—Bed, nurse, medicine and Physician are useful and necessary; but medicine is not useful or necessary. He says a thing, and then contradicts a part of it. And his saying amounts just to this. If a physician cannot go and see a sick man, he must not send him medicine and a prescription, lest he fall into mistake, and destroy himself;—people are so stupid and ignorant, they will be as apt as not to swallow the Spanish flies, and make a plaster of the calomel; and therefore they must be left to themselves, to use their own quack nostrums. I *doubt* not many of them will recover; but if you send them medicine they will probably die.

Bishop R. thinks it "a pitiful quibble—miserable sophistry," to say that the Bible Society was not formed to interpret Scripture. We, however, have such confidence in the intelligence of our readers, as to be perfectly willing to leave this matter to their judgment.

In pages 91, 92, 93, we have a diatribe on christian benevolence, which we do not think it worth while to notice; as our readers must before this time have been convinced, that they could learn nothing on *that subject* from the *work* before us.

In concluding this part of the pamphlet, bishop R. notices three particulars in our Review, in such a way that we must notice them also.

"The first is, the repeated insinuation, and occasionally the direct assertion, that the doctrines laid down in my Sermons on the subjects of the Church and Ministry, and in the two last particularly, are of a character too 'nearly akin to Popery, to suit the meridian of Protestant America.'"

"What purpose this insinuation is intended to answer, beyond that of profiting by the prejudice it may serve to excite and continue against the Episcopal church, you best know."—The bishop here again reminds us of the anecdote of Diogenes, before related. He is just as wide of the mark as he well can be. Our motives are such as we shall never be ashamed to avow before the world. We do most assuredly believe that the Episcopal church is not *necessarily* high church. On the contrary, we have no doubt that high

church notions have, from the days of *Laud* until the present time, been injurious to its best interests. And although there are several things in its forms and order, which we think at variance with the Scriptures, yet we believe that the great doctrines of the Reformation are embodied in its Liturgy and Articles. We have therefore loved and honored it as a branch of the true church, and have often prayed for its purity and prosperity. We however did believe, and do yet believe, that the opinions which prompted bishop R. and others to oppose the Bible Society, are akin to Popery : that they make a part of that system by which, in former times, the church was corrupted, until it ceased to be a true church, and became what is so strikingly described in the *Homily for Whitsunday* before quoted. But really, we did not believe that bishop R. understood his own principles, or saw their tendency. We therefore frankly stated our views ; not for the purpose of exciting prejudices against the Episcopal church—we indignantly repel the insinuation—but for the purpose of exciting opposition among ALL, *Episcopalians as well as others*, to high church principles—and, (*detur venia verbo*) not without some hope that our exhibition might startle bishop R. himself, and lead him to reconsider his opinions. So much had we mistaken our man ! But have we also mistaken the real character of the Episcopal church ? Does bishop R. represent it truly ? If so ; then the Episcopal church is akin to Popery. We place the matter on this issue. Do Episcopalians generally adopt the principles laid down by the bishop ; and, however they may condemn the spirit in which his book is written, do they think its reasoning “unanswerable ?” Then they do generally approximate to Popery. But we no more believe, that our Episcopal brethren do generally adopt these high church notions, than we doubt about their affinities, and tendencies. Our convictions are about the same on each side. We are sure that high church has a near kindred to Popery : and we are about equally sure that the great body of Episcopalians in the United States are low churchmen ; and as for the truly pious among them, we verily believe, that while their hearts are with us, they abstain from communion with other denominations, solely through respect for their bishops and other clergy. If this is not so now ; then, by some secret agencies, a very great change of opinion has taken place, within the last twelve or fifteen years.

Our Reviewer had said, in substance that bishop R. was not alone in his oppugnation to the Bible Society, that bishops in England and Scotland, the Pope and almost all the Romish bishops in the world had preceded him in “this crusade”* to rescue the Bible from the abuses of Dissenters and Infidels ; and, alluding to the fact just then made public, that the Roman Catholics had stimulated the Grand Seignor to issue a *firman* against the distribution of the Bible in his dominions, the Reviewer added that the head of the Mahom-

* We thank the bishop for teaching us that word.

etan faith was almost as much opposed to the distribution of the Bible, as any Catholic or Protestant bishop can be. On this the bishop remarks,

"Now, sir, will you be pleased to come forward, and point out any Protestant Bishop, either in Europe or America, who is opposed to the distribution of the Bible. For this you must do, or stand convicted of fostering prejudice, at the expense of truth. And I speak thus plain, because the case is of that sort which precludes mistake, as to the fact. You have said, 'that the Grand Seigneur is almost as much opposed to the distribution of the Bible in his dominions, as any Catholic or Protestant Bishop can be.' Unless, therefore, you can shew some Protestant Bishop, who is opposed to the distribution of the Bible, as Roman Catholic Bishops are opposed to it, you are justly chargeable as a false accuser of the brethren."—pa. 97.

We have a right to insist that our words should be construed according to the established rules of interpretation. We had all along spoken of the distribution of the Bible, on the principle of the Bible Society, without note or comment. We never dreamed that Protestants, Papists or Mahometans would oppose the distribution of the Bible with such notes and comments as they might choose to send with it. We said over and over, in a way to give bishop R. mortal offence, but really without intending it, that he was willing to distribute the Bible with the Book of Common Prayer. Every principle of fair construction, then, required that our words should be taken in the meaning which our whole usage had given to them. Every unprejudiced reader will see at once, that when we said Protestants were opposed to the distribution of the Bible, we meant "without note or comment." That is, we intended to state a fact, in which bishop R. glories through the whole of his work. But he thinks fit to represent us as making the charge absolutely. Why he should do this, except for the pleasure of resorting to "the counterpart quarrelsome," we are at a loss to conjecture. However this may be, we are willing to take him on his own ground—And we now affirm that he is opposed to the distribution of the Bible, "as Roman Catholic bishops are opposed to it." In offering our proof, we must be understood as speaking of the *avowed* reasons of bishop R. and Roman Catholic bishops.

Bishop R. opposes the distribution of the Bible without note or comment. — But Roman Catholic bishops oppose it on the same ground. Therefore bishop R. is opposed to the distribution of the Bible "as Roman Catholics are opposed to it."

Has the bishop any objection to this syllogism? *Negatur Minor.* He denies the position respecting the Catholics. To the proof then. The bishop of Rome is a Roman Catholic bishop, of some note and authority in the church. A Rescript of Pope Pius vii. dated April 3th, 1820, addressed to the Vicars Apostolic of Great Britain; contains the following exhortation to the faithful: "That they abstain from the reading of the wicked books, in which, in these calamitous times, our holy religion is on all sides attacked; and that they should be strengthened in faith and good works, by the reading of pious

books, and particularly the HOLY SCRIPTURES, in editions, APPROVED BY THE CHURCH; you preceding them by word and example."—The following are the original words—*Ut a perversorum librorum lectione, quibus calamitosis hisce temporibus, sancta nostra religio undique impetitur, abstineant; ut piorum librorum, præsertim sacrarum scripturarum lectione, in EDITIONIBUS AB ECCLESIA APPROBATA, in fide et in bonis operibus, vobis verbo et exemplo præeuntibus, confortentur.* But what sort of editions are approved by the church. In answer to this question, we give the substance of the Title of a New Testament now lying on our table. "Annotations on the New Testament of Jesus Christ, in which,

1. The literal sense is explained according to the expositions of the ancient Fathers.

2. The false interpretations, both of the ancient and modern writers which are contrary to the received doctrine of the Catholic Church, are briefly examined and disproved, &c. By R. W. D.D. With permission and approbations. This work was once, we know, the property of a poor Irish Catholic. It was intended for general use; as it is published in conformity with the decision of the council of Trent. Sess. iv.

The scriptures have been published in the vernacular tongue again and again, by Roman Catholics.

"It is a common mistake among Protestants, to suppose that the Catholic laity are debarred the use of the scriptures, and that the Catholic church never authorizes any translation of them into the modern languages." *Religious World Displayed.* By the Rev. Robert Adam, B.A. Oxford, ii, 82. [The article from which this extract is made, was written by a Roman Catholic.]

It is undeniable that the Roman Catholics do not avow opposition to the circulation of the scriptures with such *notes and comments as the church approves.* They avow the contrary.

It is worth while to consider the reasons by which they attempt to justify their opposition to the distribution of the Bible alone. The following extracts copied *verbatim* from some of the most respectable English periodicals, afford some very curious coincidences. Hear how Roman Catholics speak in opposition to the Bible Society.

"The general perusal of the Bible without any interpretation was in accordance, perhaps, with the desultory and capricious genius of the protestant religion; but in Ireland there existed a creed utterly incompatible with the wild freedom of opinion; and which is so determinate and fixed, as to leave no field for the *exercise of individual judgment* in the construction of the word of God. The Roman Catholic faith is built on the scriptures, as *explained by the church*, and if the lower classes were to peruse them without that explanation upon which their religion rests, it is not unlikely that they would contract opinions inconsistent with the meaning invariably annexed by Roman Catholics—BY THE CHURCH—to the holy writ-

ings—The whole dispute narrows itself into a question of fact. Is it, (the circulation of the scriptures without note or comment) or is not inconsistent with the spirit of Catholicism? If it be, there is an end of the argument: at least it must be admitted that Roman Catholics are justified in their strenuous opposition to an attempt to subvert their religion?

Another speaker against the Bible Society says, "He would now ask which of the Bible reading gentlemen agreed in their faith?—He did not believe that any two of those he saw, held the same religious opinion. And, alluding to the Rev. Mr Noel of the English Church, and Captain Gordon, who was a presbyterian, he asks, "Did the young English gentleman and the Scotch Captain, who came here as missionaries, hold the same faith?—They travelled, he supposed, in a post-chaise to overturn the Catholic religion—How did these post-chaise companions agree on religious matters? Did they toss up for religion? Or which of their religious tenets were their converts to embrace?"

Once more: The following resolutions were drawn up by a distinguished Roman Catholic priest, to be adopted by an Anti-Bible meeting.

"Resolved—That it appears to this meeting—that the free and indiscriminate circulation of the Bible, without note or comment amongst our poor, constitutes the basis of the education, sanctioned and supported by the London Hibernian Society."

Resolved, 2dly, That we consider such a system of education CONTRARY TO THE SACRED SCRIPTURES, PREJUDICIAL TO THE INTERESTS OF TRUE RELIGION, and subversive of all order in civil society."

Resolved, 3dly, That as good and sincere christians, and as loyal subjects, we will resist with all our might, the establishment of such a system among us, because we are convinced that it would substitute eventually SCEPTICISM and INFIDELITY in place of christianity, and anarchy and confusion in place of order and good government."

We could fill page after page with matters of the same kind. But this is enough. Let our readers compare these extracts, with bishop Ravenscroft's reasonings, and judge between him and us. Is it "a forced and false construction," when we affirm that his opinions are akin to popery? He sincerely believes that they were "the light of the reformation"—But in fact they are fundamental principles, on which popery built its usurpations. And his *old rule*, was a rule adopted when the man of sin had already begun his work.

But the most amusing part of the whole work under Review, is, that, in which an attempt is made to retort on the Bible Society the charge of maintaining errors akin to Popery. This the bishop is pleased to do in the words "of one of the vestry of the episcopal church, Raleigh." He is "exceeding happy to inform us—for he feels great comfort in it—that there are gentlemen and christians

in that vestry, to whose competent judgment we might safely commit deeper things than our logic, and from whom even we might derive an accession of knowledge, both on religious and other subjects"—We doubt it not—and we are always glad to learn from such as are able to instruct us. Let us hear then,

"The Romanists contend, that the *Scriptures* are confided exclusively to the clergy; that the laity are to receive implicitly, without inquiry or examination, what is by them declared to be the truth of these *Scriptures*. To the people they give the *Church* and the *Ministry*, but retain for themselves the *Scriptures*. They thereby separate the former from the latter, and deny the people at large one of the most efficient means of grace.

The doctrine of the Bible Society, involved in the rejection of comments "that the scriptures are exclusively sufficient," produces a like separation with that of the Romanists; the difference being, that the former give to the people, the *scriptures without the church*, while the latter give to them, the *church and refuse the scriptures*. In opposition to the latter error, the reformers and standard writers of the Church, contended, because it was the prominent error of their day. In opposition to the former, bishop R. and those who think with him, contend, because it is the prominent error of our own time. The bishop, and those who think with him, are perfectly consistent in refusing to countenance these Bible Societies; because they maintain, that *all the institutions of God*, designed as means of conveying, and giving assurance of his favor to fallen man, should be communicated to the people. That those things which he has *united*, should never be *separated* by a vain confidence, which rushes into the counsels of the Most High, and acting as God, profanely elevates one of his institutions, by the depression of another. The bishop, and other opponents of the principle and practice of these Bible Societies, unite, in condemning all separation of the means of grace, one from the other; whether devised by the craft of Romanists, or suggested by the mistaken liberality of the Bible Societies; and in affirming that the Gospel, as *one* in its doctrines, order and ministrations, should be afforded entire to the people.

They hold, that a true Church, in which the pure word of God is preached by those having authority thereto, valid administrations of the sacraments, and the scriptures to be examined and read by all who can read them, *are together the sure means*, prepared by divine wisdom for our salvation. That in their union there is *safety*; in their separation there is *danger*. That separation of the one from the other is *erroneous*, whether it be made by Protestants or Romanists, whether it be the result of designing policy or uninformed benevolence—whether it be a corruption of the dark ages, which benighted christianity and learning, or a meteoric error, kindled into a blaze in our own day, by the collision of different elements in religious belief, chafing themselves in an attempt at unnatural union."—pp. 99, 100.

Now to us, this appears, for all the world, like the argument of an ingenious and acute lawyer, who knows that he has a bad cause. If so, certainly much *deeper* things than our logic may be committed to this reasoner; for the law we are told is a *bottomless pit*. But let us look at the argument.

1. The first paragraph contains a statement, which we have just shown to be inaccurate. The Romanists profess to give to the people "the church and the ministry," and the scriptures with their

expositions, their notes and comments—and in this high churchmen are like them.

2. The Romanists profess to give to the people all that God ever designed for them.—The Bible Society professes to give only a part; because they can give no more.—But this part is such that it may well lead them to desire and seek the rest.

3. But let us admit that the Vestryman states his case accurately; and that the Romanists do avowedly debar the people from access to the scriptures, entirely—then the case is this: They say to the people, we give you the church and the ministry; but you are so ignorant and perverse, you shall not have the bible lest you abuse it to your destruction.

The Bible Society says, "As the word of God contains the whole truth which God has revealed for the salvation of man, in terms so plain, that all fundamental truths may be understood by all men, we give you the bible. And as in the present divided state of the christian world, we cannot bring all who profess the christian name to unite in any other measure of charity, we send you the Bible alone, which is "sufficient to make you wise unto salvation."

4. The church is a society formed for the express purpose of enjoying the ministry and sacraments as well as the word; and withholding any part of these privileges is defeating the very purpose of the organization, and violating the express command of Christ. But the Bible Society is a company, voluntarily formed under the general influence of the law of love, and has nothing to do with the church, ministry, and sacraments. The Roman church then, which is bound to afford all the means of grace, says—here is a gift of God which the people *shall not have*. The Bible Society says, —here is the gift of God, which we associated for the purpose of giving—as for the rest it is not our business to do any thing with them. Yet the Bible Society is akin to popery!—There is a famous piece of reasoning recorded in a book, which perhaps *every* body has not seen, we therefore copy it here.

"If you look in the maps of the 'orld, you shall find, in the comparisons between Macedon and Monmouth, that the situations, look you, is both alike. There is a river in Macedon; and there is also, moreover, a river at Monmouth: it is called Wye at Monmouth, but it is out of my prains, what is the name of the other river; but 'tis all one; 'tis so like as my fingers is to fingers, and there is salmons in both." We beg pardon of Fluellen's ghost—his argument is the best of the two. *There is a river in each country, and there are salmons in both.* But the Romanists authoritatively *take away*: while the Bible Society only *does not give*. The Bible Society like the church of Rome! Indeed this is deeper than our Logic.

But in the next place, we have a word or two to say in defence of our Reviewer, and the American bishops.

Bishop R. had written and published these words. "I have no hesitation in asserting, that more than two, perhaps a majority of

the American bishops, are not in favor of Bible Societies, on the principle adopted by the British and Foreign Bible Society, and copied by a majority of those in this country. While, of those who are known to have given them countenance, reasons and motives very different from those of sanctioning such principles, have operated in inducing them to have any connexion with such societies." Now we honestly considered this a very unadvised declaration. It did convey to our minds, an unintentional we readily admit, but severe and very undeserved censure. It said this—that American bishops acted publicly, before the world, in support of principles which they could not sanction. It was said by a bishop—we know in the heat of controversy. We wished that in cooler moments it might be reconsidered, and unsaid. Regard for the honor of the christian ministry made us earnestly wish it.

Pudet hæc opprobria potuisse dici sed non potuisse refelli. For this purpose, we designed to let bishop R. see what use might easily be made of his unguarded expressions—at the same time declaring sincerely our opinion that reproaches of this kind would be unjust. We did not for a moment suspect that bishop R. meant any thing derogatory to his brethren. But we verily thought that in his haste, he had done to these venerable men what we would not have done for the world—impeached their sincerity. Bishop R. could not enter into our motives; he could not conceive of any thing but hostility in one who opposed his peculiar sentiments; and therefore in that tedious paroxysm of which we spoke in the beginning, he permits himself to write thus,

"Generous, candid, charitable man! But as I am altogether unwilling to bear the reproach transferred to me, as the writer of the Note, I will just say, that so far is it from being the *plain meaning* of the passage, that no one would have made this use of it, who was not himself capable of all the perfidy which it implies. And so far from refraining from an assault, it is actually made, and in that way too, which is well understood to be most effectual with the uninformed and the prejudiced, by insinuation of more than appears; while the cunning disclaimer is put in as the loop-hole of retreat. But, sir, it shall not answer your purpose—for I am happily able to free both the bishops and myself, from the injurious imputation of your implied charge."—p. 101.

We quote this passage that our readers may join with us in pitying and praying for Bishop Ravenscroft.

The explanation and vindication of his remarks respecting the bishops who are connected with Bible Societies, so far from being satisfactory, makes the matter worse. "Reasons (says he, p. 102) and motives perfectly innocent and even praiseworthy"—and yet "very different from those of sanctioning such principles" present themselves readily to every ingenious mind:—He then assigns "the desire to conciliate—to soften the asperities of religious dissent, by such concessions to prejudice, as can be made with a good conscience"—and "such reasons and motives as these." Now, we are

not satisfied that the American bishops, connected with the Bible Society, should rely on a defence as lame as this. Some of them are zealous in its support—are presidents of societies formed on the “no comment principle.” Now, they approve the principle, or they do not. If they approve it—as we must believe they do—they act with the openness and sincerity of christians. If they disapprove it;—surely it must be because the principle injuriously affects the interests of religion. Does bishop R. mean that they act against their real sentiments, on such a subject as this, to *conciliate*? Do evil that good may come? Again, we say, if we were enemies, what occasion for triumph would be here. But no! we disclaim, before the world, our belief that bishop R. has stated the true reasons for the conduct of the prelates in question. Otherwise, what should we have to say of such “scrambling for proselytes,” as this? We have a right to say farther, that all Episcopalians, who continue their connexion with the Bible Society, *do not* think the bishop's book “unanswerable.” He has not, in their judgment, proved that the Bible Society is subversive of revealed religion.

We have not, even yet, given up all hope that bishop R. will be a friend of the Bible Society. Our readers may think that this “is hoping against hope.” Among our reasons, one is that he has *forgotten* how far he was friendly to the Institution, while Rector of St. James's parish in Mecklenburg. He states the case thus,

“The Rev. Mr Treadway, recently ordained a Deacon in the Protestant Episcopal Church, was appointed an Agent of the Virginia Bible Society, at the instance of Bishop Moore, for the formation of Auxilliary Societies.—In this capacity, he visited my then parish, and was received by me with all the attention due to his clerical character, and was assisted in his particular object, so far as introducing him to the people, and making appointments for him to preach, and explain the views of the Society, from the respect due to my Diocesan. Mr Treadway having succeeded in obtaining a sufficient number to form a Society, and a day being appointed for them to meet at the court-house, and being himself obliged to visit some other places in the interval, he requested me to draw up a constitution and rules for the regulation of the Society. This I assented to, as an accommodation to him, and performed it by copying a printed form, which I found among some loose pamphlets in my study. I believe also, that I gave a dollar, or some small contribution to the Society—preached an extempore Sermon, to a small congregation convened on an appointment made for Mr Treadway, which he did not attend, and at a meeting of the Society to elect their officers, when only three or four attended, I advised, as the only probable means of becoming organized, that the few who were present should name the officers, and notify them of their election. The plan was agreed to, and at the request of those present, the nomination was made by myself, embracing all classes of religious profession in the county, except Episcopalians—not one of whom was nominated to any office in the Society; having previously refused to have any thing to do with its transactions myself. This is the whole extent of my intromissions with the formation of this Auxiliary, or any other Bible Society.”—p. 103.

Now we have not the least doubt that bishop R. made this statement according to the *best of his recollection*. Let no one say that

we make an insinuation to the contrary. But the record of the case will refresh his memory. It speaks thus,

1. The following paper, to be subscribed by any who might be willing to unite in a Bible Society, is attributed to the Rector of St. James. "Unwilling to view with indifference the providential openings for the reception of the gospel at home and abroad, and particularly among the aborigines of our country, and the united and mighty efforts making in the promulgation of the sacred scriptures throughout the continent, we whose names are hereunto affixed, do agree to form ourselves into an association to be denominated the *Mecklenburg Bible Society*, whose sole object shall be to co-operate with the Bible Society of Virginia in encouraging a wider circulation of the Holy Scriptures." Dated Sept. 16th, 1822. The first name on this paper is that of *J. S. Ravenscroft*.—Here is betokened a feeling worthy of a christian minister.

2. On the 18th of Nov. 1822, the Constitution of the Society was adopted, by a meeting, of which the Rector gave notice,* which he attended, and at which he preached. The second Article of the Constitution requires that the copies of the Bible shall be "in every case unaccompanied with either note or comment." And the 13th Article provides that the second article shall be "unalterable."

It is said that particular stress was laid on the words, *without note or comment*.

3. At this meeting, the Rector presided; and thirteen managers were chosen, of whom seven were Episcopalians, and the Rector was one of the number.

4. On the 31st of March 1823, a meeting of the Society was held at Boynton, and the Rev. John S. Ravenscroft attended. At this time, several resolutions of some importance were adopted. It was resolved that quarterly meetings should be held—that the constitution should be printed and distributed, &c. A gentleman of the Episcopal church was also elected Treasurer of the Society, who has, it is understood, performed his duty faithfully.

Bishop R. has never formally withdrawn from this Society. And really, the *Bishop* and *Rector* do appear to have held contrary sentiments on this subject. Did he always believe that the Bible Society principle was *subversive of revealed religion*. Did respect for his "Diocesan" prompt him, in the least degree to encourage a principle of such ruinous tendency? Surely a Presbyter is not bound to yield his convictions in this way to his bishop. And is Dr Ravenscroft a man thus to submit his understanding and his conscience? Assuredly he is not.

But bishop R. thinks, that if an alteration in opinion had taken place, we "might have considered, that as the bishop's sphere of observation, is necessarily far more extensive than that of the Rector, and his means of ascertaining the effects produced by such bodies, much more ample, he had doubtless good reasons for an ac-

* The particulars about the notice, &c. are of course not in the Record.

tual change both of opinion and conduct." We frankly confess, that the opinion did cross our mind, that *some how or other*, without the gentleman's being at all conscious of it, the change of opinion was connected with the change in office. But still we could not attribute it to the causes hinted at by the bishop. For

1. The change was rather sudden for this. In 1823, the Rector was acting manager of a Bible Society. In 1824, the bishop preached his famous Sermon. Now his new office; his removal; the multiplied and arduous duties of the station to which he was called, seem to us to have been quite enough to occupy his whole attention. But this is not all.

2. For the Bible Society, as before observed, is most surprisingly slow in accomplishing its work of division and destruction. Since its organization, there has certainly been a great increase of vital piety. Infidelity has been repressed. Christians have been brought into much greater harmony of feeling. All the facts, then, both in Europe and America were against the bishop. It required much more time for observation than one busy year, to discover that the Bible Society *tended to undo* that which it actually was doing with a mighty and uncontrollable energy. The bishop, even on his commanding eminence, could not possibly see "what was not to be seen." But it often happens, that a sudden elevation, by inducing giddiness, makes the world appear to be whirling round, and every thing to be turning *topsy-turvy*, even when all is peaceful and still, except in *one's own sensorium*.

We do not write thus, because we take any pleasure in exposing the inconsistencies of our author. We entered this subject with great reluctance; and have found it very unpleasant at every step. But we were impelled by a sense of duty. We do believe that the Bible Society is connected with that glorious event prayed for by every pious Episcopalian, and by the whole church indeed every day—the *making known the saving health of the gospel to all nations*. But christians in the United States have not been roused to put forth half their strength in this cause of benevolence. Many are ready enough to hold back for any excuse, however trivial. Bishop R.'s name and office gave him influence. He has injured the Bible cause. His opinions, if unchecked, will injure it still more, as the Episcopal church extends among our growing population. If any suppose that we have been influenced by so poor a motive as personal resentment for the bitter things which the bishop has said against us; or by party spirit, they do us crying injustice. Nothing but public considerations of most imperative character have impelled us through the drudgery of this Review. And we must pursue our work. Before heaven we utterly disclaim hostility to any christian church. But to do justice to our subject, we must follow the bishop through his system. It hangs all together. His notions about the church, the ministry, the sacraments, and the interpretation of scripture, are closely connected with his opposition to the

Bible Society. And whoever thinks with him on these points, cannot consistently be a cordial friend to that Society, which is at this moment throwing beams of heavenly light athwart the gloom that has been deepening for a thousand years; which is shedding blessings on fifteen millions of Christians groaning under Mahometan bondage; and is preparing a high way for the servants of God, when they go to carry all the means of grace, and all the precious privileges of the gospel to the benighted and perishing nations—We feel that we are pleading the cause of Charity; and doubt not that our motives will *one day* be fully understood.

INTERPRETATION OF SCRIPTURE.

In this part of his book, bishop R. undertakes the vindication of his sermon on the interpretation of scripture. This is a subject of great importance—but it would require a volume to treat it fully. We can only consider general principles.

In the first place our readers ought to have a fair state of the question. Bishop R. holds that the one holy apostolical church is the Episcopal church: That to this church were committed the Word, Ministry and Sacraments—and that it belongs to *this church authoritatively* to interpret the word of God. Hence he concludes, that it is unsafe—nay, ruinous to distribute the Bible, without such notes and comments, as may enable the reader of Scripture to determine the sense put on the sacred volume, by the *one Catholic and Apostolic Church of Christ*. It is clear that the great object of the bishop, in his sermon on the interpretation of scripture, is to support his opinions respecting the Bible Society. And, as our Reviewer remarked, in his several successive discourses, he develops his system. The (Episcopal) church can alone so interpret scripture as to give to man the assurance of salvation. The rule of interpretation about which we differ, in this part of the discussion, is derived from *Vincentius Lirensis*, a writer of the sixth century. We have no access to his work; but the bishop lays down the rule in the following terms:

“That interpretation of scripture is to be followed and relied upon, as the true sense and meaning, which has invariably been held and acted upon, by the one Catholic and Apostolic Church of Christ.”

Now it depends entirely on the meaning attached to these words by bishop R., whether there is here any difference of opinion between him and us, worth farther disputation. If he means to say that the Apostles of Christ taught the doctrine of their master so clearly, that their disciples understood and received it; and that the ascertaining of this doctrine, as received, settles at once all disputes concerning it; then he and our Reviewer entirely agree. For there is nothing which we more certainly hold, than that there are no new discoveries on the subject of religion. The whole plan of salvation, as far as God has seen fit to reveal it, was fully taught by

the Apostles, and embodied in their writings. The disciples of the Apostles certainly understood their meaning, and embraced their doctrine. The point here is, to determine what this doctrine was. We hold that this is most easily and certainly done by resorting to the scriptures. For there we have the truth, expressed in the very words dictated by the Holy Spirit, for the purpose of general instruction.

It is true that we have brief symbols of Faith drawn up for the use of the ancient church, going under the name of *Creeeds*, as the *Apostles' Creed*, the *Nicene Creed*, and the *Athanasian Creed*.— And these show with certainty, what was the belief of the Church, respecting the particular articles contained in those formularies, at the time when they were adopted. As to the first, we do not know when it was composed: the two latter were drawn up in the fourth century. But, when these Creeeds are applied to the interpretation of scripture, their character is chiefly negative. True, it may be affirmed that scripture was, in general, interpreted in conformity to these Creeeds: but when one goes to a particular passage of scripture, in most cases it can only be affirmed by a strict reasoner, that it *was not* interpreted in opposition to the Creed. Now one may know very well that a particular meaning was not attached to a text, without knowing what its meaning really was held to be. The Creeeds, too, are very general summaries of doctrine, and of course there are hundreds of texts to which they cannot be made to apply. The same remarks may, in substance, be applied to the decrees of Councils. By a careful examination of the writings of the Fathers, it is also *possible*, in many cases, to determine what opinion they held concerning the doctrines brought into discussion by them.— This, indeed, is not always so easy a matter; because these writers are often very vague and undetermined in the use of language, and not always consistent with themselves. Hence we find opposing claims often put into the authority of the Fathers.

But it is wonderful that bishop R. did not perceive that his rule as thus understood, applies to old controversies respecting *Theological Doctrine*; and not to the *interpretation of Scripture*. It is one thing, to tell the meaning of scripture; and another to draw out that meaning in a series of propositions expressing theological truth. One is the business of the interpreter; the other of the systematic writer. In regard both to one and the other, the Bible is so plain, that for the most part, there is no danger that the sincere inquirer will be mistaken. If there is difficulty or dispute respecting doctrine, it is certainly an advantage to know what the early church held to be the doctrine taught by the apostles. But this, except in a few cases, is a matter of extreme difficulty; and not to be accomplished without the most diligent research. Who can give an instance, where the scripture is not clear, of a dispute terminated by the authority of the Fathers? Romanists, Protestants, Episcopalians, Presbyterians, Baptists, Pædo-baptists, all

claim them; and controversies are terminated, not by the conviction of one party, but by the weariness of the combatants on the public. Bishop R. knows this, as well as we do, and therefore in the calm exercise of his judgment, he cannot but acknowledge that the rule laid down by him, is merely an imperfect *help* in ascertaining the true doctrine of the Bible. But as we understood him, and as the whole tenor of his sermon seemed to require, the rule is *authoritative*. "That interpretation of scripture is to be followed and relied on, &c. And in the reasoning contained in pp. 106, 107, &c. the same thing seems to be assumed; the question as to the disputed doctrine or interpretation is to be *submitted* to the judgment of the primitive church; and from this, there lies no appeal. Authority cannot be more absolute. But in page 123, the bishop says, "As clearly then, as can well be expressed, the rule is given and is presented by me, as a *help to private judgment*, as a safe guide to disputed truth, on a subject of the highest interest." Now to us there appears an inconsistency between these uses of the rule. There is a wide difference between a rule to which my understanding *must submit*; and one which affords me *aid in making up my opinion*. We have not the slightest objection to use the rule in this latter sense; as our own practice shows. And we use it with a confidence proportioned to its adaptation to the particular subject of inquiry. For illustration,

If the question in dispute is one of *simple, naked fact*; and the witnesses referred to were so situated, that they could not but know the fact, we consider their *testimony* as of the greatest value. If for instance we wish to determine the dispute respecting the Baptism of the children of believers; we go first to scripture; and, endeavoring faithfully to apply to them the principles of interpretation, as we apply them to all other books, we ascertain as well as we can what the word of God teaches. Here is the only *authority* to which we ever submit. But that, which convinces us, does not convince others. Well, if Christ appointed that the children of believers should be baptized, no doubt the apostles did thus baptize. Here then is a *plain, palpable fact*, in relation to which mistake is not possible. We resort then to the early writers, as witnesses. We sit in judgment, and weigh testimony; but do by no means *submit to authority*. This testimony, when fairly ascertained, we regard as of very great importance.

The case is precisely the same in regard to the Episcopal controversy. We go to the word of God: there we find ministers with ordinary and extraordinary powers: those of ordinary powers, are clearly intended to be standing officers in the church: they are called by various titles which are used interchangeably; bishops, presbyters, stewards, &c. &c. We are convinced that, according to the first pattern of the church, there was no distinction of rank or order in the family of Christ. Here again is a question of fact, concerning which, witnesses could hardly be deceived. But it is a

matter of testimony; not of authority. We begin then at the beginning, and examine every *unsuspected* witness we can find for two hundred and fifty years. The body of *testimony* found in the course of this examination, greatly strengthens our conviction that we have given the right interpretation to the particular parts of scripture, which concern church government.

Of precisely similar character; but of higher import is the question respecting the genuineness and authenticity of the New Testament. We *read* the book; it is one of very extraordinary character. Who wrote it? Here is a question of *naked fact*. It is determined exactly in the same way with the authorship of any other book. The evidence is so full and decisive as to produce complete conviction. So that if faith is to be given to human testimony, there cannot be the least reasonable doubt as to the genuineness and authenticity of this book. We have no hesitation, then, in resorting to the testimony of christians in regard to these facts, respecting which there can be no deception. And we place on it the greatest reliance.

But every intelligent reader perceives at once, that there is a wide difference between this case, and the question, what is the meaning of this book, called the New Testament? It is not possible to doubt as to the men who framed the constitution of the United States—But we know that there are deplorable disputes as to its construction. In settling disputes of this kind, we place a very high value on what may be called historical interpretation. But yet the nature of the case makes it very different from that of determining the authorship of a book. *Paul wrote the epistle to the Romans*. This is a simple affirmation of fact, which testimony decides at once. *Paul in writing the epistle to the Romans intended to teach such and such truths*. Here is a general affirmation containing in it, just as many distinct particulars as there are sentences in the epistle; or as there are propositions, that may be derived from it. Now we grant, that if testimony could be brought to bear on each distinct proposition contained in the epistle to the Romans, just as it may be on the fact, *Paul wrote that letter*, there would be no more room for doubt in one case than in the other. Bishop R. then has plainly mistaken the point, when he affirms that disputes in relation to interpretation are settled in the same way, in which we determine that the Scriptures are the word of God. It is true, as far as historical interpretation goes, it is evidence of the same kind; that is *testimony*. But it is testimony respecting very different matters; and given in very different circumstances.

We admit that the matters in dispute, do not concern one hundredth part; nor one thousandth part of the propositions that may be framed from the New Testament; for—thanks to God!—that blessed book is, in general, too plain to be disputed about. But when there is a controversy respecting the meaning of passages, which involve undetermined points of doctrine, then the difficulty is great. For,

1. It is often extremely difficult to find witnesses giving uniform testimony.
2. They are often too remote, to be safely relied on.
3. The witnesses on which we might most safely depend, are often altogether silent as to the points in dispute.
4. The witnesses sometimes disagreed among themselves.

It is then, in relation to many matters now brought into question utterly impossible to say what "sense and meaning" of Scripture "has been invariably held and acted upon, by the one Catholic and Apostolic church of Christ."

Bishop R. does indeed "confidently assert his ability to show, what the primitive church invariably held, as the true sense and meaning of Scripture, on any point of disputed doctrine or order, which the reviewer may please to select." (pa. 108.) Now we have no doubt that the bishop really thought that he could do this. But the Reviewer, does not believe that he can: nor will he believe it, until the thing is done. We shall select a few cases after a while, on which he may, if he pleases, try his hand. In the mean time, we must inform him that the adversaries of high-church principles have often referred to the rule, in substance, given by him, and have put the decision of their case on the testimony of the primitive church. They have not then refused to submit to the rule; but have maintained that the rule worked in their favor. The true state of this whole matter, then, is just this. If bishop R. means that the *testimony* of the primitive church, as far as it can be ascertained, is a *valuable* HELP in determining disputes respecting interpretation, or doctrine, we have the happiness of agreeing with him. If he means, however, that points of difference are to be *authoritatively* decided by a reference to the primitive church, then we do certainly differ from him; and maintain that the rule is inconsistent with that right of private judgment, which is the fundamental principle of the Reformation. In reading the bishop's pamphlet, we find him appearing to us sometimes to hold one of these opinions, and sometimes the other. All that we hereafter have to say is on the supposition that he maintains the authoritative character of his rule.—Or the case may be thus stated. If we are investigating a passage of Scripture, we first resort to the usage of the writer; then the usage of other writers in the same language, to the scope of the passage, the context, &c. according to the plain rules of common sense. And among the helps employed, we are always ready to use the Fathers; but often we acknowledge with very little satisfaction.

When the inquiry respects a point of doctrine, our first recourse is to the scriptures; and the first step there is to ascertain their *real* meaning. When this is done, there is generally no difficulty in determining the matter in question: but should there be a difficulty, we resort, among other aids, to the writings of the primitive church; and gladly accept any assistance we can find there, in making up

our mind. Will bishop R. agree to this? If so, our controversy is at an end.

But does he not say thus?—Here is a point of doctrine or order in dispute. *We* cannot settle it. But the primitive church (i. e. the three Creeds and the four general Councils) has determined the point, if you do not submit to this decision. I hold you as schismatics or heretics, or both; and refuse to acknowledge you as members of the church, or partakers in God's covenanted mercies. This we oppose.

1. Because the rule runs in a circle. The bishop tells us to search the scriptures; but he bids us go to the church, that we may learn the true meaning of scripture. Well, where shall we find the true church? Here are the Romish church, the Protestant Episcopal church, the Presbyterian church, the Lutheran church, the Congregational church—all claiming to be true, and some *exclusively true*. What shall we do? Go to the primitive church? But suppose that we *cannot* do that; and all claim to have the true pattern—whom shall we believe? Must we not of necessity either put implicit faith in one or the other of these opposing claimants, or go to the Bible, and judge as well as we can for ourselves? If we do the first, we shall be pretty certain to choose that denomination, where we find the most kind hearted, humble, benevolent and holy men. If this should happen to be a Presbyterian, or Lutheran denomination, then the *Catholic* sends us to the pit at once, and the *high-churchman* leaves us to *uncovenanted* mercy. But if we do the last—then we search the scriptures to find the church; and go to the church to explain the scriptures.—*To be concluded in the next number.*

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c.

TRAVELS IN THE UNITED STATES.—Duke Bernard, of Saxe Weimar, Germany, is preparing for publication an account of his interesting and extensive travels in the United States.

MR CARTER'S JOURNAL.—We learn from a New York paper, that Mr Carter, editor of the Statesman, proposes to publish a narrative journal of his travels in Europe. The public have already had opportunity to judge of his talents and taste as a writer of travels; and the avidity with which his letters have been copied into the newspapers in all parts of the United States, shows how extensively they have been approved. Those letters are to form the basis of about two-thirds of his proposed work, remoulded and reduced in size; while the remainder will consist of matter entirely new. Mr Carter travelled through Great Britain, France, Italy and Switzerland; and had leisure, taste and opportunity to make a great many interesting observations, as he left this country in 1825, and returned only a few weeks ago. His book is to be in two octavo volumes, of 500 pages each. We think he may anticipate a very large subscription.—

The "*Biography of the Signers of the Declaration of Independence*," which was commenced in Philadelphia in 1823, has been completed, by the publication of the eighth and ninth volumes. The paper and typographical execution are fine and handsome, and the portraits of the personages generally very well engraved. The events of the revolution are becoming more and more interesting, as its effects appear more vast and extensive. The characters and actions of the men most active in producing and carrying it on, will therefore always attract attention; and a work like the present, in which are recorded the biographies of some of the most distinguished of them, may be expected to receive its merited share of public patronage.—We have been able to read but a very small portion of the book; but we have formed an idea favorable to the plan, as well as the industry and capacity of the writers. The style is generally clear and correct, and the volumes contain a large collection of important facts. The eighth and ninth volumes embrace the biographies of Gerry, Rodney, Harrison, Paca, Ross, John Adams, R. H. Lee, Taylor, Hart, Morris, Stone, F. L. Lee, Chase, Elery, and Samuel Adams.—*Ib.*

New French Dictionary.—A new French Dictionary has been published at Paris in one octavo volume, on the plan of Johnson's English Dictionary, enriched with examples taken from the best writers of the last two centuries.—By M. Noel, Inspector General of the University.

SPANISH BIOGRAPHY.—M. Jose Gomez de la Corsina, and several other Spanish writers, have been commissioned by the king of Spain to prepare for publication a Biographical Dictionary, containing memoirs of all Spaniards who have rendered themselves distinguished, from the earliest times down to the end of year 1819. Orders have been sent from Madrid to throw open all the archives and libraries of the kingdom to the editors of this grand national work, and the various authorities in the country are directed to contribute whatever documents they may have in their possession. The assistance of learned foreigners has also been requested.

Mr Cooper, the author of the *Spy*, &c. will publish in the ensuing fall another novel, entitled *The Red Rover of the Seas*.

NEW TRANSLATION.—The National Gazette announces the appearance of a translation of the French Novel of the Towers of Helven, by M. Keraty, a member of the Chamber of Deputies, from the Department of Finisterre. The translator is a Philadelphian. The original is a spirited and favorite production.

A Society has been proposed in Boston, and has a prospect of success, to be entitled the 'Typographical Association, or Society for the promotion of Literature and the Fine Arts.' The design is to obtain a charter for the Society, with a capital of 100,000 dollars, in shares of 100 dollars each. Its objects are to be the purchasers of the copy rights of extensive original works from American authors, in order to encourage men of talents to devote their

time to the pursuits of literature—to reprint, in a handsome manner, all the standard English works—to have an extensive establishment, at which all the work of the association shall be performed, and all this work to be disposed of to booksellers only, so that the society will in no way interfere with the trade. Other objects of the plan are to engage and encourage American Artists, in preparing the embellishments of the works to be printed—to ensure the utmost correctness in the publications of the society, and to reduce the price of standard American and foreign works to a moderate rate. It is remarked that a person desirous of forming a library in this country, at the present moment, must in most instances purchase, at high prices, English editions of some of the best works in the language, because the American Editions are both slovenly, and, in many instances, incorrect. Thus foreign labor and skill receive that reward which might have been dispensed at home, yielding at once support to labor, and encouragement to improvement. The Typographical Society have in view to obviate this condition of things—and every friend of American literature must wish success to the design.—*Nat. Int.*

ON THE SUBTERRANEAN SOUNDS HEARD AT NAKOUS, ON THE RED SEA.—Baron Humboldt informs us, on the authority of most credible witnesses, that subterranean sounds, like those of an organ, are heard towards sunrise, by those who sleep upon the granite rocks, upon the banks of the Orinoco.—Messrs Jemard, Jollois, and Devilliers, three of the naturalists who accompanied Bonaparte to Egypt, heard at sunrise, in a granite monument placed at the centre of the spot on which the palace of Carnac stands, a noise like that of a string breaking.

Sounds of a nature analagous to these have been heard by Mr Gray of University College, Oxford, at a place called Nakous, (which signifies a bell) at three leagues from Tor, on the Red Sea. This place, which is covered with sand, and surrounded with low rocks in the form of an amphitheatre, presents a steep declivity towards the sea, from which it is half a mile distant. It has a height of 300 feet, upon 30 feet of width. It has received the name of a bell, because it emits sounds, not as the statue of Memnon formerly did, at sunrise, but at every hour of the day and night, and at all seasons. The first time that Mr Gray visited this place, he heard at the end of a quarter of an hour, a low continuous murmuring sound, beneath his feet, which gradually changed into pulsations as it became louder, so as to resemble the striking of a clock. In five minutes it became so strong as to detach the sand. The people of Tor declare that the camels are frightened and rendered furious by these sounds.

Anxious to discover the cause of this phenomenon, which no preceding traveller had mentioned, Mr Gray returned to the spot next day, and remained an hour, to hear the sound, which was on that occasion heard much louder than before. As the sky was serene, and the air calm, he was satisfied that the sound could not be attributed to the introduction of the external air, and in addition to this he could not observe any crevices by which

the external air could penetrate. The Arabs of the desert ascribe these sounds to a convent of monks preserved miraculously under ground, and they are of opinion that the sound is that of their bell. Others think that it arises from volcanic causes; and they found this opinion on the fact that the hot baths of Pharaoh are on the same coast.

M. Humboldt ascribes the sounds in the granite rocks, to the difference of temperature between the external air, and the air of the narrow and deep crevices of the shelves of rocks. These crevices, he informs us, are often heated to 48° or 50° during the day, and the temperature of their surface was often 39° , when that of the external air was only 28° .—*Edinburgh Journal of Science.*

MODERN ROME.—One finds little or nothing in modern Rome, which can give him an idea of its ancient magnificence. There is nothing to distinguish it from the other cities of Italy, unless it be in its superior abundance of filth and dirt. Its streets are crooked, confused and narrow—the oldest citizen would lose himself in a dark night. The private buildings are indifferent—the churches not of extraordinary beauty, and the palaces, some magnificent, but generally more remarkable for size and solidity, than for beauty. Even the seven hills, which first attract the curiosity of a stranger, are so disfigured and covered with unseemly buildings, that they are scarcely distinguished from each other. The capital itself, once the seat of architectural magnificence, as well as of the Roman power, is now disfigured with a hideous church, a brick Senate-house, and some fifty coarse, filthy buildings. Filth is the dearest privilege of the modern Roman—it pervades their houses, their temples, and I had almost said, their persons. Though the great concourse of strangers who throng the city, keeps alive among the inhabitants some regard to decency of exterior, and in some cases, even pretensions to elegance of dress: this feature of decay pervades the whole of the papal dominions. The country is neglected, ill-cultivated, and desolate; the people squaled, indolent, and ignorant. The streets of Rome have no pretensions to beauty; dirt and filth offend the passenger at every step—broken columns, entablatures, and cornices, and even fragments of statues, the poor remains of old Rome, lie in heaps, under almost every roof, to suit the convenience of dogs and children. Priests in black coats and silk stockings are to be met at every corner; and an air of priestly solemnity and decayed pride universally pervades the whole city. The gravity of the inhabitants would almost remind one of the ancient Roman severity; but the nature of their pursuits shows too plainly that the age of heroes has gone by.

But amid so much to disgust and offend, there are still redeeming objects at Rome. Not to mention its ancient ruins, St. Peters alone is an object which would compensate for a voyage across the ocean to see. It stands unrivalled I believe, in ancient or modern times: the most faulty, yet the most splendid and magnificent temple ever erected to God or man. The colonnade which opens in front of it, and the dome which rises above it, are

indisputably the two finest specimens of architecture in the known world. How they could have been made to combine so much simplicity and beauty, with so much grandeur and sublimity, is a secret not easily explained.—Imagination cannot picture to itself a scene of architectural magnificence. No pen can delineate its beauties, and no description, however vivid, can convey to the mind an adequate idea of it. Were Rome, with all its associations, swept from the earth, and nothing remained to fill the solitude but St. Peters, its porticos would be thronged with admirers from every part of Christendom.

But after passing this temple, we have seen all that *modern Rome* can offer worthy of her name. She lays no claim to arches, columns, and pillars which adorn her streets and public squares; they serve only as splendid mementos of her ancient grandeur: and the modern Roman who points out to you the Coliseum, the arch of Constantine, and the Pantheon, is only showing you the remains of a city which once stood on the spot in which he glories as his birth-place—he is only a Roman by name.

Yet this city, degraded and fallen as it is, is still dear to the scholar. Its melancholy, sombre streets, have a charm for him, which mere magnificence could never impart. The solitude which surrounds him is peopled with the associations of his studies, and though alone, his companions are *Cæsar*, *Cicero*, and *Virgil*.

X.

RELIGIOUS INTELLIGENCE.

REVIEW OF RELIGIOUS INTELLIGENCE.

The intelligence which has been announced to the public through the medium of Religious papers, during the last three months, is of the most interesting nature. In Europe, Asia, and America, the work of God is going on; his cause is gaining new strength; deep rooted prejudices and other obstacles to its progress are gradually yielding to the light and power of truth. Churches and benevolent Institutions, whose object is to disseminate the religion of Christ, are prosecuting this work with more zeal and singleness of purpose,—are making more united and vigorous exertions for its accomplishment. In the midst of these labors God is evidently present, granting his faithful servants signal proofs of his approbation in the success with which their efforts are crowned. His Spirit is moving over the conflicting elements, the chaos of the moral world: the darkness which for many ages has enveloped the nations of the earth,—threatening to involve them in the gloomy shades of eternal night, is at length breaking away, before the light of the gospel. Our limits will not permit us at this time to make a full statement of the facts reported from foreign countries; we can but just notice them.

In Europe, the Bible, Missionary, and most of the other Societies reared by christian benevolence are flourishing; the work which they have com-

menced is advancing, and the effects it has already produced are encouraging indications of ultimate success. In Ireland, in the county of Cavan, a reformation has commenced in the Roman Catholic Church,—hundreds have renounced the superstitions and errors of Popery, and a spirit of inquiry has been awakened which will no doubt result, in the triumph of truth.

In Asia, the preaching of the gospel, the press, the schools and the other means which have been put in operation at the different Missionary stations, are steadily prosecuted, and are gradually undermining a system of idolatry and corruption, which has been strengthened by the growth, and supported by the prejudices of many centuries.—In Western Asia a powerful impulse has been given to the Armenian Church, which embraces 100,000 nominal christians, who have for ages been sunk in superstitions and corruptions utterly repugnant to the spirit of christianity. The work of reforming abuses has been commenced—the long neglected Bible has been consulted by those *paganized* christians who have little or nothing of christianity but the name, and a struggle has already been witnessed between light and darkness—between truth and error, which is regarded as the first symptom of the return of spiritual life to thousands who have long been groping their way in moral darkness to the region of the shadow of death.

If we turn from the eastern nations—where the standard of the cross has but just been raised, to this western world, and contemplate the unparalleled progress which the gospel is now making in our own favored country, we may see more striking and signal proofs of the power of divine truth. The spirit of prayer has been given to many congregations, christians are gaining new evidences of its efficacy, and thousands are turning from their sins to the service of the living God. About three hundred churches connected with the General Assembly of the Presbyterian church, have been blessed with revivals of religion during the past year, and *many thousands* have been recovered from their apostacy, restored to the favor of God, and made hopeful heirs of the incorruptible inheritance of the saints in light. These movements of the church, in which we may see the divine agency, seem to indicate that the Lord is hastening the accomplishment of his gracious purposes, making preparation for the universal spread and triumph of the gospel,—for the coming of that day in which the praises of Jehovah and the songs of redeeming love shall be re-echoed to Heaven by every tribe and nation and kindred and people, on the face of the whole earth.

The benevolent societies which have been formed in our country to promote this good work, are gaining more strength in the confidence and support of christians, uniting them more firmly, and enabling them to make more direct, systematical and vigorous exertions to extend the knowledge and influence of the gospel. From their last annual reports, an abstract of which we subjoin to these remarks, it will be perceived that they now stand like men in the attitude of pressing forward to the accomplishment of their purposes.

THE AMERICAN BIBLE SOCIETY, at its eleventh annual meeting, held in the city of New York on the 10th of May, 1827, report that the receipts of this Society during the year ending the 1st of May, amounted to \$64,764 18— which is \$11,774 19 more than those of the preceding year. Of the whole amount, \$35,366 29 were received in payment for Bibles and Testaments, \$19,282 82 as free donations, \$4,225 as subscription to pay the debt on the Society's House, and \$2,970 as permanent loans.

Within the past year there have been printed at the Society's establishment, or are now in press, 45,500 Bibles and 35,700 Testaments. There have been purchased 171 German and Dutch Bibles, and 313 German Testaments. Total 76,734; which, added to 532,902 before reported, make a grand total of SIX HUNDRED AND NINE THOUSAND, SIX HUNDRED AND THIRTY-SIX printed or purchased by the Society since its foundation in 1818.

During the year, there have been issued from the Depository 35,876 Bibles and 35,745 Testaments. Total 71,621; which, added to 440,047 issued in the ten preceding years, make a grand total of 511,668. Of the issues the past year, 53,337 have in various ways been disposed of to auxiliary and other Societies and individuals. A still greater number might have been sold, had the rules of the Society permitted sales to those who are not members. The number of Bibles and Testaments gratuitously appropriated during the year, is 13,284.

After giving a brief statement of the labors of the Society in distributing and circulating the scriptures—and of the wants of many thousand families destitute of the Bible in the middle, southern and western states—wants which have been ascertained by strict inquiry—the Directors urge the necessity of increased exertions.

"Were we to aim,"—say they—"only at the perpetuity of our civil blessings, we might well go to the patriot and ask him to help in giving this book to the hosts who are gathering along the shores of our rivers and lakes, who are peopling County after County and State after State, by those whose power, well or ill directed, must soon affect the social destinies of us all."

"But your Board are impelled by higher than social considerations, to solicit the continued support of this cause. They see that this book which they would circulate, while it sheds its thousand blessings on the present life, points also to a future existence, where our welfare is to be forever connected with a present conformity to the injunctions here inscribed."

"It is this truth, this thrilling truth, which should rouse every Auxiliary to action, should awaken every Christian sympathy in the land, open the lips of every minister of the altar, nerve every benevolent arm, and fire the zeal of every friend of the Bible, until it can be said in truth, that no family in our beloved country is without the word of Life."

The Report concludes as follows: "The events of every revolving year indicate that the system of Pagan corruption and cruelty are ere long to be broken up, and the light and principles of the Gospel to pervade every kindred and tongue and people.

"But before such a consummation is realized, much, very much, remains to be done. Not more than forty or fifty million copies of revealed truth are yet in circulation among the eight hundred millions of the great human family."

"While then the ultimate universality of the Saviour's cause is certain as Divine veracity can make it,—while its onward march is more and more rapid, (never so much so, perhaps, since the ascension of its Founder as during the past year,)—yet it must not be forgotten that this cause is advanced through human efforts, and that these efforts must be augmented an hundred fold before the predictions of inspiration are fulfilled. There must yet be a mightier movement on the part of Christendom than has yet been made,—there must be more and greater sacrifices,—a more entire consecration of time and talent and wealth and influence,—and many new helpers must be called into the field, ere this great moral conquest is achieved."

"Let then the friends of the Bible, while inspired by the losses and promises here unfolded, go forward and diffuse its blessing at home and abroad, until it is proclaimed throughout every continent and island, *that the kingdoms of this world have become the Kingdom of our Lord and his Christ.*"

THE AMERICAN HOME MISSIONARY SOCIETY, at its FIRST ANNIVERSARY, held in the city of *New-York*, on the 9th May last, report, that they have aided during the past year, one hundred and ninety-five congregations and missionary districts, and employed one hundred and sixty-eight ministers, "of these, 135 are settled as pastors, or are stately employed in single congregations; twenty divide their labors between two or more congregations; and thirteen, including agents, are allowed to exercise their ministry in a larger extent of country."

"The amount of service performed by the missionaries within the year, is *one hundred and five years and three months*, and the average proportion of aid in their support granted by the Society is about one-fourth."

"The whole number of Auxiliaries which have been recognised by the Society, is *one hundred and twenty-six.*"

The Committee say that "while they anticipate for the Society, at no very distant period, a tenfold enlargement under the smiles of a beneficent Providence, they would not speak ungratefully of the past. They would rather wonder that the blessing of God has enabled the Society to accomplish so much. The influence of this single year has been felt by hundreds of thousands. The institutions of Christianity established and perpetuated in 195 townships, villages and parishes, embraced in 84 Counties and 15 States and Territories, will not fail to exert a powerful agency in the improvement of the moral character of this nation,—while the souls that have been saved by the preaching of 168 ministers of Christ, will never cease to admire, *with all saints, the length and breadth, and height and depth, of the love of Christ, which passeth knowledge.*"

State of the Funds.—"The amount of monies paid out by the Committee during the year for the support of Missionaries, including the expenses of

Office and Agencies, is \$13,984 17; and more than \$10,000 have been pledged in the support of Agents and in aid of congregations now on our list, which is, or will become due in the successive months of the year. The total receipts, is \$20,031 21. Now in the Treasury, \$6,037 04."

"Two-thirds of the population of the United States," say the Committee in conclusion, "reside West and South of New-York and New-Jersey. But of the efficient ministers of the Gospel, of all denominations, more than one-half belong to New-England and the two States above-named. Beyond these States we have been called, in the correspondence of the last year, to contemplate whole counties, and numbers of contiguous counties, without a single educated minister of the New Testament. In Michigan, Ohio, Virginia, Tennessee, the Carolinas, Georgia, and Alabama, there are many hundreds of places that need aid in the support of Gospel ordinances, while the valley of the Mississippi, extending from the Northern Lakes to the Gulph of Mexico, and from the Alleghany to the Rocky Mountains, and embosoming thousands of the inhabitants of the older States every year, appeals to both our patriotism and philanthropy. In that vast valley there are few to publish salvation, and because there is no vision the people perish. The light of every Sabbath day witnesses hundreds of thousands destitute of the ordinances of God's House."

"Let it be considered also that the portion of our country which is the most destitute, is the most rapidly increasing in population. The aggregate inhabitants of the United States is supposed to double every 25 years. But in 1822, the population of Kentucky had increased eight fold in 30 years. The increase of several of the Western States is probably equally rapid at the present time. The day is not far distant, therefore, when the States and Territories that are now comparatively destitute, will embrace the majority, and control the moral influence of this nation. Now the sources of influence are with the older States. Here are the seats of Science and the Schools of the Prophets. And the Spirit of God is here raining down righteousness upon our churches and literary institutions, and preparing many laborers for his harvest. Now it is with us to give shape to the moral character of this nation. But suffer the new and rising communities of the West and South to grow up without the restraints of Christianity, until their numbers shall surpass that of the older States, and through the facilities of intercourse that will then exist between the Western and Eastern portion of our country, they will roll back upon us a tide of vice and irreligion. The Christians of the older States, therefore, are called on as guardians of the peace and prosperity of Zion, to unite and possess the land, that they may save its future millions from the ruin which is in store for the nations that know not God."

"And the destiny of these United States stands not alone. It is connected with the interests of the family man. There is not a nation under heaven which appears destined to exert so powerful an influence upon the moral condition of the whole world. Mind acts upon mind, and knowledge is power. Let it be considered then that the English language is spoken by

many millions of the human race, and that it is the medium through which the most enlightened portions of the world are now carrying the knowledge of God to the ends of the earth, and it can no longer be doubted that one of the most important steps towards the conversion of the world, is the conversion of the increasing millions of these United States. Here are to be enlisted no inconsiderable portion of that army of the Lord of Hosts, to whom shall be surrendered the dominion and the greatness of the dominion under the whole heavens."

THE COMMITTEE of the AMERICAN TRACT SOCIETY, at its SECOND ANNUAL MEETING held in the city of *New-York*, on the 9th May last, say in their report, that "a very large number of Tracts, either original or selected from the most approved productions of practical, evangelical authors, have been examined and considerable additions have been made to the series. The number of Tracts stereotyped during the year, is 45; making the whole number now stereotyped and printed, *two hundred*; containing an aggregate of 2,476 pages."

"The number of Tracts printed during the last year is, *three millions, fifty-six thousand and one hundred*, comprising, *thirty-five million, eight hundred and eight thousand, five hundred pages*."

"The number of pages put into circulation during the year, including 6,453 bound volumes, is 24,768,232; and since the Society was formed, 28,379,732. There now remain in the General Depository, 15,428,268."

State of the Funds.—"The receipts of the past year have amounted to \$30,413,01; being more than *three times* the amount received during the previous year."

Branches and Auxiliaries.—"The whole number of Branches and Auxiliaries reported at the last anniversary as having contributed to the Society's funds, was 75. The whole number which *now* contribute to its funds, is 340: besides which, 56 have been recognised by the Committee, making a total connected with the Society, of *three hundred and ninety-six*."

Need of Increased Exertion.—"The Committee urge the importance of further efforts in this cause. To very few, comparatively, of our 6000 post-towns and villages, has a single Tract found its way. Large and populous States remain almost wholly unsupplied; and especially almost all the newly settled parts of the country, whose population is rapidly increasing, and many of whom have scarcely any other means of Gospel grace. Into all the States west of the Alleghanies, including Alabama, Mississippi and Louisiana, with a territory greater than all the other States in the Union, and a population, in 1820, of 2,200,000, and now probably not far from 4,000,000, Tracts to the value of only \$700 have yet been sent! Yet a large portion of the population have not the Bible, nor any place of worship, nor any stated preaching of the Gospel."

After recounting many encouraging facts, which are proofs that these unpretending messengers of truth exert a powerful influence in turning

men from sin to holiness, the Report concludes as follows: "What God designs for the Society in future, the Committee know not; but of this they are assured,—that if it is suffered to languish for want of pecuniary aid, or Christian exertion, in the great day of accounts, many a heart will ache, and many a soul tremble, because of talents unoccupied, and opportunities of usefulness neglected."

"When all the immortal beings who have been reformed and won from the error of their ways by means of Tracts, and all who have been born again in the revivals of religion which have been occasioned or greatly promoted by their instrumentality; when mothers, converted by means of Tracts, shall bring with them their children, and pastors their people, and all be gathered together on Mount Zion above, ascribing salvation, and glory, and thanksgiving, and praise, "unto him that loved them, and washed them from their sins in his own blood, and hath made them kings and priests unto God, for ever and ever,"—then, and only then, will this cause appear in its real magnitude, and the solemn import of the responsibility devolving upon us be duly weighed."

THE ANNIVERSARY OF THE AMERICAN SUNDAY SCHOOL UNION was celebrated in Philadelphia, on the 22d of May last. The resolutions and addresses offered on the occasion awakened a deep and lively interest in behalf of Sunday Schools. The facts contained in the annual report ought to enlist every christian and patriot in support of the benevolent cause which the members of this Institution are laboring to promote. About *one million* religious publications have been issued from the Society's press during the last year,—and since its commencement in 1818 more than *six millions*.

During the year embraced in this report the Society has had the general superintendence of no less than *one hundred and fifty thousand scholars*.

The efficacy of Sunday School instruction is evinced by the numerous instances of conversion among both teachers and scholars. *One thousand four hundred and eighty-one* have given evidence of having passed "from death unto life" during the last year; which, added to those previously reported, make an aggregate of more than *five thousand*. This probably falls far short of the whole number.—Let the friends of God and man unite and persevere in this work, till all the children and youth of our country are brought under the blessed influence of divine truth—and our national character will be purified and elevated, while the glory of God is promoted, by the intelligence, virtue and happiness of increasing millions.

THE BIBLE SOCIETY OF VIRGINIA.—From the report of the Managers, at the FOURTEENTH ANNUAL meeting of this Society, held in the city of Richmond, on the 3d of April 1827, we learn that *one thousand three hundred and thirty-one copies of the scriptures* have been issued from the depository during the last year; making the whole number which the Society has distributed since its formation, *fifteen thousand nine hundred and fifty-five copies of the Holy Scriptures*.

The receipts during the past year amounted to \$912 04, and the disbursements during the same period to \$703 80. "A large proportion of the receipts of the past year," says the report, "have been derived from our active auxiliaries in payment for Bibles purchased of this Society; and that a corresponding proportion of the distribution of the Scriptures now reported has been made through the same channels. The experience of former years has shewn, that one of the most efficient means by which this Society can promote the circulation of the word of life through our land, is by encouraging the formation of auxiliaries, keeping up a correspondence with them, and providing a supply of the Scriptures to meet their demands. For these purposes, the services of a suitable agent have been found indispensable. Accordingly the board have had in their employ during the past year, the Rev. Richard Lattimore, of whose valuable labors as their agent, honorable mention was made in the last annual report, and who has been successful during the year now under review, in organizing *seven new societies* auxiliary to the Bible Society of Virginia, in the counties of Prince Edward, Mecklenburg, Lunenburg, Buckingham and Powhatan. All these societies have made remittances to our Treasurer, and received supplies from our depository, and together with other auxiliaries formerly reported, all are now we trust actively engaged in advancing that holy cause, for whose promotion we are associated."

After noticing the death of two active and efficient friends* of this Institution, the Managers remark, "that though the firmest friends of the Bible cause may be taken away in the midst of their usefulness, the glorious Author of the Bible lives and reigns, and will infallibly accomplish his purpose of sending out his light and truth to the ends of the earth, and his promise "that his word shall not return unto him void, but shall accomplish his pleasure and prosper in that whereto he sends it." It is consoling too, to know that all human agency is at his control, and that as he has seen fit to honor men, by making them his instruments for doing good to their fellow-men, so he will raise up others to fill the places of those, whom he causes to rest from their labors. Thus he has supported the cause of Bible Societies.—More than a quarter of a century has now elapsed since the formation of the first Bible Society. The heads that planned the edifice, and the hands that laid its foundation, are most of them low in the dust. But the work goes on and prospers. Laborers are not wanting, and the success that has already crowned their exertions, concurs with the predictions of unerring truth in assuring us, that it shall not cease, nor shall the builders fail, or be discouraged, until the topmost stone thereof is brought forth with shoutings, crying grace, grace, unto it.—Happy they, who while they behold that consummation, whether on this earth, which shall then be full of the knowledge of the glory of God, or from that world of perfect light to which the Bible conducts those who take it as their guide, shall feel that they have been honored, by bringing though it were but a pebble to the work, with a willing mind."

* Rev. Messrs Hoge and Roper.

DUTY AND IMPORTANCE OF UNION AMONG CHRISTIANS.

ONE benevolent design of the Gospel is to strengthen the bond of union among believers. The religion it inculcates is of a *social* character. Instead of weakening the ties, or destroying the relations which hold society together, it increases and strengthens them. Instead of awakening the malignant passions of our nature and setting men at variance with one another, its genuine tendency is to restrain and subdue those passions which have too often been exhibited in acts of oppression, revenge and murder, and to extend a bond of union through the great family of man, by calling into exercise those affections on which our happiness depends.—Such was evidently the design of our Lord in the command he gave his disciples in his valedictory discourse to them, on the night before his sufferings. “A *new* commandment,” he says,—speaking of it as if it were unknown till now, probably intending to impress their minds more deeply with its importance,—“a *new* commandment I give unto you, *that ye love one another*; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.” The preaching of the Gospel, and the ordinances he instituted to revive and perpetuate among christians the remembrance of his love, are found to be well adapted for the purpose of uniting them. As they assemble in the sanctuary to hear and contemplate the blessed truths of his word, and offer their united praises and prayers at the throne of his grace, or as they come around his table to celebrate his sufferings and death,—the obduracy of selfishness is softened, their hearts warmed by devotion, glow with gratitude for the unspeakable gift of Heaven, and rise in holy aspirations of that love toward God, which feels complacency and delight in the character and happiness of those who bear his image.

Every christian that frequents the services and ordinances of the house of God, must have witnessed and experienced their power in awakening the best affections of the heart, the most benevolent feelings, and directing them in the exercise of love toward God and man. Every one acquainted with the nature of that love, produced by the influence of the Gospel, must have known something of the emotions which inspired the breast of Asaph, and prompted him to exclaim, “whom have I in Heaven but thee, and there is none upon earth that I desire beside thee;—It is good for me to draw near unto God.” Here is the exercise of the same affections,

the spirit of the same benevolence that filled the heart of the beloved disciple, when he said—"we know that we have passed from death unto life because we love the brethren." *Love* is the power which Almighty God is exerting to subdue and save an apostate world. Love is the power which unites his people, and prepares them for enjoying communion with him, and fellowship with one another. Love is the invisible, the indissoluble chain which unites all holy beings in the universe by a common tie that neither life nor death can dissolve; which binds them to the throne of Jehovah, and prepares them for the same exalted services, and which will hold them in future ages--while they are advancing in knowledge and happiness toward infinite perfection,—in the bonds of an eternal union.

The Lord Jesus evidently designed that his disciples should be united, not merely to enjoy the privileges to which they are entitled as members of his church, and to reciprocate among themselves the mutual good offices of christian benevolence and affection,—but that they *should be united in their prayers and in their efforts*, to advance his kingdom in the world. By his precepts he taught them the duty and efficacy of united prayer. "If two of you"—he says, "shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." This gracious promise expresses the approbation with which he regards the united requests of his people. He taught them this truth most forcibly, soon after his ascension to Heaven. On the day of Pentecost "while the Apostles were all with one accord in one place," offering no doubt, their united prayers for one great object, "suddenly there came a sound from Heaven as of a rushing mighty wind, and it filled all the house where they were sitting: and they were all filled with the Holy Ghost," and their combined efforts on that day in preaching the Gospel to vast multitudes, assembled from different nations, resulted under God, in the conversion of three thousand souls! The first splendid triumphs of the Gospel were effected—not by miracle alone, without the instrumentality of men—not by the divided, isolated efforts of single individuals,—but by the combined exertions and united prayers of believers. Behold the means which God delights to bless in promoting his cause in the world! His own omnipotent agency attends the united efforts of his people, and renders his truth victorious in subduing the alienated hearts of sinners.

Christians may learn the importance of uniting the hearts

and hands of many to promote one common cause—may see the efficacy, the power of combined exertion, by viewing its effects in the political world. For here, as in other things, “the children of this world have been wiser than the children of light.” They long ago saw the importance of united efforts to effect their ambitious purposes, and acted like men who believed what they saw. How often have kingdoms been conquered, empires rent asunder, powerful nations humbled to the dust, and led captive in chains, by the united efforts of hostile invaders!—How often have kings and sovereigns been dethroned—and political institutions torn from their foundations and sunk in ruins—how often have thousands been hurried to the eternal world—the earth drenched with human gore—have the most disastrous efforts been produced by the combined labors of men acting in obedience—not to the will of Heaven, or the dictates of reason—but to the capricious will of some aspiring ambitious despot! The insatiable desire of power, that scourge to the human race, has exhibited its infernal tragedies in every age! It has often armed the hands, combined the strength, and directed the movement of thousands, for the destruction of other thousands; and such is the efficacy of *union* that it has met with lamentable success in this horrid work.

The history of the papal church affords another striking example of the astonishing effects which may be produced by unanimity among men devoted to a common cause. The Bishops, who, in the middle ages successively filled the chair of St Peter, (fabulously so called) by extending the bond of union among their scattered friends, and directing the concerted motions of their satellites in subserviency to the great end in view, at length bound all the kings and princes,—all the civil governments of Europe in chains of spiritual darkness, forged for the very purpose by themselves; and subjected the understandings, and consciences, of all the millions of christendom, to the infallible will of “his holiness” the Pope. It was not the work of one man—it was the *union* of many that reared the fabric of papal corruption and superstition—that collected and thickened the darkness which still envelops whole nations nominally christian,—darkness which I trust is soon to be dissipated by the united exertions of christians in reflecting upon it the rays of the Sun of Righteousness, the pure light of Heaven. The time of conflict between light and darkness, between truth and error, between the Lord Jesus and the god of this world, is drawing near: there is yet to be witnessed a mighty struggle between these conflicting pow-

ers, and the signs of its approach demand of christians to put on the whole armor of the gospel and unite their resources and their strength, to defend and advance the cause of the Almighty.

The history of revolutionary France affords another painful illustration of the tremendous effects resulting from the *united* exertions of men—who were indeed united in nothing, but in disseminating the seeds of infidelity, in the perpetration of crime, in hardening themselves and emboldening others for every species of wickedness. Voltaire himself could not have dreamed of greater, or more fatal success, than was exhibited in the infernal acts originating from unanimity among his disciples in adopting his principles, in prosecuting in concert the desperate work which he commenced. It was not the development of any new passion, or the influence of a principle unheard of before, which introduced the horrid scenes witnessed in Paris;—but it was the combination of the very elements of crime—it was the union of all that is depraved in our nature—it was the restlessness of passion, the lust of power, the cravings of avarice, the rage of jealousy, and the maddening pride of ambition—it was all these *united* that exhibited those scenes of proscription and murder, which filled the streets of Paris with blood and carnage, and introduced the reign of Terror. The power of these malignant passions, when united and unrestrained by the word and authority of God, was resistless,—its effects were like the breaking up of the great deep,—all that is venerable in human and all that is sacred in divine law was effaced,—the deep foundations of society were overturned,—and a flourishing kingdom was shaken to its very centre!

Such are the effects of a discordant union (to use an apparent contradiction in terms) among unholy men in their exertions to attain a common end. With so many examples before them of the *power* which may be called into action by union, why do not christians more generally see its importance? Or if sensible of its importance, why not manifest their conviction of it by *actions*? If bad men can sever the bonds of society, overturn kingdoms and convert the earth into a field of blood—by joining hands and encouraging each other in this desperate work—what a change may not good men effect by adopting the same means to accomplish the benevolent designs of Heaven! Let these be united by the strength of a sacred tie, by love to God and man, and vigorously press forward in prosecuting the great work assigned them by their Lord and Master—and their power will be in-

vincible;—they will change the howling wilderness into a fruitful field, and the desolate waste into the garden of God;—every temple of pagan idolatry will fall prostrate before them;—every system of superstition and error will yield to the power of truth,—and the world will be emancipated by their instrumentality from the bondage of sin, the slavery of six thousand years. Are these effects too great and imposing,—is this work too grand and momentous, ever to be accomplished by the efforts of christians? To overturn the empire of darkness and burst the chains in which millions of our race are now groaning, and turn the whole current of thought and affection in the hearts of men, and change the whole face of the moral world,—*this* is indeed a great work.—It would seem like presumption in feeble mortals to attempt it,—were they not commanded to do so by the word of God, and assured of success by a promise from God, sealed with blood and confirmed by an oath. Christians, then, may combine their resources and efforts in this work without any apprehension of failure,—for Omnipotence is pledged for its accomplishment, in answer to their fervent and united supplications.

We are indeed warranted to expect great effects from the united labors of christian enterprise, by the success which has attended and followed the efforts of benevolent societies during the last twenty-five years. The triumphs of christianity, since their establishment in regions within the sphere of their influence, it is well known, have exceeded the anticipations of their friends and supporters. But this important work of enlisting the energies and directing the combined power of the church to accomplish the benevolent designs of God, has but just been commenced. Let all christians be associated in State and National Societies, to disseminate, by various methods, the truths and holy influence of the gospel,—let every one *feel* that he has an important part to perform in this work, and unite his prayers and exertions with those of others, and act in concert with them,—and blessed results may be expected from a holy alliance of this character. It is not too much to expect, that under the influence of such an alliance, that a brighter day will dawn upon the church, a purer zeal animate its members, and that a new and a stronger impulse will be given to the great cause which the Almighty is advancing by the instrumentality of men.

I am unwilling to dismiss this subject without noticing its practical importance, as connected with the interests of religion in this southern country. Presbyterian churches were planted in this region half a century ago,—and though they

have been revived from time to time with the refreshing showers of heaven, they have done comparatively little to extend the life-giving power of the gospel through the wide moral wastes among the dead and the dying around them.—We have been almost satisfied with offering our old apology, that *“all improvement and amelioration among the people here must be very gradual”*—as if this apology were itself meritorious and atoned for the guilt of our criminal neglect. It is *union* of feeling and action that is wanting,—an alliance of holy works in which believing hearts and hands shall unite, will revive and strengthen our languishing churches,—will raise our Seminary planted for the church, from that low and discouraging state in which it has for years been lingering,—and will build up the desolate wastes in our midst where souls have long been perishing. In this work, christian reader, you and I and every one has a deep and solemn interest, for it is a work which involves the honor of the Saviour, and the everlasting destinies of men. May God give us a sense of our responsibility, and enable us to prosecute with vigor the labor he has assigned us.

CLEMENT.

THE MINISTER OF CHRIST.—No. II.

ADDRESSED TO A YOUNG PREACHER OF THE GOSPEL.

THE Commission given by our Lord Jesus Christ to his disciples establishes the authority, and defines the duties of every minister. In the twenty-eighth chapter of the gospel according to Matthew, we find the circumstances thus exhibited. *“Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshiped him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth: Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen.”*

It was by the appointment of our Lord, that the disciples were convened on this memorable occasion; and it is probable that this was the time of his appearance to more than five hundred brethren at once.* The circumstances were most solemn. The Redeemer having completed his atonement, was about to ascend to the throne of his glory. For the perpetu-

* 1. Cor. xv, 6.

ation of his church, and as his last communication to his people on earth, he gives the charge comprised in these words. That we may more fully arrive at its meaning, let us consider,

First. The *authority* which Christ asserts. Upon this depends the reality of our claim to minister in holy things. After the signal manifestations of Divine power which the Saviour had made, none of his disciples would have been disposed to question his right to delegate authority to his followers. Yet to preclude all doubt, he declares, "All power is given unto me in heaven and in earth: go ye therefore," &c. By these words we can understand nothing short of absolute dominion over the universe. That the Lord Jesus Christ has this power, we learn from various plain declarations in the New Testament. This authority was part of his right as Mediator, and is therefore said to be "given unto him." As the Supreme Head of the Church he leaves his orders with his ministers.

In this view of the subject, how solemn, and how honorable is our calling! We hold our office under the direct commission of our King; and we need not wonder that the Apostles gloried in the title of *Servants of Jesus Christ*. To act the part of an ambassador for God; to bear messages of grace and salvation to a perishing world; to acknowledge no source of authority but the blessed Redeemer; this is the privilege and the glory of the Christian minister.

II. *The Import of the Commission.* To make disciples of all nations, is the charge here committed to the servants of Christ. It is hence manifest that this authority was to be transmitted from generation to generation; since it was not to be expected that the world should be evangelized by the labors, or during the life time of the men then present. We find in accordance with this, that the Apostles soon began to add to their numbers preachers of the gospel, and laid a foundation for future increase. Those, therefore, who in the present day have been duly invested with the ministerial office, may assume the authority, and accept the encouragement here given to the primitive teachers.

"Teach all nations," or, as the original expresses it, "Disciple all nations." The preacher of the gospel is to set constantly before his eyes as the ultimate object of all ministerial labor, the conversion of the world to Christianity. He is to labor that men may believe the gospel. He is to teach the doctrine of Christ; to teach it fully, inculcating all things whatsoever the Lord has commanded. He is to receive as disciples such as profess their faith in Christ, by the ordinance

of Baptism, in the name of the Father, the Son, and the Holy Ghost. Whatever, relates, then, to the instruction, the warning, the edification of the Christian church; whatever is necessary to the organization of the body, and the admission of members, may fairly be considered as given in charge to the regular ministers of the gospel.

III. *The consequences resulting to the hearers*, are set forth. "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." What can more strongly exhibit the responsibility and importance of our office than this declaration? In truth we are either a savor of life unto life, or of death unto death. The eternal destiny of millions is suspended upon the reception of the truth! And shall we not with all earnestness take heed to ourselves and to our doctrine, by assuring ourselves that it is the very truth of God which we teach, and by pressing it with all constancy and importunity upon the minds of men. My dear friend and fellow servant, bear this even in mind,—at your mouth men are to receive that by which they shall obtain everlasting life and happiness, or be sealed up in the pit of endless despair. Let this consideration dwell upon your mind, and you will find yourself incapable of loitering or trifling in your high vocation.

IV. *The encouragement* which is given to the ministers of the gospel, is of the most cheering kind. "Lo, I am with you always, even unto the end of the world."

The omnipresence of our divine Redeemer is distinctly expressed in these words. His power is promised as the never failing attendant and support of his disciples. Wherever the word is faithfully preached, the Great Head of the Church is present, to direct and animate by his spirit the soul of his feeble messenger. Let this be your refuge and consolation. Cast yourself with unwavering faith upon the arm of the Redeemer. However feeble your efforts, however strong and numerous your opposers, however great your discouragements; in this promise you may safely rely, as thousands have done before you. And you shall not be disappointed. The word of God shall not return unto him void. Wherever the truth is preached with simplicity, sincerity, and faithfulness, there may the Christian minister be assured that his labor is not in vain in the Lord, and that in due time he shall reap, if he faint not. He may see no immediate fruit. His eyes may fail in looking for the conversion of his beloved hearers. Cold inattention and neglect may fill his heart with anguish, yet the word of God is sure; his truth shall not be preached in vain. Some impression may be made, some sin prevented,

some ignorant mind instructed, or some saint consoled and edified, by those very efforts over which he weeps, as fruitless and unavailing. So that we may boldly go forward in our most arduous labors, with a full conviction that the work of the Lord will yet be accomplished.

In reflecting upon the object of the ministry, we find it to be the manifestation of the glory of God in the conversion and salvation of men; an end worthy of the most strenuous exertions of intelligent beings. We are stimulated in this course, by the two great principles of our holy religion, Love to God, and Love to Man. To shew forth the praise of Jehovah, to exalt our Redeemer and King, to rescue our fellow creatures from eternal destruction, to open the gates of heaven to ruined sinners; these are the great ends which we propose. When the Apostle Paul was set apart for the ministry of the gospel, he was directed to these as his objects, to communicate blessings to mankind, "open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they might receive forgiveness of sins, and inheritance among them that are sanctified."* And in his subsequent life, he expresses his "earnest expectation and his hope," that in nothing he should be ashamed, but that with all boldness, Christ should be magnified in his body, whether it were by life, or by death.†

* Acts. xxvi, 16.

† Phil. i, 20.

A SERMON,

Preached in Richmond on Sunday, June 10th, 1827,—at the Installation of Rev. STEPHEN TAYLOR, Pastor of the Presbyterian Church on Shockoe Hill, by the Rev. WM. J. ARMSTRONG.

"That we may present every man perfect in Christ Jesus."—COLOSSIANS i, 28.

MAN was created perfect. God made him in his own image, wise, holy and happy. When he had formed him of the dust of the earth and breathed into him the breath of life, he blessed the work of his hands, and pronounced it very good. He was created a free agent, that he might be virtuous, and his virtue was exposed to trials, that it might be approved. He was therefore mutable, and temptation was permitted to assail him. In process of time, we do not know how soon, or under what particular circumstances,—he yielded to temptation, and voluntarily disobeyed the known command of God. Thus he lost his purity and happiness; the crown fell from his head, the gold was changed, the fine gold became dim. He shut himself out from communion with God, the fountain

of Baptism, in the name of the Father, the Son, and the Holy Ghost. Whatever, relates, then, to the instruction, the warning, the edification of the Christian church; whatever is necessary to the organization of the body, and the admission of members, may fairly be considered as given in charge to the regular ministers of the gospel.

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of knowledge, holiness, and joy; and sunk into darkness depravity and wo. By his wilful transgression he forfeited every blessing, and in his fallen condition, had not a solitary claim to the favor of his holy Creator and Sovereign.

But God had compassion upon the work of his hands.—While he expressed his awful displeasure against sin, he made it the occasion of displaying the riches of his wisdom and grace, and magnifying his goodness and mercy. By the gift of his Son to be the Saviour of guilty and perishing men, he has provided for our restoration to his moral likeness, and to the everlasting enjoyment of his favor, in a way perfectly consistent with his truth, holiness, and justice, with the honor of his law, and the peace and good order of his holy kingdom,—and exactly adapted to our character and condition, as moral agents and accountable subjects of his moral government, fallen under the power, and the condemnation of sin. The revelation of this plan of salvation, is *Gospel*,—glad tidings, of great joy. The pen of inspiration has recorded this Gospel, in the Bible. All the means of grace are designed to give efficacy to its merciful provisions, to aid in the attainment of its glorious end. Among these means the ministry of reconciliation, holds a distinguished place; and the grand design, the ultimate object of that ministry is declared by the Apostle in the text; *To present every man perfect in Christ Jesus*. Let us consider; this object; and the means by which it is to be effected; and then attend to some remarks suited to the present occasion, which are suggested by it.

The object of the ministry of the Gospel is, to present men perfect in Christ Jesus. So the same Apostle teaches elsewhere, when speaking of the triumphant ascension of the Lord Jesus; “He ascended up on high, he led captivity captive, and gave gifts unto men, Apostles, Prophets, Evangelists, Pastors, and Teachers; for the *perfecting* of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come, in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man; unto the measure of the stature of the fulness of Christ.” The condition of human society has been such in every age, as to indicate but too plainly, even to a superficial observer, that man has sunk far beneath the perfection of his intellectual and moral nature. The physical evils to which he is subject, are but faint emblems of the infirmity, disorder, and ruin, which pervade his higher and nobler powers. A conviction of this, has led philosophers and moralists in every age to inquire with much earnestness into the nature, causes, and remedy of

these moral maladies. But all the speculations of heathen sages on these subjects, were vague and unsatisfactory, and every expedient they proposed, impotent and vain. They were not able to agree as to the chief good, the true perfection of our nature; much less, as to the means of its attainment,—nor have their followers and admirers in modern times, been more successful. Though aided by the recorded experience of their predecessors, and the reflected light of that Gospel which they have ungratefully denounced; they have not been able to agree among themselves even as to the outline, the great leading features of any scheme, by which degraded man might rise to the perfection of moral excellence and beauty. And their attempts to carry their plans into effect, when made, have resulted in their own confusion and disgrace. The endless and nameless absurdities and follies of infidel philosophy, might provoke a smile, were it not for the recollection that these are the infirmities and errors of our common nature; and that the perversion of so much talent, learning, and industry, as have thus been misapplied, must have involved their possessors in guilt proportionate to their sacred obligations and awful responsibility.

“But after that, in the wisdom of God, the world by wisdom knew not God; it pleased God by the foolishness of preaching, to save them that believe.” God has devised and revealed a plan for making men perfect, and he has appointed the ministry of the Gospel, to perform an important part, in the execution of that plan. This method of salvation has been in every age, foolishness to those who were wise in their own conceit; and a stumbling block to the proud and self-righteous, but he has made it, the power of God, and the wisdom of God, in the salvation of every penitent, believing sinner.—Experience which has stamped every effort of man to attain perfection by his own wisdom and strength, with the character of impotence and folly, has set its seal in ten thousand instances, to the efficacy of the Gospel, in repairing the ruins of the apostasy, redeeming man from the power of guilt and depravity, restoring him to the love and favor of God, transforming him into the divine likeness, and leading him forward into eternity, prepared for the society of those who have never fallen, and for intimate and everlasting communion with the great Father of Spirits. It has imparted to the dying believer such conscious meetness for the inheritance of the saints in light, such unwavering confidence in the tried faithfulness and love of God, and such ardent longings to behold his face in righteousness, that neither the deep feelings of

unworthiness, nor the severance of all mortal ties, nor the pains and terrors of death in its most appalling form, nor the vast and untried scenes of an opening eternity, could repress the holy exultation of his soul in the immediate prospect of departing to be with Christ.

This intellectual and moral perfection, and consequent felicity to which it is the design of the Gospel to conduct men, differs essentially from that in which man was at first created, in its origin, its principles, its progressive character, and the security which guards each successive step in its progress, and assures its ultimate completion. Its peculiarities are adapted to the condition of man as fallen, and to the peculiar relations in which he thus stands, to his holy Creator, Sovereign and Judge. Christ Jesus in his character as Mediator between God and man, is its author, supporter and finisher. He has laid the foundation for this work, in that awful display of the evil of sin; that decisive vindication of the law of God as holy, just, and good; and that glorious illustration of the holiness and justice of God, and the immutable righteousness of his moral government, which he made when in our nature, he bore our sins in his own body on the cross, and through the eternal Spirit offered himself without spot to God, to purge our consciences from dead works that we might serve the living God. He commences and carries on this work, by the instrumentality of truth, presented to the mind, and applied to the heart, as it is revealed in his word, illustrated and enforced in his obedience and sufferings, and embodied in his person and character. To this truth he gives living energy and resistless power by the accompanying influences of his Spirit, enlightening the mind, renewing the heart, elevating the affections, purifying the whole soul, moulding the character to a conformity with his will, and forming the life after his example. His word of promise is the security that the good work he thus begins, shall be carried forward, until its subject is presented faultless before God; perfect, in the knowledge of Christ, in whom are hid all the treasures of wisdom and knowledge; in the love of Christ, who is God manifest in the flesh; and in the likeness of Christ, who is the beloved Son of God in whom he is well pleased, and a conformity to whom in all his adopted children, makes them holy and without blame before him in love.

This, then, is the great design of the Gospel to make men perfect, in knowledge, excellence, and happiness. And this perfection is in Christ Jesus. In his human nature he is the exact model and standard of perfection; and in his person

and work as mediator, are found, all that fulness of grace and truth, all those treasures of wisdom, power, and love, by which this work is begun, and progressively carried forward, until it is completed in the soul at death; and in the whole man at that day, when he shall come to be admired in his saints and to be glorified in all them that believe.

Let us now consider, in the second place, *by what means*, men are to be made thus perfect in Christ Jesus. We have already remarked, that the Spirit of Christ performs this work, by employing revealed truth as his instrument. So the Saviour prayed for his disciples the evening before his crucifixion, "Sanctify them through thy truth, thy word is truth." And it is written again, "Christ loved the church and gave himself for it, that he might sanctify and cleanse it, with the washing of water *by the word*; that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." There are various ways in which revealed truth may be presented to the mind, as in reading, meditation, prayer and christian conversation. All these are important, and are owned and blessed of God, as the means of sanctifying and saving men. But it is especially the *preaching* of the word which is made the effectual means of convincing and converting sinners, and of building up saints in holiness and comfort through faith unto salvation. We *preach Christ*, saith the Apostle, warning every man, and teaching every man, in all wisdom, that we may present every man perfect in Christ Jesus. Here he tells us, what that preaching is, both as to its subject matter, and its manner, by which men are to be made perfect. Christ is to be preached, in his person, character, and work; in his divine dignity and excellence, as the eternal word, who was in the beginning, and was with God and was God;—in his sufficiency and compassion as the Saviour of sinners, who loved us and gave himself for us, dying for our sins and rising again for our justification;—in his power and majesty, as the Lord and Head of his church, exalted at the right hand of God, having all power in Heaven and on earth, ever living to make intercession for us, and reigning to carry into effect the purposes for which he died, and to distribute the grace and justice of the Eternal. Christ is to be preached, in the nature, necessity, and efficacy of his atonement, obedience, and intercession; in the fulness, freeness, and suitableness of his grace; in the strength, tenderness, and immutability of his love; in his unsearchable wisdom, and his almighty power to save to the uttermost all

them that come unto God by him; Christ as in all his offices the object of affection, obedience, and confidence to those who are saved by him; made of God unto every one that believeth, wisdom and righteousness and sanctification and redemption, that in the salvation of sinners, the pride of man may be abased, and the Lord alone exalted.

As to the manner of preaching Christ, that men may be made perfect in him, the Apostle teaches that it should be *instructive and impressive*, teaching every man, and warning every man in all wisdom. That it may be instructive, it must be marked by fulness, simplicity, and plainness:—it must exhibit the whole testimony of God concerning Christ Jesus as it may be learned from the Scriptures, by a diligent study of the Sacred volume, and a careful comparison of the several parts with each other, and with the whole. It must exhibit that testimony in its purity, free from the intermixture of human philosophy and science, and the traditions of men, from the fetters of systematic theology, and the trammels of creeds and confessions, in the order and proportion that it bears in the Scriptures of truth.—It must exhibit this testimony, not loaded with the meretricious decorations of an artificial rhetoric, nor obscured by the vague and abstract forms, and the technical phraseology of the schools; but in the plain, straight forward style and expression of one who speaks to his fellow men about important business which he thoroughly understands, and deeply feels. Such was the instructive preaching of our Saviour and his Apostles, and thus, will every man be taught. But the preaching of Christ must be *impressive*.—In order to this it must be serious, affectionate, and pointed, warning every man. The subjects of which the preacher treats, the circumstances of himself and his hearers when he stands up in the presence of God to testify to them of Jesus, and salvation through his blood, and the everlasting consequences that must result to them and to himself, from his discharge of duty, are weighty and solemn considerations. They should be present to his mind, and press upon his heart, that he may teach and warn and persuade for eternity. His message is a message of love,—of love that passes knowledge in its origin, its actings, and its results—of love that aims to confer upon its objects immense and eternal blessings, and this at the expense of labors, sacrifices, and sufferings, unparalleled and inconceivable. In the spirit of love, it must be delivered. It must flow warm from a heart glowing with love to Christ and to the souls of men.—The Gospel call and offer is addressed to individuals. The whole business of re-

ligion is in the strictest sense a personal concern, in which each one's highest and dearest interests are at stake, and every one must hear, and feel, and act, for himself. The preaching of the Gospel must therefore be *pointed and personal*. The preacher must aim to lead each one of his hearers to consider himself as the individual addressed, and to feel that the instruction and precepts, the encouragements and warnings of the word of God are meant for him. For this purpose he will seek a familiar acquaintance with those who sit under his ministry, a knowledge of their characters and habits of thought and feeling; and he will diligently and prayerfully study his own heart, and the testimony of the word of God concerning man, that while he preaches Christ, he may hold up to his hearers a picture of themselves, so just that they shall recognise the likeness and feel that they are singled out and isolated in the midst of the congregation. Realizing that such a personal application of truth to themselves is essential to their salvation and prompted by love to his master and to their souls, he will thus preach Christ not merely from the pulpit, but at the social meeting, in the domestic circle, and in the personal and private interview, being instant in season and out of season,—wisely adapting his topics and his manner of discussion and application, to the condition and character of those for whose souls he watches as one that must give an account, that he may do it with joy and not with grief, and accompanying all his labors by his fervent, frequent, and persevering prayers to God for a blessing. Thus, my brethren, is Christ to be preached, warning every man and teaching every man in all wisdom, that every man may be presented perfect in Christ Jesus.

This subject suggests seasonable and important instruction to us who preach and to you who hear the Gospel. It admonishes us, that we should ever bear in mind the great end for which the Gospel was given and the ministry of the Gospel appointed; and make it our object in all our ministerial labors,—not to gain admiration or applause,—not to amuse our hearers,—not merely to instruct them,—not simply to alarm or to work in any way upon the passions of our fellow-men—not to buoy them up with a vain confidence;—but to bring them under the influence of christian principles—to animate them to a christian practice—to inspire them with a christian hope—to imbue their hearts with love to Christ and zeal for his glory—to transform them into his likeness,—that when he shall appear, they also may appear with him in glory: And that we should seek this object,—not by any device of our own

wisdom—not by any display of our own powers of argument or oratory ;—but by a full, simple, and plain exhibition of the truth as it is in Jesus—seriously presented, affectionately urged, and faithfully applied to every one.

But if we are bound to preach Christ, with this object and in this manner, you, my hearers, are bound to hear with the same object in view, and with a corresponding temper and spirit. It is your duty to attend upon the word preached, desirous not to be flattered, but profited ; not soothed, but sanctified ; to receive the whole truth into good and honest hearts, in simplicity and godly sincerity, with serious attention, diligent and careful comparison of what you hear with the sacred scriptures, faithful application of it to your own souls, and daily self-examination, that you may know whether the word is effecting its benign purpose in you by preparing you to be presented perfect in Christ Jesus. A powerful influence it must have, it does exert on every one. It is a savor of life unto life, or of death unto death. It will tell upon our everlasting destinies.

After all, the saving efficacy of the word is derived from the accompanying influences of the Holy Spirit without whom a Paul may plant and an Appollos water in vain. And these influences are granted in answer to the prayer of faith. It becomes then the duty and the privilege of us who preach and you who hear, to strive together in fervent prayer to God for the copious effusion of his spirit, that we may be sanctified by the truth. Thus shall we be presented faultless before God, and as each other's joy and crown, rejoice together in the great day of the Lord, that we have not run in vain, neither labored in vain. To this day when ministers and people must stand together before the Judge, there is a manifest allusion in the text. Then all the results of preaching shall be revealed, and our performance of duty, and your improvement of privilege shall meet their appropriate retribution.

My brethren of this congregation, it gives us pleasure to-day to install and set over you in the Lord, according to your request, and the directions of our Presbytery, a beloved brother, in whom we have full confidence, that it will be his aim, by preaching Christ, warning every man, and teaching every man in all wisdom, to present every one of you perfect in Christ Jesus. Recollect that you must stand with him before the Lord. Encourage his heart and strengthen his hands, by your serious attention and your affectionate sympathy and zealous co-operation with him, and by your united, importunate and persevering prayers for him and for a blessing on his

labors.—May the great head of the Church smile on the transactions of this day, and render the union here consummated between you and your Pastor, the occasion of infinite good to your souls;—that you and he, with many saved by the instrumentality of his labors, may at length appear before God *perfect in Christ Jesus*, with songs of praise, and with crowns of everlasting joy upon your heads.

From an English Magazine.

CHARACTER OF SOCINIANISM IN ENGLAND,—OR THE AVOWED UNION
OF UNITARIANS AND DEISTS.

“From Socinianism to Deism,” said D’Alembert, there is but a very slight shade, and a single step to take.” Carlile and other infidels have claimed the same affinity to modern Unitarians, and impartial persons in general have been disposed to concede the justice of their claims. It is true, Unitarians have not been at one with themselves, whether to acknowledge or to disallow these pretensions; by some of them they have been rejected as a slander upon their principles, whilst others have admitted that unbelievers cannot be far from them. Such a recognition, however, of the family tie, has recently taken place, as ought not to be hid in a corner; and I beg leave, therefore, to claim for it the marked attention of the readers of your Magazine.

I allude to a discussion which, for some months past, has been carried on in the *Monthly Repository*, a publication which, among periodicals, holds the place of organ to the body of Unitarians. In the number of that work for February, an article appeared with the signature of Noah Jones, to the writer of which the public are much indebted for drawing aside the veil, and exposing to view the internal state of Unitarian churches. He states that he has seen “many instances” in which the acknowledged Christian and the infidel (or the “unbeliever,” as the gentle term is,) “are equally acknowledged in Unitarian congregations;” that it is “notorious that their places of worship are frequented by unbelievers, who not only join in their devotions, and listen with complacency to the discourses of their ministers, but take an active part in the management of the internal concerns of their churches, and are, in some cases, the principal pecuniary supporters of their cause;” and that there are “actual instances in which unbelievers are active, efficient, and highly respected members of Unitarian churches.” He intimates, that “the deist” is taken “into the very bosom of their churches, and

"the privilege of his religious instructions" requested; that he is a party in the discussion of "plans for the promotion" of what he thinks "error," and gives his "advice and vote in the election of teachers," &c. &c. Such is the account which this writer, himself a Unitarian, gives of the materials of which the churches of his own community are composed.

Subsequent parts of this correspondence supply several additional particulars. It appears, that while the deists "take part in the meetings" of Unitarians, they throw out sneers and scoffs against religion in the very place of worship."—This, to be sure, is rather a free use of their religious liberty and church fellowship. If they are nonconformists to Christianity, they surely have not dissented from good manners, and even such a natural theologian as Esop the fabulist might have taught them, that it is a reflection on their breeding, to scoff at the religious customs of any people. But all this falls far short of the full and true state of the case. It is stated, by these Unitarians, that their pulpits have been repeatedly occupied by an avowed deist; and an instance is given in which a "deistical minister" was proposed as the pastor of a Unitarian congregation, but "in the case referred to," *fortunately*, (we are told,) "the Christians were the larger number." So they,

"Through mere good fortune took a diff'rent course."

A minister is also mentioned, "who having renounced Christianity, very coolly proposed to his congregation to continue him as their minister;" but "though a very clever and respectable man," it does not appear that his offer was accepted. It is not difficult, however, to judge of the state of things where "a respectable man" could "coolly" make such a proposal. Such a person would not offer any thing to his fellow worshipers which they were likely to deem offensive or insulting.

It is but justice, however, to the writer of this paper, to say, that he disapproves of this intermixture of "faithful members," and "those who think them believers in a lie," and warmly insists on the adoption of measures for dissolving this *holy alliance*. His zeal one would think very excusable, inasmuch as he insists upon nothing more than that they who "pity" Christ "as an enthusiast, if they do not brand him as an imposter," should have no share in the management of a Christian church, or be numbered among its members. He states it to be his "chief design to ascertain the general sentiment of Unitarians on the subject," and he must confess, that his Unitarian connexions have not left him in the dark on this

point. In opposition to his views, the following number of the Repository contains no fewer than four communications, from as many correspondents, all of them, be it remembered, Unitarians of the class of "faithful members." The zeal of these gentlemen in the cause is most fervid; indeed, it is curious to observe how large a portion of the *odium theologicum* is employed in defence of the communion of Deists with Christians in religious things. The "new reformer," who has objected to this, is charged with "religious intolerance and prejudice," with "pharisaical complacency," with "a dogmatical and illiberal spirit," with "persecution for opinion," and, to crown all, with introducing "a test," "that most bigoted of all ingenious devices for the ensnaring of consciences." "A test," it is exclaimed, "among rational Dissenters!" In short, he is told that "his doctrine may do among the monks of Salamanca," but that there is "not one syllable in his paper that evinces the least attention to Christian charity"

These writers, however, should have recollected that their offending brother (if a brother he is admitted to be) may plead a high and official authority for his opinion. In the Unitarian's "improved Version" of the New Testament, there is a note upon that text (Mark xvi, 16) which reads, in the current translation, "he that believeth and is baptized shall be saved, but he that believeth not shall be damned." This awful passage is considerably softened down in the text of the "Improved Version," but the note in question is a still more free translation of it; yet, after all, it stands thus, "he who professes faith in me shall be admitted to the privileges of the Christian community; he who does not believe shall remain under all the disadvantages of a heathen state." Now one would have thought that this was intended to teach Unitarians, that to believe was, at least, necessary to admission to "the privileges of the Christian community," and that the unbeliever is left in the state of "a heathen man and a publican;" but not so it seems. The "Improved Version" I trow, is "pharisaical, intolerant, dogmatical, and illiberal," too. I have long ceased to expect any thing like consistency among Unitarians; how can it exist among men with whom "the belief of the Gospel" "is not a fundamental principle in religious matters; but it is "passing strange," that when a man has the "Improved Version" on his side, it cannot protect him from the charge of illiberality and intolerance.

Whilst he is thus branded, however, very different is the measure which is dealt out to the Deists, by these zealous

Unitarians. In fact, they contend that *Deists* is not the proper term to be applied to such persons, nor any term which is expressive of blame. One writer calls the Deist an "unbelieving brother." Instead of "Infidel," he would rather call him a "Dissenter,"—"a Dissenter from Christianity!" Another applies to the Deist, who has no faith at all, the apostle's affectionate direction, "Him that is weak in faith receive ye;" as if the conscientious Christian, who doubts what meats he may eat, and he who rejects the Gospel of Christ altogether, stood in the same predicament; or as if, while the weak believer himself is not to be received "to doubtful disputations," the infidel is to be admitted to sneer and scoff "against religion in the very place of worship." A third gives to the Deists the name of Anti-supernaturalists, intending to describe them as persons who receive the Gospel history, but deny, or explain away, every thing in it which appears to contain what is miraculous or supernatural, or, in other words, every thing that would prove it to be a revelation from God.—But I cannot presume to occupy sufficient space in your pages to point out all the contradictions and absurdities of those writers, which are indeed most gross and palpable.

I must not omit to state, however, (inasmuch as it gives quite a finished character to this discussion,) that, among the writers whom it has brought forward, there is an "unbelieving brother" and fellow-worshiper. It cannot, however, be said that he is "weak in faith," for he "thinks it possible to account for the supernatural parts of Christ's history, without supposing that he either performed, or pretended to perform, the miracles ascribed to him, and even without impeaching, in any considerable degree, the character of the first promulgators of Christianity." What is the nature and amount of the impeachment which he brings against the character of the apostles, he does not explain. Whether he thinks them impostors or enthusiasts he gives us no means of knowing. I hope, for his own sake, it is not the latter; for the man who can believe that Jesus Christ, as represented in the Gospel history, did not profess to work miracles, ought to charge no one with enthusiasm. A person who has so capacious a faith as this, must not tell us that it is for want of evidence that he rejects the Gospel revelation. As, however, his faith is great, so is his charity. He "honors Jesus, as a moralist and reformer, beyond any other name which history has transmitted to us, not excepting Socrates himself." He believes in a future state; he "feels himself no alien in those Christian as-

semblies where the moral doctrines of Jesus are chiefly insisted on," especially as "the unbeliever, *at present*, has no alternative, but either to attend in a Christian assembly, or to neglect altogether the duty of social worship." How strange that the piety of Deists has never yet led to the formation of one worshipping assembly!

Upon the whole, I would seriously ask, Is it now any breach of charity to consider Unitarians and Deists as so nearly one and the same people, that any distinction between them must be most slight and immaterial? We have here Unitarians acknowledging Deists to be "brethren," and that in reference to religious matters. When it is proposed to raise the slightest visible partition between them, "an Unitarian Christian" is promptly at hand, to maintain the individuality of those churches which contain both, and a "Theophilus" rushes forth, with notes of interrogation and admiration, as with a sword and spear, to defend the coalition. It is contended by these Unitarians, that "the opinions of the unbeliever" may "be the result of as diligent, candid, honest, and sincere investigation, as those believed to be true by the Christian." If so, it follows that there is as much evidence against Christianity as for it. It is denied by them, that there is any "great gulf which separates between the Christian and the Deist," or that "the genuine spirit of Christianity and the spirit of infidelity" are "incompatible with each other." Admitting this to be true of Unitarian Christianity and Deism, it follows that they have one soul, and it is therefore very consistently contended for, that they should have but one body.

Far be it from me to deny the fact, that several of the Unitarians deny all this, and strenuously assert the contrary. But even their admissions are to the same amount as those of their more latitudinarian brethren, and lay a ground for the same inferences. It is admitted by them, that "unbelievers frequent their places of worship," and "that both characters are equally acknowledged in Unitarian congregations." English proverbs generally contain incontrovertible truths, and the well known one respecting "birds of a feather," will, perhaps, never be found to contain an erroneous idea of men, or of the spirit which they have imbibed. These Unitarians admit, too, that "the Deist will find more of what agrees with his sentiments, and less of what differs from them," among Unitarians, "than among other bodies of Christians," and that Deists "can join in the devotions, and listen with complacency to the discourses of Unitarian ministers." And

when men can thus "eat the same spiritual meat, and drink the same spiritual drink," we have the highest authority for concluding that there is a remarkable oneness between them.

One thing is certain—these views of the non-importance of believing the Gospel are not learned from the Bible. Directly the contrary will be learned by us, when we desire "the privilege," not of a Deist's "religious instructions," but of the teaching of Isaiah, or Paul, or Peter, whose doctrine is in strict accordance with that of their divine Lord.—"He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life: but the wrath of God abideth on him."

A CONFORMIST TO CHRISTIANITY.

REVIEW.—Concluded.

The Doctrines of the Church vindicated from the misrepresentations of Dr JOHN RICE; and the Integrity of Revealed Religion defended against the "No Comment Principle" of promiscuous Bible Societies. By the Right Reverend JOHN S. RAVENSCROFT, D.D. Bishop of the Diocese of North Carolina. 8vo. pp. 166. Raleigh:—Printed by J. Gales & Son, 1826.

But on the supposition that we can search the records of the *primitive church*; how far do these terms reach? They include the first four general Councils,—that is, they reach 450 years. But in going through the records of this period, we find something to favor Congregationalism; more to support Presbyterianism; and in about 400 years strong evidences for Episcopacy; with now and then a little in favor of the Papists. And in modern times, we do not see any thing *exactly, in all respects*, like the primitive church. What are we then to do? The primitive church itself presents us different aspects; and really, we are unable to decide. Taking the first three centuries for our standard; we should, on the whole, be Presbyterians. But taking the next century and a half, we should in all probability be Episcopalians. We *must* go to scripture, and find the *notes* of a true church there. And then, according to the rule, we must look to the church to expound the scripture. Drive this argument as we may, it *will* run round in a circle.

But the bishop has taken up a strange notion, that our argument has the fault, which we have attributed to his. Let the reader turn to pages 106, 107, 108, and he will see a very curious attempt to make this out. The substance is this:—There are opposite views of the faith or order of the gospel. Both preacher and Reviewer say, *search the scriptures*. The search has been made; and the disputants do not agree. The bishop proposes to refer the matter to the "judgment of the primitive church." No, says the Reviewer, I appeal to the scriptures. And all the bishop can do; the Re-

viewer stands to his first principle—search the scriptures. That is, an argument, which stands *stock still*, runs round in a circle!

The meaning of the Reviewer on this subject is this: What cannot be decided by the Bible, in matters of religion can be decided by no *authority* whatsoever. And considering the intention with which the word of God was given, matters which cannot be settled by recurring to the Scripture, interpreted according to the sound principles of Hermeneutics—once more let this word be pardoned!—cannot be authoritatively settled at all. And he that adopts, and persists in the wrong opinion, must bear the consequences, whatever they may be. But it is reasonable to suppose that questions of this sort are not “fundamental;”—not of the essence of religion. For illustration—we take the leading question between Episcopalians and Presbyterians. Both go to Scripture; and they cannot settle it. The Presbyterian thinks however, that the terms of Scripture clearly give him the advantage.—The Episcopalian resorts to the Fathers. The Presbyterian follows him. All the stores of ancient learning are laid open. Men of the highest name are ranged on each side. Jewel, and Hooker, and Beveridge, and Hammond and Potter on the one; Salmasius, Milton, Blondel, Claude, D'Aille, &c. on the other. The subject is perfectly exhausted. The Presbyterian is positive that all the *best* evidence is in his favor; because it is the earliest *unsuspected* testimony that can be brought to bear on the case. The Episcopalian is confident that the Fathers favor his cause. Both agree, that there must be a ministry of the Gospel, regularly ordained; and the great difference is, whether the ordaining power is lodged with Presbyters; or is committed to the superior order of bishops. Now we say, that a question of this sort cannot surely belong to the *essence* of religion; it cannot be essential to the being of a church. You may be a true christian, entitled to covenanted mercies, and be either a Presbyterian, or an Episcopalian. Does bishop R's rule overthrow this position? If it does; it is more rigid than any rule laid down in the word of God; and therefore we reject it. He thinks it a fearful thing, that the question never can be settled. We think it not near so bad as to settle it by any *authority* short of the word of God. If we are not convinced that the decision of men accords with the true meaning of the word of God, and we submit; then the submission of our understanding is made not to God, but to man. Should this be done in every case of disputed doctrine, where would be liberty of conscience, or the right of private judgment. “But (says the bishop, pa. 107,) the mischief stops not here. If such reasoning be correct, the purpose of God in the revelation of his will is reversed, and private judgment, competent or incompetent, (for you cannot limit) made the standard of the word of God. Thus faith is uprooted from the foundation, and religion scattered to the winds.” What purpose of God is reversed? It cannot be God's purpose, in putting his word into our hands, to direct us in the way of salvation.

And when we place our faith in the word of God, as interpreted according to our best reason, how is faith upturned? When we are at a loss to understand the word of God, if any one *proves* its meaning to us, and the understanding submits, still it is to the authority of God. But if any one, or any body of men decrees or testifies that the word of God means *so and so*, without *proof*, then the credit is given to men, and not to God. This we think is tearing up faith with a witness.

But in the next place, the rule is held not to be good, because its application is impossible. Here the bishop asserts his ability to show what the primitive church invariably held as to any disputed point whatsoever—and the same thing as to the Protestant Episcopal church—or the particular denomination of christians *calling itself* (he will not call it) the Presbyterian church. Bishop R. has read the fable of the traveller, who made a *long jump* at Rhodes. He must *do* the thing, and then we will believe him. Let him show then what the primitive church *invariably held* respecting the office of *Deacons*: or that of bishops or presbyters—or respecting the *filioque* controversy; or the *quinquarticular* controversy.—When he shall have done this, we will, should we live long enough, give him some other points to settle.

But we will be less rigid.—Let the bishop show us what in every age since its foundation, the Church of England has invariably believed. Here, however, it will not do, to tell us that the Church of England has had her articles from the beginning unto this day. Because—not to insist on the several revisions of them which have taken place—the *letter* of the articles does not express the belief of the Church of England; it is the *meaning* attached to them which performs this service. Now in regard to this matter there have been very considerable charges, while the articles themselves have remained pretty much the same. Let bishop R. make himself acquainted with theological literature from the reign of Edward VI. to Charles I. and say what were the sentiments of the Fathers and Reformers of the Church of England. Let him then pursue a course of reading through the works of the leading writers, from the days of Laud to the present time: and he will find that the articles of the Church of England do not enable one to tell what sense and meaning the Church of England has invariably given to Scripture. Because, in truth, she has given a different meaning to her own articles, in different periods of her history. And at this very time, there are or very lately there have been warm controversies in that church as to the true interpretation of these articles. Plainly then the bishop's rule will not answer. It never has answered where conscience has been free. Here, however, we must insist on not being misunderstood. We not only admit, but we hold that the articles of any particular church *taken in their plain, grammatical meaning*, clearly enough indicate how the church, *which adheres to that meaning*, understands the *particular passages* of scrip-

ture referred to in support of the articles; and, as far as the articles go, it is determined what doctrine is derived from Scripture. This we take it, suggests the true and proper use of Creeds and Confessions. The church says, we understand that the Scriptures teach such and such doctrines; if you, on diligent inquiry, find it to be so, we can walk together in the fellowship of the same society. And the purpose is served as long as the church adheres to the plain meaning of her own articles. But when we fly from this purpose, and undertake to determine the meaning of any disputed text of Scripture, by referring to that which the church has *invariably held*, we commit the logical absurdity of attempting to settle an *unknown* question by one more *unknown*, *ignotum per ignotius*. No difficulty in *Scripture* is so great as that of determining, in relation to every disputed point, what the primitive church *invariably held*.

The questions proposed by our reviewer, in relation to particular doctrines, as held by the Episcopal church, retain all their force. We inquired, formerly, what that church held concerning the 17th article. The bishop does not tell us; but affirms, without the shadow of proof, that on this subject, her doctrine is what it always was. But what is this invariable doctrine? "It is not calvinistic;" says the bishop. Well then, what is it? Until the bishop shall answer this question, we have a right to assume, that he is unable to do it. And, whatever may be the doctrine held by the church of England at present, we are prepared to prove that Cranmer, Latimer, Ridley, Hooper, Parker, Grindal, Whitgift, and the great body of English bishops, to the end of the reign of James I. held sentiments, which are now called *calvinistic*. We have no room here to adduce the evidence, by which these facts can be established. But, should any one hesitate as to the truth of the statement, we pledge ourselves to put the matter beyond all reasonable doubt.*

* Our readers may, perhaps, know something of the famous *Lambeth Articles*. They were drawn up at Lambeth palace, under the eye of Archbishop WHITGIFT, in connexion with Bancroft, then of London, and afterwards of Canterbury; Vaughan of Bangor; Tindal dean of Ely, and Whitaker queen's professor of Divinity. They are in these words.

1. God hath, from eternity, predestinated certain persons to life; and hath reprobated certain persons unto death.

2. The moving, or efficient cause of predestination unto life, is not the foresight of faith, or of perseverance, or of good works, or of any thing that is in the persons predestinated: but the alone will of God's good pleasure.

3. The predestinate are a predetermined and certain number, which can neither be lessened, nor increased.

4. Such as are not predestinated to salvation, shall inevitably be condemned on account of their sins.

5. The true, lively and justifying faith, and the Spirit of God justifying, is not extinguished, doth not utterly fail, doth not vanish away, in the elect, either finally, or totally.

6. A true believer, that is, one who is endued with justifying faith, is certified, by the full assurance of faith, that his sins are forgiven, and that he shall be everlastingly saved by Christ.

As for Baptismal regeneration, we refer the bishop for a refutation of his opinion to, Scott, Biddulph, and other Episcopal writers, who have recently agitated that question.

And in relation to the general subject of Calvinism, the bishop's Caricature of the doctrine, reminds us of bishop Horsley's advice to men very much like our diocesan, *Take care that you know what Calvinism is before you oppose it.*—We have only to say farther, that the bishop shows himself greatly to need this advice. Disclaiming utterly all resemblance between the doctrines reprobated by this writer, and those of the christians called *Calvinists*, we do not feel ourselves called on to say a word more on this subject.

The question urged by the bishop, (pa. 113.) "in what method we would proceed to produce the conversion of a fallen being, absolutely unregenerate?" is noticed here as a theological curiosity.

Our next objection to the bishop's rule is, that it is contrary to the *fundamental principle of the Reformation*.

On this point we do not feel the necessity of making many remarks. If any one knows not, that the sole *authority* of Scripture to settle questions of religious controversy is the fundamental principle of the Reformation, it is necessary for him to study ecclesiastical history. We have before said, that if bishop R. means that the *testimony* of the ancient church, as far as it can be clearly ascertained, and the expositions of the *fathers*, are to be taken as helps, to be used according to our best judgment, there is no difference between us on this point: but if they are to be taken as *authority*, to which private judgment must submit, then we are forever against him: and what is more, the principles of the Reformation are against him.

His error arises from this. The great men, who conducted the Reformation, had to maintain their ground against those who had been accustomed, for ages, to submit to the authority of the church. The influence of this authority was very great. While, therefore, they adopted, as their first principle, the *sufficiency of the Scriptures* and made them the sole judge of controversy, they were not slow to take their adversaries on their own ground; and were not un-

7. Saving grace is not allowed, is not imparted, is not granted to all men, by which they may be saved if they will.

8. No man is able to come to Christ, unless it be given him, and unless the Father draw him: and all men are not drawn by the Father, that they may come to his Son.

9. It is not in the will or power of every man to be saved.

Of these famous articles, the Archbishop of Canterbury thus expresses himself, "*I know them to be sound doctrines, and uniformly professed in this Church of England, and agreeable to the articles of religion established by authority.*" The Archbishop of York (Hutton) gave his testimony in their favor.—And these very articles were sent to the University of Cambridge with a letter from Whitgift, in which it was desired that "nothing be publicly taught to the contrary."—What was the doctrine held by the church of England then?

willing to appeal to the testimony of the fathers, and the judgments of the primitive church. Many would have given them no credit at all, had they not pursued this course. Accordingly it would be perfectly easy to fill a folio volume with references to the judgment of the ancient church, and the expositions of the fathers, made by the Reformers. But this by no means disproves our position.—Notwithstanding all this, the rock on which the Reformation rested, was the sufficiency and exclusive authority of the Bible. The references then made by the bishop to particular writers, and to the *Confessions* of different churches, proves nothing to his purpose. “The Helvetic Confession of 1536” expresses precisely the thing we have been aiming at. Articles 2 and 3, quoted by bishop R. pa. 120. “The interpretation of Scripture is to be sought *only from Scripture itself*, that thus Scripture may be its own interpreter; under the directing rule however of charity and faith.”—“So FAR AS the holy fathers have adhered to this species of interpretation, we not only accept them as interpreters of Scripture, but venerate them as beloved instruments of God.” This is the true Presbyterian, Protestant rule. But we judge in every case how far they have adhered to this rule.

The method pursued by many Protestants, however, of referring to the fathers often made their work extremely embarrassing. The remarks of bishop Hurd, quoted in part in our former Review, place this subject exactly on the right ground. Bishop R.’s attempt to get over this by his usual cry of misrepresentation only shows that he was “hard run.” See pa. 139, note. Let any man read bishop H.’s book, and if he has no prejudice to warp his mind he will see that we fairly expressed the sense of that ingenious author. The only pretence offered by bishop R. to support the very serious charges of *unfairness* and *falsehood* is that we placed in capitals, what, as bishop Hurd’s book is printed, was inclosed in hooks or brackets. School boys learn in their elementary books, that a parenthesis consists of words introduced into a sentence, not material to the sense. And they who never advance farther in knowledge, suppose, whenever they see the marks usually indicating a parenthesis, that something is introduced not material to the sense. But when we read with the understanding of men, we soon learn that, very often, words which are intended to be very emphatical, and on which great stress is laid, are thus marked. It is easy to give an illustration of this, which bishop R. will feel to be very plain. If we could permit ourselves to descend to personalities, and say in relation to the style and manner of the book we are reviewing—men of coarse minds, of furious passions and violent prejudices, (and bishop R. is one of these) always substitute abuse for argument,—would the bishop say that the words in the parenthesis were immaterial; had little meaning, or none worthy of notice? On the contrary would not he and his friends cry out against us, as violaters of the courtesy which ought to distinguish christians and

gentlemen? Let our readers understand that we make no assertion of this kind respecting bishop R. We only wish him to see that in this case he has very unwarrantably brought *heavy charges* on us, because we have taken one method, (and that which we are in the constant habit of using) of showing the emphasis of a sentence, while the author from whom we quoted adopted another.

The bishop employs several pages to show that in attempting to invalidate the *authority* of the fathers, we do, as far as our little influence extends, unmeasurable mischief, besides contradicting ourselves.

We aim a blow at the foundation of all religion! Indeed!—This is truly mischievous; and worse than mischievous. But how? Why it is on the *testimony* of the fathers that we believe that the Bible is the word of God. But here the bishop talks loosely. *Authority* is that to which, without question, we are bound to submit. *Testimony* is that of which we are to judge. When we weigh it carefully, judge of its credibility, and see that it is good, our understanding is fully convinced. When it applies to facts concerning which there can be no deception, is uniform and consistent, doubt is utterly unreasonable. This is the case with the testimony of the fathers respecting the important matter involved in this question. But the bishop does not state the point on which this testimony of the fathers bears. *They* do not directly prove that the Bible is the word of God: they prove that Matthew, Mark, Luke, &c. wrote the books ascribed to them; and that these books were *believed* by them to be the word of God. A number of steps more are necessary to make us believe it. The testimony of the fathers then to the fact of authorship is a very different thing from *authority*, in the only sense in which this word is relevant to the subject.

As to our inconsistency, we have already shown the weakness of the charge. Testimony may be fully sufficient to convince us that such an action as the baptizing of infants was performed—and yet the testimony of the very same men may be utterly insufficient to show that a book containing ten thousand distinct propositions, means *so and so*, and cannot mean any thing else. While therefore we attribute not a jot or tittle of *authority* to the fathers, we value their *testimony* exactly according to its worth. And we cheerfully acknowledge our obligations to D'Aille for the assistance which we have derived from him—Other Protestants have done the same. We admit indeed that he pushes his argument too far; yet he was a very great, learned and good man. Has bishop R. ever read his book? Respecting this man, universally esteemed in the Protestant world, bishop R. thinks himself warranted to speak thus. (Pa. 124.) “The pupil of D'Aille declares his teacher; but it requires *Corinthian assurance* to assert, that his work, on the right use of the fathers, was useful to the men you name.” *Corinthian assurance!* This, in plain English is, *brazen impudence*. Well what have we done? Stated nothing but historical facts. It is undeniable that

lord Falkland sent D'Aille's book to Chillingworth, and that it was the means of extricating that admirable man from the entanglements of Popery. We do request our readers to procure bishop Hurd's "*Introduction to the Study of the Prophecies*," and read from page 329 to pa. 333, Amer. Edition. Lest, however, this should not be in their power, we give the following extract. The author had previously shown, that Protestants had disavowed and deserted the principle, that the SCRIPTURE IS THE SOLE RULE OF CHRISTIAN-FAITH; and that great evils had resulted from this error. He then proceeds thus.

"The inconvenience was sensibly felt by the Protestant world. And, after a prodigious waste of industry and erudition, a learned foreigner (M. D'Aille) at length showed the inutility and folly of pursuing the contest any further. In a well considered discourse *on the use of the fathers*, he clearly evinced, that their authority was much less than was generally supposed, in all points of religious controversy; and that their judgment was especially incompetent in those points, which were agitated by the two parties. He evinced this conclusion by a variety of unanswerable arguments; and chiefly by showing that the matters in debate were, for the most part, *such as had never entered into the heads of those old writers, being, indeed, of much later growth, and having first sprung up in the barbarous ages.* They could not, therefore, decide on questions, which they had no occasion to consider, and had, in fact never considered; however their careless or figurative expression might be made to look that way, by the dextrous management of the controversialists."

"This discovery had great effects. It opened the eyes of the more candid and intelligent inquirers: and our incomparable Chillingworth, with some others (Lord Falkland, Lord Digby, Dr Jer. Taylor, &c.) took advantage of it to set the controversy with the Church of Rome, once more, on its proper foot; and to establish forever, the old principle THAT THE BIBLE, and that only, (interpreted by our best reason) IS THE RELIGION OF PROTESTANTS." This *Corinthian assurance* which the bishop so courteously assigned to us, then, must be transferred to bishop Hurd! How could any thing be more unfortunate? It is always safest to know something of books, before one writes about them.*

*Bishop R. was rash enough to accuse us with unfairness and falsehood (we sicken at the very thought) because in formerly quoting this passage, it was printed differently from the book from which it was taken, as we have explained above. We however gave exactly the words of bishop Hurd. Bishop R. undertakes to give them "*exactly as they stand*" in Hurd's work, letter for letter, yet behold he has them printed in a very different form, as may be seen.

Bishop R. gives them thus.

And to establish forever the old principle, that the Bible, and that only (interpreted by our best reason) is the religion of Protestants.

Bishop Hurd's book is thus printed.

"And to establish, forever, the old principle THAT THE BIBLE, and that only, (interpreted by our best reason) IS THE RELIGION OF PROTESTANTS."—How careless!

In pages 126, 127, the bishop amuses us by his argument to show that we in company with our reverend brother, Dr Miller, take the same ground with the Unitarians. Mr Sparks and *we* speak highly of the learned D'Aille. So also does bishop Hurd; so do many others. Let the bishop deal out the same measure to all.

Again. Dr Miller, Mr Sparks and the Reviewer reject the authority of the epistles of Ignatius. And what then? Dr Miller, Mr Sparks, bishop R., Mohammed, and the Reviewer believe that there is one God; and reject the authority of the Pope. *Most fearful!*

One word as to the charge of inconsistency in the reference made to the epistles of Ignatius. They are not quoted by any Presbyterian as *authority*. The case is just this. It is much questioned whether these writings are *genuine* or not; nevertheless they are very ancient. But as the controversy respecting them is not settled, let us hear what they say.

1. In relation to the form of the church, they are against *diocesan*, and in favor of *parochial* episcopacy.

2. In regard to the Unitarian controversy, they are altogether on the side of the orthodox.—Whatever opinion, then, may be formed of the value of their testimony, it is all for us. There surely is no inconsistency here! As they are very ancient writings, they show at least what was the opinion of the author respecting these matters of controversy; and as far as the judgment of one man goes, they throw light on the opinions of the church, at the time when he lived.

We cannot persuade ourselves to prolong this Review, by following bishop R. through his quotations from Chillingworth and Hooker for the purpose of showing that we have not fairly exhibited the sentiments of those great men. The whole argument is one, which we used, not because we thought it of any importance in itself, but because bishop R. called for *authority*; and we wished to suit his taste. The only point in which we can possibly feel any interest in the subject now, is the refutation of the charge of misrepresentation brought forward by the bishop. This would be easy enough, if it were of any importance. As for Chillingworth we could quote page after page to show that he did conduct his controversy with the Roman Catholics on the principles which he learned from D'Aille, and that he gave *authority* to the Bible alone. And we hold ourselves able to prove that, as for Hooker, bishop R. has yet to learn the fundamental principles, on which his work rests. But after all, it would amount only to this; that we are not chargeable with doing that, which we are as incapable of doing as bishop R. is of acknowledging Dissenters to be christian brethren. If there is any such thing, as knowing definitely what men mean by their words, we are able to prove that the founders and fathers of the Church of England think with us concerning the *authority of the scriptures*, and their full sufficiency as interpreted by them.

selves. Should there ever appear any necessity for showing that these are not mere *boasting words*, we will not be slow to engage in the work.

Our Reviewer had said that bishop R's. rule was worthless; and in support of his assertion appealed to the state of the Church of England. The rule does not produce uniformity there. This fact is unquestionable. The History of the Bible Society proves it.—The state of religious controversy proves it. The bishop says that it is because the minority in the church refuse to submit to the rule. Here his information is not correct. For while the best men in the English Church maintain the sufficiency and sole authority of the scriptures, in their controversies, they are very desirous to show that the articles of the church, and the fathers, are on their side. So then it is manifest that there is a dispute about the application of the rule. And it is found just as difficult to determine in whose favour the rule works, as what doubtful passages of scripture mean. What is a rule worth in this case?

While on this subject we are bound, in justice to ourselves, to offer a remark or two, on some observations of our Reviewer in relation to the established Church of England. He had urged the fact just adverted to respecting the divisions in the Church of England, as proof positive that the bishop's rule is worthless and remarked, that in that establishment, there were high and low churchmen, Deists, Arians, Socinians, Calvinists, Arminians and Swedenborgians: and that this not only proves that the bishop's rule *won't do*; but that great injury is done to a church, when government encourages bad men to seek a living in it. Now these remarks have been sadly misinterpreted by the bishop. Our design was, simply to state the evils of an establishment. It "allures ambition, cupidity, and infidelity." It affords opportunity of simony. It makes the church subservient to the government. When has it happened that a British prime minister could not command the vote of the bench of bishops? When the government supports the church, will not that government take care that the church will answer its purposes, and promote its views? This is the whole amount of our meaning. And all history proves, that establishments do afford encouragement to bad men to seek a living in the church. We do not pretend however that the *object* of the establishment is, to induce bad men to enter the church. We speak only of the effect.

But here, again, the bishop is grievously offended, because in speaking of the valueless character of his rule, we adverted to the fact, that clergymen of different sentiments in the Episcopal church subscribe their articles with different views. There are probably at this time between five hundred and a thousand clergymen in the English church, who in a classification of religious opinions are called Calvinists. There may be fifty Swedenborgians. There are very many Arminians. These cannot all subscribe the articles in the same sense. Some subscribe *ex animo*, that is, because they really

receive the articles in their plain grammatical sense. Others, because they are *articles of peace*. The distinction has long been made; and is perfectly familiar. They who subscribe in the latter sense, never dream that they are committing perjury, or any thing like it. As little did the Reviewer ever think of making such a charge. This is altogether the invention of bishop R. Our readers, then, may consider all that he has said on this subject as entirely wide of his mark. It is true, the Reviewer thinks it strange that any man can persuade himself that the articles of the church are anti-calvinistic. But he has no doubt that some men may so believe. Yet that multitudes subscribe them as *peace articles* he has no doubt. Of them, he has said nothing beyond the mere fact; and he meant to make no use whatsoever of the fact, but in the way of argument against the bishop's favorite rule. We have said this, because we do utterly abhor the practice of railing against whole bodies of men, and charging them with wickedness, because they differ from us. We cannot suffer ourselves to lie under any such imputations.

That the articles of the Church of England are Calvinistic appears evident from this; that no *Arminian* ever was known to frame such articles. When Mr Wesley separated from the Church of England, and drew up his system, how many of the doctrinal articles of that church did he omit? When the dispute arose between the Remonstrants and Contra-Remonstrants in Holland, what was the judgment of the English church respecting the five points? What *unfettered* Arminian ever was known to subscribe the articles of the English church? But let any man take the articles and compare them, in their plain grammatical meaning, with the Confessions of the Reformed churches; and he will not fail to see that they all teach substantially the same system. As for the consistency of this system with the gospel offer, it is no part of our present work to make it out; and we are utterly unwilling to prolong the controversy. Let bishop R. seek information from writers in his own church. Let him go to Scott and Newton.— Or if the authority of these men is not sufficient, let him go to Hooker, to Beveridge, to Usher, to Hall, to Davenant, to Whitgift, to Grindal, to Parker;— from such writers as these, he may perhaps learn something.

In the mean time, we must set him right as to the reason why *Evangelical clergymen* are objects of our affectionate regard.

“That for the *Evangelical* Clergy of England (and I doubt not for those of America likewise) in this novel acceptance of the word, Dr Rice ‘entertains the highest regard,’ and the sincerest affection, needs not to be disputed; nor yet, that he rejoices at their increase. Strange indeed it would be, when men think alike, and act as near as possible by the same rule, that the bonds of fellowship should not be strengthened. In this case, there is but the mere trifle of Episcopacy betwixt them; and as observation has taught me, so doubtless it has not escaped Dr Rice, that where the principles of Calvin are entertained, the revealed order of the Gospel, is proportionably, lightly regarded. Hence the flattery which this descrip-

tion of persons receives from the Presbyterians, and the high gratification all classes of Dissenters manifest, at receiving countenance from any portion of the Episcopal Church."—pp. 143, 144.

Here the bishop errs greatly. We have two reasons for loving the evangelical clergy of all denominations. 1. They appear to embrace the great truths of our common christianity with all the heart, and live under their influences. 2. They love these truths so much, as to recognise as brethren, and co-operate with those, who embrace them, notwithstanding differences in form and order. And if this is, indeed, the effect of embracing the principles of Calvin, it affords some pretty good evidence that these are also the principles of the gospel.

But as for the flattery of which the bishop speaks, he is entirely out. We love truly evangelical men of all denominations; because they have the spirit of Christ. But when we see, as unhappily we do see men of this character, allowing themselves to be screwed up to high-church principles, we hesitate not to withstand them to the face. We ask the bishop seriously to consider what spirit is indicated by the declaration that *Dissenters* manifest "high gratification at receiving countenance from any portion of the Episcopal church?" Alas! how little he knows of Dissenters. They rejoice when their Episcopal brethren evince sincere, humble, devoted piety:—it is the joy of christian benevolence.

As for bishop R's pleas for the English establishment, we let them pass for just what they are worth. We advert to the subject only for the purpose of entering a solemn protest against the insinuation, that we designed to bring odium on the Episcopal church of this country, by referring to the establishment of England. And we hereby publicly declare our full and firm belief, that there is not an evangelical denomination in the United States, at all desirous to be brought into alliance with the state. Nay more: we do verily believe that the churches of Christ among us, Episcopalian, Lutheran, Presbyterian, Baptist, Methodist, and Congregational, would each one severally, oppose any such measure for themselves. So deeply, and deadly do they believe the injury done to vital piety by these unholy mixtures. We have inquired much into this subject—and such is our full conviction. All then, that bishop R. has said on this subject goes entirely for nothing as far as we are concerned.

But we cannot dismiss the subject of the progress of popery in the present day, quite so easily. We had forewarned the bishop that his rule would not do, to enable him to maintain a conflict with the man of sin; and that, let the trial come when it may, he would find himself obliged to resort to the great Protestant principle of the sufficiency of the scriptures. The History of the Reformation according to the bishop's own showing, proves this. Did the Reformed churches adopt his rule? Whence then, their want of uniformity? Why do Episcopal, and Presbyterian, and Lutheran

churches in their varieties exist? And why are interminable contests carried on respecting the form and doctrine of the primitive church? And why do the most learned and skilful papists uniformly resort to the Fathers, for a decision of controversy? And how can the Fathers decide controversies which have arisen long since they were born? The bishop may rely on it, that a controversy which cannot be settled by scripture, interpreted on the plain principles of common sense, just as we interpret other books, cannot be settled at all. But this subject need not now be followed.

That the Holy Alliance does use the corruptions of religion to sustain their evil purposes we doubt not: that with this view they support the Pope and the Jesuits, and priests as wicked, the course of events renders very clear. And we hope to be pardoned for relating a personal anecdote. It was our fortune once to encounter Dr B., a man distinguished for talent and science, but unhappily a determined infidel. He attacked the Bible Society on the ground, that it was a mere tool of the Holy Alliance, and expressed great surprise that Americans and republicans should imitate Europeans in a case like this. We defended the Bible Society on the principle, that the dissemination of the holy scriptures is favorable to the interests of genuine liberty. Our antagonist made the remark, which bishop R. makes in a note pa. 147, that Alexander of Russia, the head of the Holy Alliance, was the greatest friend of the Bible Society in the world. To which we replied,—*He does not know what he is doing*—But mark these words: *as soon as Alexander shall be made to understand what is the proper effect of the Bible generally distributed among the people, he will put down the Bible Society in his dominions. And our great fear is, that, through the activity of the Jesuits, he will make the discovery before the Bible can be fully circulated among the Russian peasantry.*—This conjecture was verified by the event. Despots, political and ecclesiastical, regard the Bible as their greatest enemy.

And we regard bishop R.'s reflections on our Reviewer, and his "*jesuitical arts*," with perfect indifference. But at the bottom of pa. 148, (note,) there is a query proposed, which we feel it to be our duty to notice. "Is the attention of the religious world directed so constantly to the march of popery, in order to call off its observation, from the strides of presbytery to a similar domination?" This question was proposed immediately after a censure of our Reviewer, repeated about the tenth time, for endeavoring to excite prejudices against the Episcopal church. So much for consistency! But as to the injurious reflection on the Presbyterian church here made, we have little to say, except that we are very sorry that any one, for whom we feel compassion, should *expose* himself by making it. It is much about as wise, and as well founded, as to say that the Constitution of Virginia or North Carolina is *monarchical*, or that the *people* are making strides to overthrow republicanism. If bishop R. had not shewn himself lamentably uninformed in re-

gard to the Presbyterian church, we should be constrained to say, that in this case, he knew better. But he "knows not what he says, nor whereof he affirms." And the world knows little of what this country owes to Presbyterian principles, in giving "an impulse to the ball of the revolution;" or to the hardy valor of the sons of the church; or to the pious patriotism of her ministers. Some future *Robertson* will rise up and do her justice. The world knows not how the principles of liberty are engraved in the constitution of that church: nor that domination, if exercised at all, must be exercised by the people over themselves. We cannot here do justice to this subject. But this we fear not to declare as an unquestionable fact, that there is no body of men in the United States, of equal intelligence and standing in society, who meddle so little with political questions, and mingle so little in the strife of party politics, as the Presbyterian clergy.

As the bishop advances, he waxes warmer, and we find him making on p. 149 the following declarations:

"And in Bishop R.'s opinion (which he has no desire to conceal) it is not a matter of much, though it is certainly of some, importance—whether the victory be gained against the *faith*, or against the *order* of the Gospel. Those are *equally* the Revelation of Almighty God to the world, and *alike* fundamental to the hope, limited on the observance of them, as divine appointments. Nor can the Bishop conceive, upon what principle of justice, or fair reasoning, a corrupt and erroneous view, as to the *order* of the Gospel, is less an offence against God, than a corrupt and erroneous view as to the *faith* of the Gospel. In other words—why an *honest Unitarian* is less excusable before God, than an *honest Presbyterian, Congregationalist or Independent*. When Dr Rice can solve this spiritual problem, and shew by warrant of Scripture, that a *schismatic* is in a less dangerous condition than a *heretic*, as respects the righteous judgment of God, there may be some excuse for the dogmatism of this Reviewer, *against Unitarians as to the faith of the Gospel, and in favor of Unitarians as to the order of the Gospel.*"

This caps the climax! This single extract shows why high-church delusions are to be exposed, and high-church principles put down if possible. And we have copied it here, principally for the purpose of showing why we have felt it our duty to subject the bishop's work to a strict scrutiny. One of the striking distinctions between christianity and every other system of religion, is that it lays so little stress, comparatively, on matters of outward observance; while it makes the *truth* supremely important. It is by the truth, that we are sanctified and saved. And if any one truly believes the gospel, relies on the atonement and obeys the commands of the Lord Jesus; in other words, if he becomes a truly holy man, he shall be saved. The gospel makes this as plain as daylight. The whole *order* of the gospel is founded on this general principle. And therefore the office of teacher was instituted—and the sacraments were appointed. The specific object of the whole is the conveying of truth to the understanding and conscience: when this is done so as to produce faith and holiness, the work intended by Christ is

done. Yet bishop R. is so deceived as to believe and teach, that besides all this, there is something else of *nearly* equal importance, which he calls the *order* of the gospel; something entirely distinct from doctrinal truth and its influences; something possessed by him, his Presbyters and deacons, as necessary to constitute one a christian, as belief in the atoning sacrifice of the Lord our Saviour! He cannot, if it were to save his soul, draw out from the scriptures, clearly and unequivocally, the form of the church polity, which he connects with the mercies of God; and yet on account of this form, which he mistakes for a positive institution of God, he divides the church, and separates from the great body of the faithful, and turns and denounces them as heretics or schismatics. And thinks that he is "set" for this purpose. He makes that to be essential to the being of a church, and the hopes of man, which he cannot prove from the Bible; and his system is in this part, at war with the true genius of our religion.

The following pages to 160 are mere *crambe recolta* a saying over, of what was said before. We remark here only this, that we have purposely avoided any formal discussion of the calvinistic tenets attacked by bishop R. for two reasons.

1. We hold every man, who adopts the 39 articles, as fully bound to vindicate the doctrines of predestination and election, as we ourselves are.

2. While we never mean, on any proper occasion, to shrink in the least degree from a support of the doctrines which we have derived from the word of God, we cannot consent to undertake a work of this sort, when circumstances utterly forbid our going through with it. We have a great repugnance to the naked statement of any doctrine of the scriptures: it is not so in the Bible. There we find the truth so exhibited as always to show us the practical reason why God has revealed it to us. When we are taught that God knows now, and knew from all eternity, every thing that he will know in the day of judgment; that he will form no new purpose in the day of final decision; that is no purpose which he has not formed from all eternity; when we learn that God is a sovereign, who ordereth all things after the council of his own will, we learn the whole pious affections. When one falls and breaks a limb; or is made sick by *malaria*; or is injured by his fellow-men; or is bereaved by the death of friends; when one has religious privileges, and pious, benevolent feelings, and holy purposes, he, as taught by the word and aided by the spirit of God, sees the hand of God in all these events, and exercises suitable affections towards God; and the government of God is felt to be desirable. But when the naked metaphysical truth is brought forward, men are sure to cavil and find fault. The same remarks apply to the doctrine of our Lord's Divinity. The naked proposition; that a person really and truly possessing a divine nature, died in shame on a cross in this world, is stated, the reason

of every man is staggered. But when this doctrine is presented as it is in scripture, in connexion with the depravity and ruin of man; and the sinner is made to see and feel his condition, and understand all that is necessary for his pardon and sanctification, and everlasting salvation; and is commanded to trust in Jesus to do all this for him, he finds it impossible to exercise this faith, and cherish hope through Christ, without believing that he is a Divine and Almighty Redeemer. Sooner might one depend on an infant of a month old, to raise a millstone that was crushing him to death; than depend on a *mere man* to do, what Jesus Christ has undertaken to do for sinners in the gospel.—These remarks will justify us we hope to our friends, in passing over many things said by bishop R. against those Christians who are called Calvinists.

We come now to the bishop's concluding paragraphs. And it is with emotions felt by the *ten thousand*, in their famous retreat (immortalized by the pen of Xenophon,) when after many a weary step, through a parched and burning land, they came in sight of the sea, and the whole army at once shouted *Θαλασσα! Θαλασσα!*

Two subjects here claim attention one respecting the political as well as religious influence of the opinions which we oppose, the other a letter written by bishop R. to the Editor of the Literary and Evangelical Magazine.

As to the first; bishop R. makes our Reviewer "bring forward the serious charge of the surrender of the Episcopal Church in America, to the views of a foreign influence, alike hostile to our civil and religious institutions." We confess that after all the proofs which the bishop had given of rash and bold assertion in the previous parts of his work, we read this sentence with utter amazement. We did not suppose that any ingenuity, however perverse, could ever have brought this conclusion out of any thing uttered by us; especially, when we absolutely disclaimed the belief that the bishop saw the consequences of his own opinions; and distinctly declared the conviction that the Episcopalians of the country are as much attached to our political institutions, as any citizens of the United States.

It is one of the vile arts of controversy, to attach odium to a man by consequences derived from opinions, which he disavows. We feel ourselves to be immeasurably above any such tricks as these; and hold them in utter contempt. But it is entirely fair to oppose opinions by stating consequences, which we think to be legitimately deduced from them. This we never hesitate to do. And in this way we mean to oppose high-church notions.

In regard to the particular matters now before us, to which the bishop with that regard to decorum which characterizes him, has allowed himself to apply the epithets, "*slandorous and false*," we solemnly declare that we were actuated by no feeling but that of *good will* towards the Episcopal Church. How this was we beg leave to explain. But first we must premise, that although we are

thoroughly, and decidedly, under the fullest conviction, *Presbyterians*; and although we wonder much, that all who have the opportunity of making a fair examination, are not Presbyterians too, yet we never could conceive of any reason, why we should quarrel with any man for being an Episcopalian. We never once thought of hostility to the Episcopal Church: because we recognise it as a branch of the church of Christ and its pious members as Christian brethren. But we see a palpable distinction between an Episcopalian and a high-churchman. He may certainly be reckoned an Episcopalian who thinks it expedient that the church should be placed under the care of bishops, (diocesans) and on the whole prefers that form of government; but yet acknowledges a brethren all who receive the fundamental *doctrines* laid down in the 39 articles. He may even think this sort of Episcopacy to be of divine institution, yet not essential to the being of the church: and so hold communion with non-episcopal brethren. But he is a high-churchman, who so holds Episcopacy to be of divine right, that there can be no church without prelacy; who calls himself the accredited agent of heaven, the substitute for Christ on earth; who thinks that all the power which the Saviour has committed to his Church, is vested in the ministry, and transmitted by succession; who regenerates man by baptism, negotiates his pardon, and gives him assurance of salvation, by the Lord's Supper, who binds the source of all grace to the fulfilment of his engagements, and brings the authority of the church to interpret the scriptures. Now we are most fully convinced,

1. That claims like these are contrary to the spirit of the Gospel.
2. That, as far as they are admitted, they are injurious to the interests of true religion.
3. And that they are hurtful to the cause of civil liberty.

They form the basis of that stupendous system, which when fully erected, showed forth the *Man of Sin* in complete revelation. — Allow this power to the Clergy, and they are at once placed on vantage ground, and nothing can prevent their ultimately gaining a complete ascendancy, but the expedient of making the church dependent on the state. It is in vain to say, that this authority is only allowed to the Clergy in *matters of faith*. When man surrenders himself up to a vicar of Christ, in regard to all matters which concern faith, and conscience and salvation, it will not be long before he will yield still farther; and farther still, until every thing will be obliged to submit to an uncontrolled ecclesiastical domination. The growth of papal authority affords abundant proof of these truths. And as liberty cannot exist, so piety cannot flourish under high-church influences. It soon becomes a matter of parade and show; religion loses all its spirituality and purity: its pomp fills the imagination, its ceremonies satisfy the conscience, while the heart remains completely unimproved. And then it is that men

“HATE THE GOSPEL, WHILE THEY LOVE THE CHURCH.”

Here is the reason why we set ourselves, not in opposition to

the Episcopal church, but to high-church principles. We perceive that vigorous efforts are made to promote these principles in this country, and we feel that the times call for vigorous opposition. Now we did not, in the least degree, intend to attach, even to a high-churchman, the odium of consequences which all history teaches us to deduce from his principles, and therefore we stated again and again, that we did not at all believe that bishop R. saw through his own opinions; and of course we held that he could not design to produce these evils. We did intend to give him a warning which, if taken in the spirit in which it was given, might be salutary. Our Reviewer is not the first whose kind intentions have been spoken of in evil terms. But our benevolence went still farther. The great body of Episcopalians in this country, do not approve these high-church notions. They think them illiberal; and only submit to them because they do not like to quarrel with their Clergy. In the meanwhile, the high-churchmen are steady to their purpose, and the attempt is perseveringly made to diffuse their principles.—Nor is the attempt unsuccessful. Every observer can mark the change. Fully believing, that complete success would do unspeakable injury to the cause of religion in general, and to our *sister* church (for so we thought and felt in relation to it—) in particular, we designed to alarm the people, by pointing out consequences, which though undesigned, we believed certain. For the purpose of exciting a greater alarm, we adverted to certain facts, which at the time were fully before us. It had been published in all the newspapers, that the Pope had added *twenty-four thousand dollars* to his *annual* appropriation for supporting and extending the Catholic religion in this country; we heard on good authority that popish propagandists were alert and active; that a zealous Missionary Society in Paris affords very extensive aid to the Missions of the Jesuits in this country; we saw in the Christian Observer an address to christians in Great Britain, stimulating them to assist in building up the Episcopal church in this country, by this consideration that there was danger lest the Roman Catholics should occupy the ground before them. And in these circumstances, with our full conviction that high-church principles are *akin to popery*, our determination was to do our humble part in awakening public attention and public feeling to such a degree, that the people when about to settle a Minister, would first ascertain whether he was a high-churchman, or a low-churchman. In doing this, we were sure that we should do great kindness. The principles which we oppose, we do conscientiously believe will ruin any church, and any country: and the opposition made by us, was benevolent, in its object; it was intended to be urbane, respectful and christian in its manner. The bigots of all parties cannot conceive of the strength with which we felt the common bond of brotherhood; nor of the degree to which we identified ourselves with all who love the Lord Jesus, and are willing to co-operate in promoting his cause: they

are incapable of forming any idea of our abhorrence of a proselyting spirit; and of our carelessness, whether, if one were a christian, he united with *this* society or *that*; and therefore this statement will appear to them incredible.

Nor will they be able any better to appreciate our motives, in holding back a part of the letter which bishop R. sent to the Editor of our Magazine. That letter contained the following words:—When the rule of interpretation shall be settled “it will be time enough to notice in detail, the fallacies which abound in the piece in question, and to thank you for holding me up to religious and political odium, while with characteristic Presbyterian cunning, a protest is entered against drawing the only fair meaning from your language.” CHARACTERISTIC PRESBYTERIAN CUNNING! It was once written by a wit of great celebrity; and a keen observer of human nature.

Is he a *churchman*? then he's fond of *power*.
A *quaker*? sly—a *presbyterian*? *sour*.

Whatever changes may have taken place, we believe that high-churchmen retain their old nature: and as for the Presbyterians, we have never known evidences of their sourness, except when they were brought to encounter the followers and retainers of worldly power. Then indeed, they are sometimes a little caustic; but they have been diluted from the concentrated sourness of the sturdy old Cameronian to the mild *subacid* of our Reviewer. And really and truly, it was this gentleness which prevented our publishing the whole of the bishop's letter. He had there spoken of the Presbyterian body in very unbecoming terms. “Characteristic Presbyterian Cunning!”—There are twelve hundred Ministers of the Gospel, and more than two hundred thousand professing christians, in the United States, of whom the bishop of North-Carolina permits himself thus to speak. We thought that the language was so bitter, so illiberal, in a word so misbecoming the Episcopal character as drawn by the Apostle Paul, that we would not let the world hear it. In tenderness to the bishop's character we withheld it, believing that he wrote in anger what he would repent of in his cooler moments. This, if there is truth in man, was our reason for forbearing to publish that which bishop R. does not hesitate to bring before the world.

We neither, then, were actuated by hostility to the Episcopal church nor any unfriendly feeling to bishop R. in any thing written by us. On the contrary all was kindness and goodwill. And now we declare ourselves to be utterly incapable of unfriendliness to any who bear the name, and exhibit the spirit of Jesus Christ.—And we do fully believe, that high-church principles are so at variance with the meek and humble spirit of the Gospel; with pure christian charity; with the primitive constitution of the church; with the real interests of the country; that the people, every

where, ought to require of a Minister of the Gospel a formal and utter renunciation of such principles before they afford him their support.—But we are perfectly willing; nay, earnestly desirous that all intelligent, well trained, pious, humble men, who have consecrated themselves to the work of the Ministry, and are devoted with all their hearts, not to the building up of a party, not to the narrow interests of sectarianism, but to the glory of God and the salvation of men, may be received in love, wherever they go, and be very highly esteemed for their works' sake. Such men, we shall ever delight to recognise as brethren;—while we shall ever consider ourselves as set for opposition to the opinions of those who set up to be vicars of Christ on earth.

TO THE EDITOR OF THE LIT. AND EVAN. MAGAZINE.

It is often said with truth, that few men are competent judges of their own attempts at poetry. So fully convinced am I of this, that it is with unfeigned diffidence I commit these fugitive pieces to your care. Let them stand or fall by their intrinsic worth; and if any of them are thought worthy of insertion, my wishes shall be accomplished.

THE MILLENNIUM.

ALONG the desert plains is verdure springing,
Bold fountains gushing in the arid sand;
Songs of sweet melody to heaven are ringing
Through the deep vales of the once heathen land.
The Lord has entered on his endless reign,
And earth in Eden's bloom is rich again.

Hark! from the mountain top is heard the song
Of hallelujahs from a ransomed race.
Hark! echoing far the tufted hills among,
Peals the glad anthem of delivering grace.
Heaven has come down to earth, and angels hear
The hymns of mortals, with enraptured ear.

War with its last low murmur has departed,
The spear, the shield, the mail are laid aside;
The champion from his bloody trance has started,
Casting away his fury and his pride.
With childlike mien before the cross he bows,
And breathes to heaven his reverential vows.

I hear the distant crash of idol shrines;
The molten image from its rest is falling:

A Morning Hymn.

The demon gods bewail their vain designs,
 For at their altars none to heaven are calling.
 "God is the Lord, and Jesus is our King,"
 Thus every tribe and every nation sing.

The sun has risen on the darkened world,
 Light, life, and holiness are shed around;
 The Prince of darkness from his seat is hurled,
 Nor fiend, nor tempter curses now the ground:
 Malice and wrath are gone with all their woes,
 The lion and the lamb in harmony repose.

Such is thy reign Immanuel, such thy power,
 Such mercies given to thy chosen race;
 Come then, O come the long expected hour
 Of blest redemption, from thy dwelling place.
 To save thy people from their sin and fear,
 Gird on thy sword Most Mighty and appear. M. R—N.

 A MORNING HYMN.

WAKE harp of the morning, thy chords shall resound
 With the praises of Jesus who reigns in the skies;
 Let psalms of rejoicing thus echo around,
 And anthems of thankfulness gladly arise.

The morning shall laud thee Omnipotent Lord,
 Thy power makes the blush of the East to appear;
 And thine, Sun of righteousness, thine is the word
 That leads forth the varied delights of the year.

The heavens, the ocean, the green mantled earth,
 Declare thee their founder, their keeper, their King:
 Heaven shewed a new star at the hour of thy birth,
 And again, at thy triumph, with praises shall ring.

Praise Jesus, my soul, (he hath bought thee with blood,)
 At midnight, at morn, at the calm hour of eve.
 He crowneth thy life with unspeakable love,
 O cease not to praise, to obey, to believe. M. R—N.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c.

Four volumes of sermons on various subjects, by Dr Philip Doddridge, never before published, have lately appeared in London.

The valuable collection of MSS. of the traveller Bruce, which were obtained by him in Egypt and Abyssinia, are about to be offered for sale: they consist of nearly 100 volumes, in high preservation.—*Christian Observer*.

English papers announce the publication of the Apocalypse of St John: or Prophecy of the Rise, Progress, and Fall of the Church of Rome, the Inquisition, the French Revolution, the Universal War, and the final Triumph of Christianity; being a New Interpretation.—By the Rev. George Croly, A. M. H. R. S. L.

DECYPHERING OF HIEROGLYPHICS.—Professor Seyffarth of Leipsig, who has been employed in decyphering the Egyptian Antiquities at Rome, states, that he has discovered all the dynasties of Egypt, from Menos to the times of the Romans; that he can show that Osiris was a real person; that he has found the picture of a Jew in bonds, and other allusions to the state of slavery to which the Jews were reduced. He adds, that he has found the Old and New Testaments in the Sefitic, and the Penteteuch in the Memphitic dialect; the acts of the councils of Nicæa in the Coptic language; Coptic glossaries and grammars in the Arabic language; and a Mexican manuscript in hieroglyphics, from which he infers, that the Mexicans and the Egyptians had intercourse with each other from the remotest antiquity, and that they had the same system of mythology.—*Christian Observer*.

COMEDY AND TRAGEDY.—Baron Holbarch, in a conversation on theatrical works, thus describes comedy and tragedy:—"The business of comedy is always a marriage, and that of a tragedy—a murder. All the intrigue turns on this question, shall they marry, or shall they not marry?—shall they kill or not kill? They shall marry, they shall kill, and so ends the first act; they shall not marry, they shall not kill, concludes the second act. A new means of marrying and killing presents itself, which is the substance of the third act. A new difficulty arises, and prevents the marriage, and the murder, and this forms the fourth act. At length, wearied with the contest, they marry and they kill, which completes the piece."—*Literary Chronicle*.

ARTS AND SCIENCES.—A patent has been taken out for making gas from iron, which gives as vivid a light as that from coal, and is much cheaper, cleaner and less noisome.

A patent has recently been obtained for an invention, which promises to be of much utility in the metropolis. The names of our streets seldom long remain legible, from the effects of the weather; but the substance of which it is now proposed to construct the letters, has been submitted to the most active chemical agents, without producing any effect. The rain will be of

service, instead of injury, by keeping them clean; and being white, on a black ground, they may be discerned even by lamp light. The first inscription of this kind used, is at the corner of Grace church st. near Cornhill; and several others will shortly be put up in Bishops' gate.—*Lond. Pap.*

NIAGARA MINERAL SPRING.—A mineral spring has lately been discovered about a mile and a half below the Niagara Falls, a few rods from the river. The Lockport Observatory mentions that a gas is continually issuing from the water when it rises, which is readily ignited with the blaze of a candle; undoubtedly carbonic acid gas. The water has been subjected to an analysis, by a scientific gentleman of New York, and found to contain sulphuric acid, in combination with lime; muriatic acid, with magnesia, forming sulphates and muriates of the above articles. It is said to be useful in cases of dyspepsia and cutaneous affections.—*Albany Daily Adv.*

WEATHER GAUGE.—The Dublin Philosophical Journal contains a description of a weather gauge, for which a patent has been taken out by a gentleman named Donovan. This ingenious instrument shows the number of cubical and perpendicular inches of rain that fall during a given period; the precise hour, minute, day of the week, and of the month, when they fall, and whether by day or night. It also points out the commencement and cessation of showers; while it is raining a bell rings quickly or slowly, according to the force of the shower; and the gauge also shows the day of the month, the day of the week, and the hour of the day. It registers the intensity of the rain for the whole year, so that, by reference, it may be ascertained whether it rained fast or slow at any particular period. It keeps a separate account of rain for every hour, day, week, month, or year; and spontaneously separates the weekly accounts from each other, every Saturday night, at 12 o'clock, and at the termination of every month, or whatever number of days it may consist. Many other services are performed by this instrument, which is undoubtedly one of the most curious and useful of the kind ever invented.

METEORIC STONES.—*Nashville, May 19.*—An occurrence took place in this vicinity on the 9th inst., which deserves to be publicly noticed. Some large stones fell with immense velocity in Sumner county, about 18 miles from Nashville, and sank into the earth with great force. One of them, weighing between five and six pounds, fell upon the farm of the Rev. Mr Kirkpatrick, a respectable gentleman, whose son was in the field at the time, and saw it as it descended with a loud noise through the air. On striking the ground, it produced a great concussion, and sank several inches beneath the surface of the earth. The other, which descended about the same time, fell upon a hard grass lot, and buried itself 10 or 12 inches in the ground. It is said to weigh about twelve pounds. The noise, resembling that of thunder or distant cannon, was distinctly heard 10 or 12 miles from the spot where the stones fell, and by some probably at a still greater distance. We presume the stones will be brought to Nashville, and submitted to an analysis, in order to ascertain the peculiar nature of their composition.

✍ Since writing the above, Mr Peter Ketring, a gentleman of high respectability and undoubted veracity, has called upon us with the following communication from his father-in-law, the Rev. Hugh Kirkpatrick, which confirms substantially, the statement given above, with some additional details.

TO THE EDITOR OF THE NATIONAL BANNER.

I will now give you a statement, as correct as is within my power, respecting a phenomenon which has taken place in my neighborhood. In doing this, I will confine myself to facts, and submit them to Philosophers to explain.

On Wednesday, the 9th inst., about 4 o'clock, P. M., the day being as clear as usual, my son and servants were planting corn in the field, they heard suddenly a report similar to a cannon, which was continued in the air, resembling that of a battle, the firing of cannon, or muskets by platoons, and the beating of drums. Some small clouds made a terrific appearance with a trail of black smoke, from which came (no doubt) a number of stones, with a loud whizzing noise, which struck the earth like that of a ponderous body. One of these stones my son heard fall about fifty yards from where he was. In its descent to the ground, it struck a pawpaw tree about the size of a small handspike, and tore it to pieces like lightning, by which means he immediately found the spot, and there saw the stone about eight or ten inches under ground, which weighed five pounds and a quarter; Mr James Dugger was present. They state that the stone was cold, but had the scent of sulphur. On the same day and about the same time, my son-in-law, Mr Peter Ketring, with his hands, was in a field about one mile distant, when a stone fell which weighed eleven pounds and a half. This took place near him, his wife, and three other women. A number of respectable men were present when it was found and taken up; it was twelve inches under ground. I have seen one that fell at Mr David Garret's, on Station Camp, and part of one that fell at Mr John Bone's. I have also heard of one more that has been found. These stones are perfectly similar, glazed with a thick black crust, and bear the marks of having passed through a body of fire and black smoke. Many gentlemen have been excited within a few days to come to my house and see them, and say they never saw such before. At the request of some gentlemen, I took them to Gallatin on Monday last, which was the first day of our county court, where they were shown publicly. I design to send the largest of them to Nashville in a few days. Yours, respectfully,

HUGH KIRKPATRICK.

Drake's Creek, Sumner County, May 16, 1827.

MR HARDING.—The following extract will be read with interest, by those who feel proud of American genius. To the names of West, Stuart, Copley, and Vanderlyn, is now to be added that of Harding, another bright star among the American competitors for fame in Europe.

‘He who, six years ago, for the first time, exercised his pencil in a moment of extreme distress, on the sign-board of a humble inn, in Kentucky, now

draws in faithful characters the portraits of dukes and earls, in the accomplished empire of Great Britain. I allude to Harding, the most faithful delineator of the human countenance in England. The Duke of Sussex, the best, by the way, of all the ducal brothers of George, Lord Hamilton and many others of the nobility, have (graciously as John Bull would say) allowed him to make his fortune on their faces. Yet previous to this success, he endured, like most poor Americans who go to Europe, distress and trouble of no ordinary description. What his peculiar sufferings were, it would be of no use to specify, save that, like almost all the ills of the world, they sprung from the worst of Pandora's plagues, pitiless poverty. He is now settled in Glasgow, and prospering, I have reason to believe, as all such fearless adventurers on their genius should do.'

Mr Harding, who has so bravely breasted and successfully dispelled the clouds of adversity that hung upon his opening career, and now become the brightest star in the constellation of American genius, seven years since filled the humble station of an ordinary house-painter in this country. Here misfortune first overtook him; too proud to submit to her ordinary laws, he privately withdrew from among his friends whence he took his departure, and with his wife and children in an open boat, proceeded down the Alleghany, the sport of fortune, and arrived at Pittsburgh with only 25 cents in his pocket. At this place the first dawns of his talents, which had slumbered for nearly thirty years, began to shine upon the world, which now reflects upon him a name that will be enrolled with the immortal Raphael, Hogarth, Rubens, West, &c.

RELIGIOUS INTELLIGENCE.

NARRATIVE OF THE STATE OF RELIGION,

Within the bounds of the General Assembly of the Presbyterian Church, in the United States of America.—May, 1827.

The General Assembly would meet the expectations of their fellow christians, by presenting them with a record of the afflictions and the triumphs of the church within their bounds, during the past year. The whole cannot be told; but enough *can* be told to awaken the tenderest sensibilities of the christian's heart, and to excite mingled emotions of sorrow, gratitude, and joy.

In the picture which has been presented to the Assembly from the different sections of the church, there is a mixture of light and shade—good and evil alternately obtain: although they have reason to thank God that the indications of the progressive triumphs of divine truth and grace, are strong and palpable, calculated to call into action the yet dormant energies of the church, and fill her mouth with songs of praise.

We shall first speak of the *evils* which exist. From many places, we hear complaints of the extensive prevalence of immorality, under its different forms. *Sabbath-breaking* is particularly noticed as prevailing in almost

every region of our country. We hear with pain of the contempt which is poured upon this holy day, by the driving of wagons and stages, the running of canal and steam-boats, the opening of mails, the travelling of men of business and pleasure: by hunting, fishing, horse-racing, visiting, distilling, driving of cattle to market, and other practices equally incompatible with the sanctity of the day, and the good order of society. We record, however, with pleasure the fact, that among the members of the mercantile community in some of our large cities, a reformation has taken place, and they refrain from travelling in pursuit of their worldly business on this sacred day. It would rejoice the hearts of the Assembly, if their good example were universally followed by that extensive and influential class of our fellow citizens.

The report of abounding *intemperance* is still heard from many sections of the church. From the north, the west, and the south, we hear the loudest complaints of the ravages of this destructive vice. And, although, in many places, its progress has been partially arrested by the influence of moral, religious, and physical causes, we have to lament that it still exerts a desolating power over vast numbers in our land. When, O when, shall man, "the glory of creation," cease to merge his high character and destinies in this sink of brutish defilement!

Profaneness still partially prevails to dishonor its subjects, and insult the majesty of heaven: and *gambling*, that infatuating and destructive vice, is still maintaining its accursed sway over thousands of its hapless victims. By this remark we intend to condemn the practice of *gambling by lottery*, which under the sanction of Legislative patronage, is, in several places within our bounds, encouraging a wild spirit of speculation, paralysing industry, and carrying disappointment, poverty and sorrow into many habitations.

Within the bounds of some of our Presbyteries, we hear of the industrious efforts of heretical teachers to propagate their pernicious tenets. The progress of evangelical truth is awakening the enmity and putting in array the forces of the prince of darkness. The church needs only to be told of these signs of the times, to perceive the obligations which they impose, and the demands which they make upon her intellectual and moral resources. The day of spiritual conflict is approaching, and it becomes the church to stand ready to sustain her acquired glory, and to hold fast and defend the standard of the cross.

But we are called to notice evils of another kind. In some of the northern, and southern, and in the greater part of the middle and western sections of our church, we hear complaints of the prevalence of lukewarmness, and a great want of evangelical zeal among the professed disciples of the Lord Jesus. The "spirit of slumber," seems to have deadened all their energies, and they are resting contented with the forms of religion, without feeling its vivifying power. As an effect of this, they are found conforming to the world, in its *fashionable amusements*, frequenting the *theatre* and the

ball-room, and yielding to the spirit of strife, whose deadly influence resists the impulses of the Holy Ghost, and is calculated to banish him forever from their hearts. Over such we mourn, and our prayer is, that the Spirit of the Lord would breathe upon them and cause them again to live—"Awake O north wind, and come thou south, and blow upon these parts of thy garden, that the spices thereof may flow out."

In surveying the destitute settlements which are without the regular ministrations of the gospel, the remote northern parts of the State of New-York, the States of Ohio, Indiana, Alabama, Mississippi, Missouri, Georgia, and Kentucky, present themselves in mournful array before us. For although in all these, there are some regular, faithful ministers of Christ, there is an immense territory lying waste, without laborers to cultivate it. Now and then, a travelling missionary scatters the seed of the kingdom. But having none to succeed him, the fruit of his toil is blasted for want of efficient cultivation. Of this we have painful evidence in the fact, that within the limits of a single Presbytery in the Synod of Indiana, *five churches* have become extinct during the last year, from this cause. The present destitute condition of those extensive western regions, and the rapidly increasing population, which far surpasses the increase of ministers, furnish pressing motives to exertion and prayer on the part of the churches, that the laborers may be multiplied, and that these thousands of our fellow sinners may not be left to perish for want of the bread and the water of life. *They are our brethren, and they cry to us for help.* Let us not be deaf to their entreaties, lest "their cries enter into the ears of the Lord of Sabaoth," and he come and smite us with a curse.

But from these scenes of moral darkness, on which the heart of the Christian dwells with pain, we turn your attention to more enlivening details. From the "lion's dens, and the mountains of the leopards," we would invite you to come along with us to the peaceful habitation of the Saviour, and enjoy the holy pleasure which springs from the contemplation of his presence and the wonderful works of his grace.

In enumerating the blessings of the past year, the Assembly would notice with thankfulness the growing spirit of pious and benevolent enterprise. *Bible Tract, Missionary and Education Societies* are multiplying in almost every section of our church, and increasing in efficiency and usefulness. The *American Home Missionary Society* has been conducting its operations during the past year with augmented success. The *Pennsylvania Home Missionary Society* has also been laboring in the same good cause. Christians seem to be rising to the fulfilment of their master's command, and engaging with an active zeal in the work of preaching the gospel to every creature. A noble liberality in furnishing means for the support and extension of benevolent institutions prevails. The cause of Christ is drawing contributions from every department in society. And it is matter of gratulation that professional men of high character and standing, are becoming more decidedly the patrons of these efficient charities.

Bible Classes are to be found throughout a large portion of our churches,

and have been greatly blessed as a means of instruction and conversion. As nurseries of truth and piety, they deserve to be tenderly cherished and faithfully sustained.

The system of *Sabbath-school* instruction is extending its healing influence over our land, and from many of our churches is receiving a liberal patronage. The *American Sunday School Union*, concentrated in the City of Philadelphia, is in successful progress, and promises to be a rich and lasting blessing to our country, and to the Church of God. To recommend it to the prayers, and the vigorous co-operation of all our Churches, it need only be stated, that in their last annual report, the managers inform their patrons, that from correct sources, they are able to number upwards of *fourteen hundred* souls, including teachers and pupils who have been hopefully converted by the instrumentality of Schools in their connexion, since the last year. Men of rank and influence are lending a helping hand to this benevolent enterprise. Let this work of pious charity proceed—Heaven shall recompense its deeds of mercy.

As associated with these religious and benevolent institutions, and contributing to their spiritual effect, is the *monthly concert of prayer* which appears to be extensively observed. Other meetings for prayer and conference are multiplying, and giving expansion to the labors of christian benevolence. Indeed the spirit of prayer, is the very spirit of christian effort, and breathes its hallowed influence over every institution which has for its object the glory of God, and the salvation of men. The Assembly would look forward to the day when the voice of prayer shall be heard from every dwelling, and when our concerts for prayer, shall be crowded with the sons and daughters of the Almighty, invoking the effusions of the Holy Ghost on all the inhabitants of our guilty world.

The cause of *seamen* continues to receive a liberal and increasing patronage in our great commercial cities. In Charleston, Baltimore, Philadelphia, and New-York, the friends of piety continue to labor with unabated zeal, for the salvation of this long neglected portion of our race.—The *American Seamen's Friend Society* is noticed as an important engine in contributing to their spiritual welfare. They ask, and the Assembly would ask for them the prayers of all the churches.

But while the Assembly would rejoice and bless God for sustaining, and multiplying, and giving increased action to the benevolent institutions within our church, and throughout our land, they have still higher grounds of joy and gratitude to the Head of the church, for the showers of divine grace, with which their Zion has been favored during the past year. The Holy Ghost, like a mighty rushing wind, has descended and rested on many assemblies, and by his all-conquering energy has subdued many stout hearts which were fraught with enmity against God, and the gospel of his grace. The past year has been emphatically a year of *revivals*. To enumerate all the towns and congregations on which God has poured out his Holy Spirit would swell our report beyond its assigned limits. Suffice it to say, that

upwards of *twenty Presbyteries* have participated, in a greater or less degree, in the refreshing showers with which God has been watering his church.—Within the bounds of the *Synod of Genessee*, we may mention the Presbyteries of Rochester and Buffalo. In the *Synod of Geneva*, the Presbyteries of Bath, Geneva, Onondaga and Cayuga. In Onondaga, from 4 to 500 have been added to the church, and in Cayuga, about 900. In the *Synod of Albany*, the Presbyteries of Columbia, Champlain, Londonderry, Troy, Ogdensburg and Oneida. The last two have been most signally visited. In Oneida, 1300 are reported to have joined the Church, and in the Presbyteries of Oneida and Ogdensburg, *some thousands* are enumerated as the hopeful subjects of converting grace. In the *Synod of New York*, refreshing influences have descended on portions of the Presbyteries of Long Island, North River, Hudson, and the first Presbytery of New York. In the *Synod of New Jersey*, on the Presbyteries of New Brunswick and Elizabethtown. In the *Synod of Philadelphia*, on a few of the Churches within the Presbyteries of Philadelphia, Carlisle and Baltimore. In the City of Baltimore, a good work is now in progress in the first and second Churches. In the *Synod of Kentucky*, the Presbytery of Transylvania has been signally blessed. In the midst of other trophies of converting grace, they have to record the hopeful conversion of *the Teacher and several of the pupils in the Institution for the Deaf and Dumb* within their limits. In the *Synod of South Carolina and Georgia*, the Presbyteries of Orange, Fayetteville, Georgia, Union and Hopewell, have been more or less favored. The two last have had the greatest additions to their communion, and the Lord is still carrying on his glorious work in the midst of them.

For all that the Lord has thus been doing, and is continuing to do for his Zion, the Assembly would rejoice and give thanks to his holy name. And it is their fervent prayer that while God is working for the advancement of his glory, and the salvation of souls, those who are called to co-operate with him, may be richly endued with the spirit of wisdom, of grace, and of a sound mind, that the work may not be marred by human imperfection, but that the building of God may rise with symmetry and grandeur towards its summit in the heavens.

Upon several of our Colleges, the Spirit has been poured out. Centre College, in Kentucky, Athens, in Georgia, and Dickinson, in Pennsylvania have all participated more or less in the spiritual bounty of heaven's converting grace.

Our *Theological Seminaries* continue to receive the liberal support of the friends of sound learning and vital godliness. From these fountains, streams are issuing to water our parched land, and make glad the city of our God. The number of efficient ministers is increasing, and our prayer is, that they may increase an hundred fold, until every destitute region of our world shall be supplied, and every ear be greeted with the voice of the messengers of salvation.

To the memory of our brethren* who have rested from their labors since our last meeting, we would here pause to consecrate a monument of fraternal affection. By the Master's order, they have been taken from our ranks, and their departure admonishes us to increased exertion before the night of death cometh when no man can work.

From some of our sister Churches in correspondence with us, reports have been received.

The *General Association of Connecticut*, although laboring under many discouragements, are still cheered by the manifestations of the divine favor in the prosperity of their benevolent institutions, and in the progress of revivals throughout many of their churches.

From the *General Association of Massachusetts*, the reports are highly animating. There have been, in many places, powerful revivals during the past year. In the city of *Boston* and *Berkshire county* particularly, the Lord has been marching through the midst of his churches, and 2700 souls are numbered among the fruits of his reviving grace. We would rejoice with our eastern brethren in this testimony of God's grace to the cause of evangelical truth.

The reports from the *Reformed Dutch Church* are encouraging. Revivals exist in a few of their congregations. The cause of Domestic Missions is receiving additional support, and their Theological Seminary is well sustained, and promises to be a lasting blessing to their church.

From the other ecclesiastical bodies in connexion with us, no reports have been received.

In closing this narrative, the Assembly would remark, that their present sessions has been to them, one of peculiar and solemn interest. They have had the wonderful doings of God spread before their eyes, and while they have been excited to mourning, for the remaining desolations of Zion, their hearts have been made to rejoice in the triumphs of redeeming grace.— Called upon by the signal movements of Jehovah's providence and love towards them, and the churches under their care, the General Assembly appropriated an entire day during their sessions, to the solemn duties of *thanksgiving, humiliation and prayer*. As the representatives of the Presbyterian Church in the United States, they endeavored to bring the whole interests of that church before the throne of grace, and in the name of their

* Rev. Abner Towne, of the Presbytery of Oneida.		
James Southwort,	do.	do.
Cyrus Downs,	do.	Otsego.
Samuel P. Williams,	do.	Newburyport.
William Arthur,	do.	Lancaster.
Matthew Lyle	do.	Hanover.
Angus Diarmed,	do.	Fayetteville.
Anzi Armstrong, D. D.	do.	Newark.
Lyman Whitney,	do.	West Lexington.
Samuel Davies Hoge,	do.	Athens.
James Adams,	do.	Richland.
Stephen Kinsley,	do.	Champlain.
David Phillips,	do.	Muhlenburg.
Samuel C. Caldwell,	do.	Mecklenburg.
James Hall, D. D.	do.	Concord.
Wm. F. Watts,	do.	do.
Wm. Wilson,	do.	Harmony

ascended Saviour, to plead for additional tokens of his mercy on her behalf. It was a day of mingled sorrow and joy to their hearts. It was a day which they would wish to record, as the commencement of a new era in the history of their ecclesiastical proceedings, and which, from the evident indications of the presence of the Holy Ghost, they humbly trust will shed a benign influence over the character and transactions of that body for years to come.

Brethren, pray for us, and for yourselves, and for the whole church of God. It is a day of hope in relation to the souls of men. The hour of the world's redemption draweth near, when nations shall be born at once, and when the whole earth shall be full of the glory of the Saviour. May the good Lord hasten forward the long expected hour, and let our united cry be "*Even so come Lord Jesus, come quickly. Amen.*"

By order of the Assembly,

E. S. ELY, *Stated Clerk.*

LETTER FROM PARIS.—Extract of a letter from an American gentleman in Europe, to the Rev. Mr Arbuckle, of Blooming Grove, dated Paris, March 1, 1827.

With respect to the state of religion in France, it presents a very different aspect from that of our own country: at least to a man from Blooming Grove. In Paris, when he sees the billiard rooms in every street frequented with gamblers, the theatres and ball-rooms crowded upon the evenings of the Sabbath, the shops open and streets full of carts and carmen upon the first, almost as much as any other day of the week; when, not only by twilight, but frequently at noon-day, he meets with her whose ways are the ways of death, he will conclude that the practices of the Popish subjects differ as widely from that of the Protestants as their articles of faith. Out of thirty millions, the whole population of France, there is but half a million of Protestants. Their proportion to the Catholics is only as one to sixty;—all the remaining part (with the exception of a few Jews) being Catholics; at least baptized into the Catholic church. Of these, the greater part, in regard to religion, follow the path of their forefathers, without thinking for themselves whither that path may lead them. They have little religion at any rate; seldom go to church, seldom think of death and eternity; and when they do, the first maxim which presents itself, seems to be, *Let us eat and drink, for to-morrow we die*: and they plainly manifest by their conduct, that they esteem pleasure as their chief good.

Others more accustomed to reading and thinking, do not all follow the footsteps of their fathers, nor take for granted every *ipse dixit* of the Pope. A French teacher with whom I studied a few weeks, when I first came to Paris, told me that although he believed his religion the purest in the world, yet he thought several of its doctrines were incorrect, and not founded in Scripture. A young lady told me she thought several of their doctrines absolutely absurd:—that the Protestant religion appeared to her more rational, and the government of our church more agreeable to the spirit of the New Testament; and she gave me a pamphlet containing a satirical account

of the Jesuits, and their doctrines. Thus many, more or less, disapprove of their religion, though interest prevents them from acknowledging it to their friends. Others, however, even of those well educated, among whom perhaps we may include the king and royal family, give implicit faith to all the doctrines of their church, in their fullest extent. I boarded several weeks with a French Catholic, the Principal of an Academy, and bachelor of letters. The various little observances in his family frequently reminded me of what I had read in Mosheim's ecclesiastical history, concerning the numerous ceremonies introduced into the church during the extensive influence of the Pope in past centuries. Even while asking a blessing at table, they form the cross, putting a finger on the forehead and thrice upon the breast: saying at the same time, "Father, Son, and Holy Ghost, Amen."

A lad of about twelve years once observed that he wondered so pious a man as he took me to be, should eat meat on Friday, thus weekly committing, as he thought, a great sin. In their church, when they receive what they believe to be the real body of Christ, they are not allowed to touch it with their hands, but the priest lays it upon their tongues, that they may swallow it wholly at once. Thus they believe they are actually receiving God! that the Pope has the supreme power on earth, and can pardon their sins. But there is yet another class in France, and very numerous, who reject both the true and false doctrines of their religion. The writings of Voltaire, which are to be found in every bookshop, and very cheap, have had a corrupting influence on the minds of those who are accustomed to read them.

DESCRIPTION OF MALTA.

Extract of a letter from the Rev. Elnathan Gridley, Missionary to the East, to one of the Editors of the New-York Observer, dated Smyrna, Jan. 16, 1827.

My dear Sir—Rev. Mr. Brewer and myself, on our way to this place, were delayed a month at Malta. That Island appears to have been, originally, a barren rock; but the industry of man has transformed it into a highly cultivated garden; so that now, it supports and has long supported a denser population than any other country.

When viewed from the water, it appears to be sterile indeed. Scarcely any green thing, save here and there the deep-shaded olive, is seen; but walls of stone rise one above another, far as the eye can extend. But when viewed from the interior, the scene is reversed. The most beautiful little fields then present themselves, falling one below another as they recede, like the successive beds of a sloping garden, and all thickly clothed with clover, wheat and barley. Many of these fields are irrigated by means of reservoirs, aqueducts, and wheels for raising water. The others, during the heat of summer, become a parched desert.

In preparing these fields the Maltese use a plough, like that which Virgil describes. It is drawn by heifers, with the yoke tied to their horns,—some-

times by horses, or by mules, and not unfrequently, by an ox and an ass yoked together.

In the less highly cultivated spots, sheep and goats are seen grazing. The one is valued only for its flesh,—the other is prized for its milk, and so highly, that one of the largest size is numbered among the inmates of most of the poorer families.

The buildings are all of hewn stone, of a light yellow, and so soft as to be easily shaped by edged tools. The roofs are flat, and plastered over with a hard, firm, water-proof cement.

Valetta is the principal city. It is built upon a narrow peninsula, having an excellent harbor on each side. It is, probably, the strongest fortified city in all the world. As there are no wells here, rain-water is carefully preserved in tanks dug deep in the rock, and it is scarcely inferior to water from the purest spring.

The most magnificent edifice in Valetta, is St John's Church. It is two hundred and eighty feet in front; its wings extend back sixty feet; and the main body of the building, two hundred and eighty feet. It covers about one hundred and six square rods of ground, or two-thirds of an acre. It has two spires, and eight or ten bells, some of which are very heavy.

Along each side are suspended pieces of tapestry, of great size. They are representations of various portions of Scripture history; and the execution is almost to the life. They were wrought at an expense of two hundred thousand dollars. In the recesses of the alcoves, are paintings of the virgin, and of saints, exquisitely beautiful pieces of statuary of immense value, and altars with white silver. Under one of those altars, we saw a human skull,—a sainted relic,—encircled with a garland sparkling with diamonds and other precious stones. The candlesticks, lamps, and chandeliers, are all of massive silver.

Citta Vecchia was the ancient capital of the Island. Its situation is central, and on the highest land. It is the unsocial, dreary abode of monks and nuns. Here, through the double grating of their dark and gloomy recesses, we saw these deluded, sequestered females. It was a heart-sickening sight. How far from the precepts of that apostle, whom Publius once, in this very city, lodged three days courteously.

Near Citta Vecchia, is the entrance of the catacombs. These are artificial, subterranean excavations in the solid rock. Passages just sufficient to admit a single person, are carried in many different directions and to great distances. They are said to extend in one direction two miles, and in another seven.

Besides the two cities, there are, in the various parts of the island, twenty or thirty villages. Twelve years since, great ravages were made by the plague which then overspread the island. One considerable village, now known as the Deserted Village, was entirely desolated by that pestilence; and from the superstition of the Maltese, it is suffered still to remain a desolation. I made my way into several of these gloomy mansions, over these piles of ruins which blocked up their entrance. No faithful watch-dog gave

notice of my approach. No circle of wondering children gazed at the stranger. I called, but no answer was returned, save the echo from the surrounding walls. The silence of the grave was there. This Deserted Village is a fit emblem of the moral desolations which overspread the island. Popery is to the soul what the pestilence is to the body—it impoverishes—degrades—destroys. There is no calculating the sums it lavishes upon sacred edifices, idle nuns, and crowds of lazy priests. It has extorted untold treasures, poured it into the church, turned thousands pennyless on the world, and crowded every street with beggars.

It denies access to the fountain of all knowledge. It strenuously opposes every plan for enlightening the mind which benevolence suggests. It turns the attention from things important, and fixes it upon trivial rites and ceremonies. Here, when "the church going bell" is to have a place beneath the dome, in solemn pomp the Bishop christens it, and commissions it to protect the people from the thunder and the tempest. Hence, when the tempest rages, and the thunders roar, though it be at midnight, the bell-man is summoned to his post, and then the credulous multitude doubt not that impending danger is averted.

There, when a man has laid his deceased friend in the grave, he must give money to the priests to pray the soul out of purgatory. And to remind him of this pious duty, on every corner of the wall surrounding the place of burial, is the carved image of a sufferer in purgatory. The flames are playing round him, while he, with uplifted hands, appears to be beseeching surviving friends to help him out of that place of torment. The crier, also, arrayed in white, passes through the streets, with a little bell in one hand, and in the other a box, to receive offerings for the benefit of the souls of the departed.

Enter their churches, where children are assembled for instruction, and you might mistake them for Christian Sabbath Schools. Numerous groups of little ones are gathered around their several instructors. But listen! it is a long list of saints which they are repeating after their instructor,—a list which he himself has made familiar, by perhaps a million repetitions, and for which he has probably received promotion from the Pope.

But what is worse than all, it is a religion which leads man to look to his fellow man for that pardon which comes from God alone; and that pardon it proffers, not on terms of forsaking sin, but on terms of whispering it in a human ear. Thus it throws off the salutary restraints of conscience, and leaves the multitude to follow their grossly vicious courses, in fatal security.

But ere long and this fell destroyer, by the blessing of God on the missionary efforts, must forever cease to exert his baneful influence here.—These desolations will be re-built, and the desert shall rejoice and blossom as the rose. Yours affectionately,

ELNATHAN GRIDLEY.

PALESTINE MISSION.—An unsealed letter from Mr Goodell to Mr King, dated Nov. 2, 1826, has recently come into our hands, and we take the liberty to make the following extracts.—*Missionary Herald*.

Providential Interpositions in behalf of the Mission.

The powers of darkness—says Mr Goodell to Mr King—that were so fully occupied in watching *your* movements in Syria, as to leave *us* in comparative quietness, have now apparently nothing in these parts to distract their attention, and draw off their thoughts from *ourselves*; and in such wrath have they come down upon us, as to make it sometimes appear, in our view, a matter of great uncertainty, whether we ever die in peace upon our beds. I often wonder, that some one is not hired, by a trifling sum, to poison us, to shoot us in the street, or to break into our houses and murder us in the night. I suppose, however, that we walk abroad in the day time with much less fear than our enemies, and our sleep in the night season, I dare say, is more sweet and refreshing, and less disturbed by midnight terrors.

But had not God sent terrible judgments upon the people, it is impossible to say to what extremities they would have proceeded against us. A deep plot was laid to drive us all from Beyroot. The Maronite bishop had arrived, and had prepared an excommunication for every Maronite, who should hereafter permit his house to be hired by us; and he was endeavoring, by bribery and intrigue, to bring the Greek bishop, and the Mahomedan rulers, to act in concert with him, and thus force us to retire from the field, or to stand out in the rain with our wives and little ones. *But God in his holy providence, sent the Greeks here, at that very moment; the bishop had to flee in the night, and has not since dared to return; and the very best houses of the Maronites fell into our hands, by the earnest request of the owners.*

The sufferings of the poor Christians, which followed the visit of the Greeks, were beyond description; and even now, the oppressions, under which they groan daily, are almost insupportable: but the whole seems to be ordered, in the overruling providence and righteous judgment of God, *on purpose to prevent their tearing poor little Asaad Jacob to pieces*, on account of that change, which has taken place in his opinions, and, I sometimes hope, in his heart. By means of these oppressions, God has put a bridle into their mouths, whenever they seemed ready to break forth into open, barbarous acts of persecution.

Moreover, just as the Armenian patriarch at Constantinople was ready to sally forth, with a firman from the Grand Signor against Jacob Aga, and also, as it seems probable, against the men in my service, God let the Janizaries loose upon their capital, and permitted the fires, which they kindled, to rage with greater fury in the *Armenian*, than in *any other*, quarter of the city; and to burn to ashes, among many thousand buildings, the palace and the most splendid church of the Armenian patriarch; and *thus to furnish him with sufficient employment, for the present, without meddling with the reformation in these parts.*

In view of these, and other similar deliverances and providences, we exclaim, "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."

ERRATUM.

Page 372—transpose the 12th and 13th lines from the bottom.



ON THE TIME OF CHRIST'S ADVENT.

WHEN christians have spoken of the blessings that result from the gospel, and of the absolute necessity of a Saviour to redeem mankind from sin and misery, it has been asked by the unbeliever—*why then was not this gospel promulgated sooner?* Why did not this Saviour appear until a little more than 1800 years ago? Where was the mercy, where the wisdom of deferring his advent, till 4000 years had elapsed, if his instructions and death were of so much consequence as is asserted by Christians? This objection has been so frequently made that it deserves our examination.—Let us then see whether we cannot see sufficient reasons to satisfy the unprejudiced mind, that *the time of his appearance upon earth was most fit and proper, and that the selection of this particular time, in preference to any other, manifested the wisdom of God.*

Before presenting these reasons, I remark that the objection is at once *arrogant and ungrateful*. What greater *arrogance* can be displayed than for creatures whose powers are so limited, and who know only for a few years the concerns of but a small part of the world, to dictate to the Omniscient, in what manner to govern it, and at what period to interpose for its salvation? And is not the ingratitude of those who make this objection as great as their presumption? God, of his mere grace and favor, has given them a Redeemer; has caused them to know his doctrines and his miracles, his atoning death, and all the rich treasures which he is ready to bestow. Instead of welcoming these offers of mercy with transport, instead of blessing the Father of heaven who has provided so illustrious a victim for their sins, instead of indulging the sentiments of gratitude to him who is ready to deliver them from perdition, they impiously arraign their God at the tribunal of their feeble reason, and reject the blessings offered to them, because they cannot understand every thing in the proceedings of the Infinite and Incomprehensible Being;—what ingratitude!

I make another remark. This objection of unbelievers may be retorted with force upon themselves. We teach that God, at the period which appeared proper to him, sent his son into the world to instruct, and atone for it. When they ask us, “where was the wisdom and goodness of God in *so long delaying* to confer these benefits upon our race?” We may ask them in return, “where on your scheme, was his wisdom and goodness in *not conferring them at all?*” Are not these

attributes much more assailed on your principles than on ours?

The objection which we are considering loses much of its force, from a doctrine that is fully established in the Scripture, viz. that the atonement made by Christ was beneficial to those who preceded as well as those who lived after his incarnation, and that through his merits, the patriarchs and pious men, who lived in the remotest periods, were saved, as well as those who now are upon the earth. And besides this application of the benefits of his atonement to those who preceded him; they also for his sake, and through his means were blessed with all needful revelations of the will of God. The revelations made to Adam and Noah, from whom all mankind are descended, and those granted to Abraham, from whom several nations sprung, were probably the foundation of all the true religion which the Gentiles ever had.* In the instructions given immediately from heaven to the Jewish people, all the great points of religion were displayed. Now all these supernatural instructions were given through the Redeemer, who afterwards appeared upon earth. Since therefore through him the pious, who preceded his incarnation, were both enlightened and saved, does not the objection, derived from the lateness of his advent, appear less forcible?

This difficulty will still continue to lessen when we remember that the terms *soon* and *late* are terms of comparison, and that we cannot use them with propriety, until we know the whole length of the duration of that time with which they are thus compared; until we can calculate the number of ages which will intervene from the incarnation to the end of the world, we cannot with propriety use the term *soon* or *late*, in speaking of the period of the Saviour's birth.

1. Had the Saviour appeared, as the objectors suppose he ought to have done, immediately after the fall, or in the very early ages of the world, *it would have been impossible that his religion should have had those clear and satisfactory proofs of a divine origin, which it now has.* The two firm pillars on which it rests are prophecy and miracles. But if he had appeared in the earliest ages, few prophecies concerning him could have been accomplished, and it would have been difficult for us to have proved, at the present time, that those few had been made before the event. Had his miracles, the other great proof of his religion, been performed in the earliest ages, those same infidels who now say that he came *too late*,

* See this proved in *Gale's Court of the Gentiles*, *Huetii*, *Demons*, *Evangelica*, and *Maurice's Ind. Antiq.*

would have objected that he came *too soon*, and would have disbelieved his miracles with some show of reason, because they were wrought among people, ignorant, inexperienced, credulous, and incapable of conveying down with certainty to posterity a knowledge of the events that occurred among them.

2. A consideration of *the political state of the world*, at the time when the Saviour was born, must lead us to admire the wisdom of God, in selecting that period for this great event. The Roman Emperor, Augustus, was upon the throne. After many and dreadful wars, the empire was restored to peace, and the temple of Janus closed, in token of the quiet that every where prevailed. Almost all the states and kingdoms of the earth were tributary to the Romans; and literature so flourished, that we still look back with rapture to the Augustan age. Now there is not one of these circumstances which did not point out this as a fit period for the appearance of the Saviour. In consequence of the general peace, men were at leisure to attend to a new religion, to examine its proofs with accuracy, to weigh its pretensions with care. Had it received its birth in a season of contention and warfare, when men, occupied with a thousand other objects, could not attend to its growth, suspicions which now would be absurd, might have been entertained respecting its origin.—The extension of the Roman empire facilitated the introduction of christianity. Had the world been divided into a number of small kingdoms and states, independent, and hostile to one another, it would have been difficult to carry religion from one region to another. A thousand jealousies and suspicions would have been excited, which would have tended to prevent its diffusion.—Besides, as some of these kingdoms would probably have received the gospel, while others would have opposed it, the proof of the disinterestedness of the Apostles and their divine support would have been far less strong than it is now, when, by patience, by suffering, and by the assistance of God, they planted christianity in that vast dominion, notwithstanding hostility and persecution.—From the high cultivation of science, and the number of those who were capable of examining and refuting assertions not authorized by truth, we have a confirmation of the verity of our religion which would have been wanting, had it first been promulgated in an age of ignorance and darkness. Thus in whatever manner we contemplate the political state of the world, at the time when the Saviour appeared, we see the fitness of the selection of that period for this interesting event.

3. A consideration of its *religious state* will give new force to this opinion.—Two great religions then divided the world, that of the Jews, and that of the Heathens. The Jews, in accordance with their disposition, which was not then capable of a religion entirely spiritual, had received from God a law which prescribed a variety of rites and ceremonies that could not be observed without great trouble and expense. This law had been made incomparably more burdensome by the traditions which the Scribes and Pharisees had added. The Jews began to feel the weight of this burden, when Christianity appeared, and presented a religion less oppressive to its followers. The Heathen world was involved in doubts and perplexities, and was anxiously desiring some instructor when our Lord appeared. The experience of ages had convinced them that they needed a supernatural teacher to mark out to them the path of duty and happiness. So deep was this conviction about the time of our Saviour's coming, that one of the favorite kinds of philosophy laid at its foundation this principle, that *nothing can be known with certainty*. Was it not then a fit time for the Saviour to appear, when mankind were thus involved in doubt and in darkness, and convinced that they were unable to extricate themselves from this doubt, or dispel this darkness?

4. Finally,—The *universal expectation*, that prevailed at the time when Christ appeared, of some great deliverer who was to arise, rendered it a most proper period for his advent. The Jews, directed by the prophecies of the Old Testament, were anxiously looking for Messiah. Of this we have the fullest proof in every page of the gospels; in Josephus, their own historian; and in their Talmuds.—The Samaritans, notwithstanding their hatred of the Jews, united with them in this expectation, and in consequence of their hopes, listened to the pretences of Dositheus, Simon Magus, and Menander, who pretended to the title of the Deliverer.—The same hopes prevailed among the Heathens, who probably had derived them from the Jews. "There had been," says Suetonius, over all the Eastern world an ancient and uninterrupted belief, that it was decreed by the fates, that out of Judea should come forth those who should be the masters of the world."*—"Many persons," says Tacitus, "were persuaded of its being foretold in the ancient books of the priests, that at that very time the East should prevail, and that out of Judea should come those that should rule the world."†—It is unnecessary to multiply these proofs. Every one acquainted with the his-

*In vita Vespasiani.

†Hist. Lib. v.

tory of that period knows, that this expectation prevailed in almost every land. Was there not, then, a peculiar propriety in selecting this time for the birth of the Saviour, when the hopes and expectations of mankind had prepared them to receive him?

Such are probably some of the reasons which induced God to send his Son into the world at that particular period. He may have had other and more important reasons, which we cannot discern; but these are sufficient to lead us to acknowledge his wisdom, and confess that in this, as in all other cases, his conduct was just and merciful. Better, abundantly better, is it for us to strive to acquire a true faith in the Messiah who came at the appointed time, and to exercise gratitude to God for this greatest of blessings, than to quarrel with the counsels and proceedings of the All-Wise. K. K.

For the Lit. and Evan. Magazine.

REQUEST TO "A PRESBYTER."

MESSRS EDITORS,---In the 97th number of your Magazine, "A Presbyterian," commenced a series of Essays on the Government and Discipline of the Presbyterian Church in the United States. This essay was continued in several succeeding numbers; but has, for some time, been discontinued. We would respectfully request "A Presbyterian" to resume his labors, and finish his comment. A good comment, we conceive, on the form of government and book of discipline is needed. It is, indeed, but a few years since this book was revised by the General Assembly, and in this revised form adopted by the Presbyteries; yet cases have already occurred, and others, no doubt, will occur, for which no adequate provision is made. Some passages are met with, the meaning of which is not very obvious.

Without wishing to dictate, we would suggest a few passages, as worthy the attention of "A Presbyterian" in the progress of his work. In the form of government, Chap. 15, Sec. 4, two qualifications of those who are entitled to vote for a Pastor are mentioned. The question will be; Must the voter possess both these qualifications; or will either of them, without the other, entitle him to this privilege? Again; in the book of discipline, Chap. 5, Sec. 16,---How is a Minister who has been *deposed*, to be again *restored*? By a mere declarative act of the Presbytery; or by re-licensure, and reordination? Once more; Chap. 7, Sec. 4, Art. 2,---What is

the meaning of the words; "or by any other person or persons?" Can any person, not a member of the judicatory, carry a case before a superior judicatory, by complaint? Finally; form of government, Chap. 15, Sec. 5. When there is a "large minority averse from the candidate who has a majority of votes, and cannot be induced to concur in the call;" and when the majority cannot be dissuaded from prosecuting it further; what course is this minority to pursue?

The hope of receiving an explanation of these, and some other passages, is the reason for presenting the above request,
by A READER.

BRIEF ILLUSTRATIONS OF SCRIPTURE.

EPHESIANS iv, 26.—*Be ye angry, and sin not: Let not the sun go down on your wrath.*

EVER since the first charge of guilt was brought against man, a feature of human nature has manifested itself, the concomitant and the effect of sin, in those who feel no disposition to forsake it; an apology is offered instead of penitential confession; reasons are assigned, intended to justify the conduct, or if this cannot be done, to palliate the guilt. *The woman whom thou gavest to be with me*, was Adam's apology and justification: the serpent was Eve's. There are, perhaps, few sins for which an excuse is more frequently offered than for anger. The attempt is sometimes made to justify it, and that even from scripture. The passage above quoted, is sometimes alleged for this purpose. *Be ye angry and sin not*, it is supposed, admits of anger, provided it does not lead to the commission of sin. Moral philosophers, and even commentators on the scriptures, have encouraged this interpretation. Paley's inference from the passage is, that "this supposes that all anger is not sinful." We doubt the correctness of this inference, and still more the safety of this rule in morals. As one of the "sedatives" of anger, this author mentions "the sore repentance which on one account or other it always costs us." But why, if it is not sinful, need it cost us sore repentance? In deciding on the occasion and degree of anger which is not sinful, who is to be the judge? If the decision rests with those who are of an irritable disposition, they will most probably conclude that every occasion will justify this passion; and that almost every degree of it is permitted to them. This would surely not be a safe rule. If others are to judge in this matter for us, then, they must always be with us, which would be very inconvenient, if not impracticable.

In this case, we must always remain cool till our judges have finished their deliberations, have compared all the circumstances of the case, have given due weight, and no more, to each item, and have thus fairly decided that our anger will be innocent. When this decision is made, they must also, with equal care, ascertain the degree of anger which the occasion will justify; and we must no more exceed this degree, than indulge our passion before the proper occasion is ascertained. If we are supposed to be the judges, we must restrain our anger till we have calmly deliberated on all the circumstances of the provocation; and then, with equal care, ascertain the degree of passion which the provocation will justify. The bare supposition of such deliberations is sufficient to shew that this cannot be the method of ascertaining a moral precept so important as that which is to regulate one of the most impetuous and dangerous of the human passions. If there are occasions which do, and others which do not justify anger, those who would indulge the innocent, but avoid the criminal passion, must be able to discriminate the one from the other. This can only be done by comparing the circumstances of the different provocations with each other, and with some acknowledged standard. If no anger was indulged till this process of reasoning and judging was calmly and accurately completed, it would be happy for the world, and for the church.

Dr McKnight, on the passage under consideration, has the following remarks: "Anger---being the strongest expression of displeasure, is exercised with propriety towards children, servants, and other inferiors, to make them sensible of their faults, and to restrain them from committing the like faults in future. The anger of superiors in such cases, if it is not excessive or too long continued, is not only allowable, but commendable, especially if more gentle methods have been used to restrain the offenders without effect." Here the same question occurs: Who is the judge in the case? Is it the parent, or the child; the master, or the servant; the superior, or the inferior? The superior, of course, will be considered the judge. The father concludes that the fault of his child will not only permit him to be angry without sin, but that it is his duty to be so; meekness and forbearance would be criminal, for if his anger is commendable, then it ought to be cherished. He concludes, like Jonah, that he will *do well to be angry*. Under the influence of this anger he remonstrates and threatens, and administers correction. Is correction, thus given, calculated to produce an effect on the child as salutary and as

lasting, as if it was given with the spirit of meekness and paternal kindness? The child will perceive the passion, and will much more readily associate the pain which it feels with this passion, than with its own fault. The inference of the child will be; my father is angry, and therefore he has corrected me; it is because he is angry, not because I have committed a fault, that I suffer. The anger of the father is the the only reason why better effects are expected from this correction than from others, administered with mildness, though with equal severity; this anger must, therefore, be observed by the child, on whom it is to produce the effect. If it should be concealed from the notice of the child, this effect could not be expected.

Now, we would hope that there are but few fathers, and still fewer christian fathers, who profess to cherish that spirit of meekness and gentleness which distinguished the Saviour, who can, after calm deliberation, conclude that the presence of their child, and especially when correcting that child for its fault, is a proper occasion for manifesting the passion of anger; and that this occasion will give to their anger the character of a "commendable" virtue. This anger is calculated to prevent those effects for which correction should always be given; and to produce other effects of the most dangerous tendency. The slavish fear of the child towards the father may be excited; and this fear is perfectly consistent with a disposition and intention to pursue the conduct on account of which correction is given. All that the child will consider necessary will be to conceal its conduct from the knowledge of the father, especially if he is angry. Hence the presence of the father will be shunned, and his supervision will be unwelcome. The child will learn the arts of dissimulation and hypocrisy, and for the purpose of concealment, truth itself will be disregarded. The child, observing the anger of its father, will imitate his example, by indulging the same passion, when proper occasions occur; and of this propriety, it is the judge. Can it be that all this, or any thing like this, is not merely permitted, but authorised by scripture? Could a conscientious man act on this principle with safety? All the circumstances of the provocation must have occurred and be present to his mind; they must be compared with those of other provocations, and with the acknowledged standard, before the slightest degree of anger is indulged. The very object of inquiry and deliberation is to ascertain whether or not the occasion will justify any degree of passion. The least degree of anger, before the conclusion is fairly made out,

would be a violation of his principle. His object is, to be angry, and sin not; but he indulges his passion before the deliberation is finished, before the conclusion is reached. Now, if he can, after all the provocation is before his mind, restrain his anger till this process of comparison is finished, and the conclusion fairly made out; then he could restrain it altogether; and if he could, then, we think it much the safest, and that he is even bound to do so. After deciding that the occasion will justify anger, he is to ascertain, with all the accuracy of justice itself, the degree and duration of this anger. But can he confine it within the prescribed limit? The moment his mind is inflamed with this impetuous passion, so far the power of deliberation, the control of reason is lost; and the passion is left to guide and limit itself. He cannot say to his passion; Hitherto shalt thou come, but no further; or, so long shalt thou continue, but no longer.

The correction of children, we would suppose, demands other feelings than anger. If "gentle methods have been used without effect," let them be used still longer, with still greater kindness. If your object is the reformation of the child, manifest your kindness, not your anger, in giving correction. On correction thus administered you may ask the blessing of God; not on that given in anger. *Be not overcome of evil, but overcome evil with good.* The next time you have the painful duty to discharge, you may witness that softening of the heart, that submission of temper, which will be the welcome tokens of incipient reformation, which will amply reward you for your perseverance.

The most usual way, however, is to indulge the anger first, and then seek for apologies and reasons to justify it. As far as our observation extends, this is universally the case. We have never known an instance of an attempt to decide with deliberation whether the provocation would, or would not, justify the passion, until after it was indulged. Then it is, that such passages of scripture as are supposed to answer this purpose are alleged. This is surely perverting the scripture, and inverting the order of things.

But what does the passage, now under consideration, mean? The verb, translated, *be ye angry*, is in the passive voice, *ὀργιζεσθε*; in which it signifies not only *to be angry*, but also *to be provoked to anger*. (See Parkhurst.) It is the same in the indicative and the imperative mood, and may be translated in either, as the sense requires. The translators of the common version have supposed it to be in the imperative; this mood either permits, or commands; and in this case, seems

to permit, if not to enjoin, on certain occasions, some degree of anger. If taken in the indicative, it may be translated, as the connexion requires, either declaratively; as, *ye are angry; ye are provoked to anger*; or interrogatively; as, *are ye angry? are ye provoked to anger?* The passage may, therefore, be thus rendered; *Are ye provoked to anger? then do not commit sin; or, do not, therefore, sin.* The late Charles Thompson, who was considered one of the best Greek scholars in America, translates the passage thus: "Because we are members one of another, are you excited to anger? Do not, therefore, sin." The particle *καὶ*, is thus rendered in other places—Mark x, 26. *Καὶ ἴσθι, who, then, or, in that case, can be saved?* See also 2 Cor. ii, 2. The whole passage may be thus paraphrased: If, in your intercourse with the world, you should meet with provocations calculated to excite anger, then be on your guard that you commit no sin by indulging the least degree of this criminal passion. If, however, for want of watchfulness and prayer, you should be overcome, banish, immediately from your breast, this dangerous passion: let not the sun go down upon your wrath.

If one passage of scripture is supposed to be of doubtful meaning, it is to be explained by others relating to the same subject. Now, there are other passages which explicitly prohibit anger in every degree, and on all occasions. *Cease from anger, and forsake wrath.* Psal. xxxvii, 8. *Let all—wrath, and anger—be put away from you:* Eph. iv, 31. *But now ye also put off all these; anger, wrath, malice, &c.* Col. iii, 8. Here there is no exception; no allowance for strong provocations, for peculiar dispositions. Anger, in all its degrees, and under all circumstances, is prohibited. The passage, now under consideration, must, therefore, be consistent with these, and other similar passages; of course, it does not, as some suppose, permit, and still less does it command anger on some special occasions. All those precepts which enjoin *meekness, forbearance, gentleness, brotherly kindness, forgiveness, &c.* also prohibit anger, which is inconsistent with these amiable traits of character.

The words of our Saviour are sometimes alleged in justification of anger: *Whosoever is angry with his brother without a cause, shall be in danger of the judgment.* This, it is supposed, implies that there may be a cause for anger. If so, what is that cause? and who is to decide when it exists; and what degree of passion it will justify; and how long it may be indulged? Let those who are disposed to avail themselves of this supposed permission to be angry, first ascertain, with

calmness and deliberation, the cause, the degree, and the duration of this anger; and it is probable the disposition, the relish for this indulgence will be lost. All anger, on all occasions, with a brother, is without a cause that will justify it.

The example of our Saviour has sometimes been alleged for the same purpose. On a certain occasion he looked round on those present *with anger*. I would ask those who refer to this example as justifying their passion, if they intend to imitate this example when they indulge in anger, if this is the only reason why they are angry? and are they conscientiously imitating every other part of his example? We strongly suspect that neither the Saviour nor his example had any influence on them, or were even in their thoughts, when they became angry. It is in vain, therefore, to think of exculpating themselves by His example, who was *meek and lowly*; who was *holy, harmless, undefiled, and separate from sinners*.

But it is very difficult, under unexpected and strong provocations, to avoid some degree of anger. Admitted; and what then? Are we to discharge no duties but those which, in our estimation, are easy? It is difficult for a sinner to repent and forsake his sin; yet if he does not repent he will perish. We are commanded to cease from anger, to be meek and gentle; and it is at our peril that we neglect the injunctions of Heaven. It is afflictive to hear professors of religion, with ingenuity and eloquence, attempting to justify their criminal passions, instead of confessing and guarding against them.

HERMON.

THOUGHTS.

WHEN I see two professors of religion at variance, and know them to be under the influence of unkindly feelings, from one communion to another, I *think*, 1st, that their Pastor probably does not preach very often from that text, Mat. v, 23, 24.; or, secondly, if he do, it is but to explain it away; or, thirdly, that the word preached does not profit, not being mixed with faith in them that hear it.

When I see poor, desponding, sickly Christians left to themselves and to the buffetings of Satan, without pastoral sympathy or conversation, I *think* that, probably, the lame will be turned out of the way, and "blood-guiltiness" contracted.

When I see several clergymen together, and any one shews an anxiety to preach "action sermons," I *think*, that he does not "esteem others better than himself;" or, that he wishes others to "think more highly of himself than they ought to

think ;" or, finally, that he may be growing upwards, but not downwards.

When I see several candidates preaching for the same pastoral charge, I *think* that they are in a very unpleasant situation ; or, that the people have "itching ears," which will soon be scratched very severely ; or that a day of fasting, humiliation and prayer, would do more good, than sending to the ends of the earth for candidates.

When I see any minister of the gospel laboring faithfully, and watching for souls as one that must give account, I *think* I would be more happy and more contented if I were just like him, than if I were the chief of Emperors. MIKO.

MESSRS EDITORS,--The marriage of a religious with an irreligious person, and particularly where the pious party is a minister of the gospel, has claimed my attention, of late, as a subject deserving notice in your Magazine. I have just heard of a connexion of this sort, which must greatly injure, it is said, the influence and usefulness of a most excellent young clergyman. His exhortations to repentance and to holy living are neutralized, and indeed, his own piety is called in question by many, who, until now, could find no evil thing to say of him. I was about throwing some ideas into form on the general subject of such marriages, when I met with the enclosed '*dream*.' It is almost out of print. It deserves republication, and could you find a place for it in your Magazine: it might do no small service to the church. It has been often and well remarked that the character and usefulness of a man are never known, until it is known to what sort of influence he will be subjected, in the marriage relation. The truth of this remark is generally admitted, and yet the instances of "unequal" and unscriptural marriages are, perhaps, increasingly numerous. Young Christians, and, particularly, young ministers need to be put in mind of these things though they know them, and to be exhorted to walk *circumspectly*, not as fools, but as wise.

AQUINO.

THE ADVANTAGES AND DISADVANTAGES OF THE MARRIAGE STATE, &c.

SINCE vision and prophecy are sealed up, and no man has liberty to add any thing to the words of the book of the revelation of *Jesus Christ* ; all dreams, omens, signs, tokens, pretended visions, and revelations, or any kind of prognostications whatsoever, and observations upon them are to be esteemed nothing at all but delusions of the devil ; whereby the prince of darkness deceives weak minds, who are seeking more after the chaff than the wheat.

But though the most High God severely reproofs all such as pretend to predictions or knowledge of secrets, by interpre-

tations of dreams; yet as men dream, they may lawfully tell their dreams to one another, without any design to deceive by them. I shall therefore take the liberty to relate the following one.

I fancied myself travelling in the eastern part of the world; and, at last coming to the city of *Old Babylon*, where I was much amused in viewing the curiosities of the place, as the tower, the wall, the gates, the streets, the palace, the river, the images in the plain of *Dura*, &c. I observed the city, and it appeared in different views. In one part the people were entirely taken up in revellings, feastings, diversions, splendid appearances, and enjoying themselves. In the other part they were more reserved, and were much taken up in a demure dress and behaviour; in the decency of their houses and streets, and in the regularity of their towers and fortifications, &c. But without any appearance of dangers, alarms or molestations, they seemed all entirely at ease.

Howbeit, when I had almost satiated myself with gazing at the particular shows; I thought to take a prospect of the whole city together. So I walked to a rising ground belonging to it, but a little retired from the crowd; where I saw a booth, which I took to be built on purpose for the convenience of taking prospects, and I went directly to it; and at the door I saw an old man, of whom I inquired if he had ever a prospect-glass, whereby I might be favored with a full view of that royal city, which I supposed to be the metropolis of the world. He told me if I pleased to take a deliberate observation, I might perhaps have different apprehensions of that splendid city, than I had at present. For he assured me it was so full of intestine perplexity, caused by envy, malice, excess, and corruption, that the inhabitants had no real satisfaction in themselves; and it was only by those extravagancies and amusements which I had seen, they kept themselves from perpetual destruction. He then fetched out his prospective, and told me if I pleased he would shew me the situation of the place; whereby I might be convinced that its condition was not so happy, nor its glory so majestic as I imagined. So I took a distinct view on the south side; and the foundation of the place appeared to be built on nothing but bogs and quicksands, which could not possibly sustain the buildings; but ere long they must inevitably sink. I again took a view on the north side; and I found the foundation was all bituminous and sulphurous matter, interspersed with subterraneous fire, which appeared ready in a moment to break forth into flames. He then bid me look to the east; and I saw a very

formidable army approaching the city, with full power and commission to destroy it ; and they spread themselves around with fury, like the roaring of the sea. And there was a trembling upon all the hills, the rivers, the trees, and all the fields round about ; but all the inhabitants of the city continued in a stupefaction.

When I had beheld and deliberated on these things, it filled me with such astonishment as almost caused my bowels to turn within me. Such was my disappointment, and the horror that seized me, that I thought I was neither able to bear the sight, nor fly from it, nor stand my ground. And I asked the old man, if I might lodge all night in that booth. But he told me, it was not a place for lodging, nor would any person in his right mind think it safe to sleep so near the city ; but if I pleased, I might come in and rest myself a little. And when I entered, I found four young men very carefully perusing a map ; seeming to make very particular remarks, and diligent observations, and would sometimes earnestly inquire the old man's judgment, to inform them of the meaning of some things. Whereupon I inquired what piece it was that so much attracted their attention. They told me it was the map of *Babylon* and *Canaan*, with all the roads between the two places. And they having had a full prospect of the same things which I had just now beheld ; and being determined to leave their native country, and travel to the latter place, was the reason of their present inquiries. And the old man being a native of *Canaan*, and acquainted with both countries, as well as the roads from one to the other, they frequently applied to him for instruction in things difficult.

These four young men appeared so like each other in their apparel, their speech, and behaviour, as well as some of their features, that I verily took them all to have been own brothers, and knew not any thing to the contrary, until I became acquainted with a certain person who had some knowledge of the places where they were born, and of the register books. He informed me, that two of them were sons of the bond-woman, but the other were sons of the free-woman.

So I observed them, and they all made preparation with seeming vigorous resolution for their proposed journey. And amongst other consultations with the old man (their instructor) they earnestly craved his advice, whether it were expedient for each of them to take along with them a female companion ? Which he very cheerfully encouraged them to do, provided they were such as were disposed to go the same way, and had their hearts engaged to seek the same country along

with them. But otherwise he admonished them (by all means) to avoid such companions as had no knowledge of, or delight in the way they designed to travel.

He pointed out to them many difficulties in the way, where the company of strangers would be of very dangerous consequence; told them the need they would have of strengthening and encouraging in the way, rather than hindering and discouraging; and reasoned much upon the evil that would attend (in many respects) such companions as took no delight in the way; and compared with the advantages they might expect in the company of such as took pleasure, and would endeavour to animate them therein. He further informed them in many instances, what bad effects travellers, who had formerly gone that way, had found from disagreeable companions. And that (to prevent the like inconveniencies,) the king of the country had made a law that none of his subjects should join with strangers to be companions in that journey. And therefore he earnestly cautioned them (whatever they did) to be exceeding careful in their choice.

I waited to see what influence this advice would have upon the minds of these young men. But I observed that (at the first) none of them seemed to relish his counsel; for they had all either contracted some acquaintance with, or placed their fancy upon maids who were natives of *Babylon*, to whom their hearts were very inclinable. But the more they appeared engaged in their affections, the more their instructor insisted on the dangers and pernicious consequences which were most certain to attend their having such companions. And withal told them the king had appointed one to attend them in their journey, whose name was *self-denial*, without whose company it would be impossible ever to reach the borders of *Canaan*. And that to chuse a stranger for a companion, would be such an insult to him (at the first setting out) as might cause misunderstanding all the way. For his part he told them, that *to pretend to travel to Canaan, and to chuse a Babylonian for a companion, was such a contradiction, that he could but very much doubt the sincerity of their hearts*. For if it was possible at all for a sincere traveller to choose such a companion; (as he would not be too bold in his assertions) yet he was very certain it could not be so long, as they continued in the right use of their reason. And he must discharge his conscience in giving them timely admonition, &c.

I observed the event of these consultations; and I found the eldest son of the bond-woman could not be moved by all these arguments. But resolutely chose one who was an utter

stranger to the paths, nor had any delight or desire thereto. And when he had covenanted with her, she proved so averse to going along with him, and so reluctant to his pursuing his intended journey, that she prevailed on him to desist from his purpose. So he settled with her, in *Babylon*; and they were both there when the city was destroyed, and perished together in the Ruins.

But the younger brother (son of the bond-woman) took a little more regard to the counsel given him, and seemed more heedful in his choice; and in a slight manner sought to get a companion that would be willing to go along with him. So at last he met with one who appeared compliable to his desire, though she had no knowledge of the way, nor any desire to it, only it seemed a matter indifferent; and therefore as he was inclined to undertake the journey, she would condescend to compliment him with her company, this pleased the young man very well, as he thought he should both gratify himself in the choice of a companion, and also act conformable to his directions. *But he did not consider, that while her mind was possessed with such indifferency, her company must needs be very unprofitable:* However they joined hands. And she (as good as her word) complimented him with her company; and they set out both together, as if they would proceed on the journey. But her indifferent mind soon prevailed so as to cool his warm affections, and caused their advances to be but very slow. They would frequently sit down in the shade, sometimes divert themselves with trifles, and often turn aside out of the way, which made their progress very small. And this manner of loitering prevailed more and more, until at last they came to a valley, by the brink of the river *Euphrates*, where they turned aside and fell asleep; and while they slept there arose a swell in the river, and the flood swept them both away.

As for the younger son of the free-woman, when he had heard the admonitions, they made some deep impressions upon his mind, and filled him with some awful apprehensions. For he was convinced of the pernicious consequences, which would attend such company, and appeared very solicitous to avoid them. But (how it was, I have now forgotten, whether before these considerations he had contracted a correspondence, and had not resolution to deny himself; or whether afterwards, by dalliance, and giving latitude to his fancy, he forgot himself) some way or other, he proved to be entangled with a daughter of the *Chaldees*; which betwixt the instructions she had received, and his own unguarded affections,

caused some strugglings in his mind. For though the person was of a complacent disposition; and did not seem at all reluctant to the things he had in view; yet he plainly perceived she had no real taste to them: and that her innate disposition was more to *Babylon* than *Canaan*. She had never been convinced of the misery and ruin approaching her native country; nor had she ever been acquainted with the pleasures and delights of that land which he was seeking after, nor had she any desire to the way. But his strong inclination stimulated him to reason upon every thing in the most advantageous and promising light; and to put the most favorable construction upon every circumstance, as thus; "That her complacency was such that she would not be any hindrance or molestation to him. That by his example, he might engage her mind to that which she had no inclination to at present. That those engagements which he should enter into with her were of another nature and might be performed without interfering immediately with the concerns of his journey. That it was very hard, to be prohibited from the enjoyment of one, who (in all other respects) appeared so desirable. And that probably he might never find a companion complete in every point, &c." In short, the young man persisted in these kinds of reasoning, until he had almost stupified his senses. But still could not free himself from convincing and dread apprehensions of the evil of taking so indirect a step, and the inconveniencies which were certain to attend it. Until at length a resolute passion prevailed so far that his eyes were darkened, and he scarce perceived the day from the night. And during this obstruction of his senses; he went one evening, after both sun and moon were gone down; and joined hands with this *Babylonian*. But when the sun arose in the morning, and he was a little come to himself, he then became sensible of the rashness of his adventure; but it was too late to recall it. He was now aware, into what snares he had brought himself; in what difficulties he was involved; and what incommodities must attend his journey; and that now he had no way left, but to make the best he could of the matter; and to grapple with it, as well as it should please God to enable him.

So after some anxious thoughts and bitter reflections, he endeavored to smother his grief as well as he could, and betook himself to his journey; exerting his utmost skill and power, to take his companion along with him. But alas, when he attempted to lead her into the way, he found she had no feet; she could not move a step further than he must carry

her; and a heavy burthen she proved. So I observed some of his travels. And when he met with dangers, distresses, or disappointments, he would begin to express his grief, and unbosom his mind to his companion; but she had no ears, no understanding, nor heart to sympathise with him; nor was she capable of being made to know the nature of his complaints. If he was beset with robbers, wild beasts, serpents, or any annoyance, he would sometimes make his complaint to her; but she could neither assist or comfort him. If he wanted direction in any part of his way, she could not give him any counsel. If he was sick, or wounded, and wanted cordials, or oil for his wounds, she had no hands to administer any relief. And as she never was capable of yielding him any succor or comfort in his sufferings, neither was she ever capable of partaking of any of his enjoyments. If he met with any gardens of spices, or refreshing springs by the way, he would offer her to eat or drink with him, but she had no taste. If he found sweet flowers, he would pluck, and give them to her; but she had no smell, nor could have any delight in them. If he had any delightful prospects by the way, he would endeavor to shew them to his companion, but she had no eyes. If he met with any fellow-travellers by the way, he would invite her to enjoy their company; but she was never sociable with himself, or any other person who spoke the language of *Canaan*; for it was a language which she could not learn: Thus, whatever grief befel him, or whatever enjoyments he was favored with in all his journey, he never found any sympathy, or congratulation from her; nor were her affections ever moved, any otherwise, than sometimes to suppose, and sometimes to shew a disgust, or disturbance of mind.

But as she had no life, compacity, sense, nor activity in the chosen path; she had so much the more vivacity in things pertaining to her own element. So that when she could draw him aside, out of the way, she would discover such a sprightliness in all her senses; be so pleasant and diverting, and all parts of her conversation so engaging, that it often prevailed on him to turn aside with her, and proved a very great hindrance to him in his journey. For though it was not in his power to find any thing in his way that would divert or influence her mind; yet she frequently found out something in her own path which did divert and insensibly draw away his heart, by which he was many times entangled and laden with thick clay.

Another thing I observed, that after he had begun his journey, *the King of Israel* (whose subject he was) sent him some

young Lambs to feed, with a strict charge to teach them diligently in the way, and bring them up in his nurture and admonition. But the performance of this command was rendered impracticable; for as he instructed them to go right, she induced to wander; as he endeavored to gather them, she scattered them; and as he fed them with wholesome food, she would surfeit them with poisonous herbs. So which way the King disposed of them afterwards, I never knew; but they never prospered under his care.

Thus her company never yielded him the least benefit or assistance, through his whole journey; but was an alloy to all his joys, and an aggravation to all his sorrows. And it frequently caused him very much regret of mind, to think of his own unadvised engagement; and the much neglect in duty, wandering, and lost time, which it had been the occasion of to him; as well as to observe, the wretched stupefaction of her mind, which was incapable of sharing in any of his blessed enjoyments; or of being affected with any of his calamities. Insomuch that it turned his pleasant journey into a wearisome travel, through a lonesome wilderness.

But at last, through many dull hours, fatigues, and tiresome steps, he arrived near the borders of the land upon the bank of the river *Jordan*; where, in the midst of the stream, he beheld a man in a rich priestly vesture standing to stop the torrent, till he was passed over, which made him approach the river, exceedingly transported with joy. Yet, even here, he could not refrain from sighing, when he found it was not possible for his companion to go with him one step farther. But the glory of his Prince, now in view, and the joy of approaching the promised land, soon revived his spirits, and made him with readiness leave her to pass the river. Here his burthens dropped off, and all his clogs were left behind; he went on with fresh vigor, and cheerfulness in his countenance, as if all things were forgotten, but the joy that was before him.— But as he was taking some of his last steps, just ready to set his feet on *Canaan's* shore, he looked behind him, and saw her sitting upon the sand, and beheld the river returning with such an overflow, as carried her along the rapid stream into the dead sea.

As for the elder brother, (son of the free-woman,) when he had heard the instructions and admonitions, it wrought some serious reflections in his mind, and made him very deliberate. Notwithstanding he was a person of a bright genius, great vivacity, and fine taste, he determined to deny himself; so as when he saw the beauty, and graceful mien, and heard the cour-

leous conversation of the Babylonish maids, he would withdraw from them, and turn away his eyes, least his heart should be ensnared. However, it sometimes fell in his way, to have conversation with some who appeared very agreeable and engaging; and especially one, whose person, birth, circumstances, virtues, and accomplishments, rendered her extremely agreeable, and made her appear very promising to make a valuable companion. Insomuch, that a great many of his acquaintances greatly encouraged him to pursue that opportunity, and not neglect so valuable a prize. *This made him a little stagger; (for indeed she wanted no accomplishment but the language of Canaan to make her just such a one as his heart could wish) and caused him to reason in his own mind, with such interrogations and replies, as these :*

Q. Can I expect to find an object more desirable, or one more likely to be a happy companion and a help-mate?

A. She may prove so to a person who can be conformable to stay with her in *Babylon*; but as I am bound to another country, I might find bitterness in that which might appear happiness to another person.

Q. But have I not reason to hope that a person of her refined qualities, may be endowed with such blessings as to make her a suitable companion for me in my journey?

A. A person may be accomplished with all the refinements, improvements, and excellencies of *Babylon*, so as to appear superior to many of the citizens; but if these be only the accomplishments of their own country, they can only make a gradual difference between them and the most abject peasants; whereas there is necessarily a specifical difference between a *Babylonian* and an *Israelite*.

Q. But is it not very censorious to look upon such a becoming worthy person, as no better than a mere *Babylonian*?

A. Inasmuch as the difference is so great, that a *Babylonian* cannot become a subject of the King of *Israel*, unless he be formed anew, we cannot esteem them any other, so long as there do not appear the specifical features of the select nation; neither the idiom of their language, nor the mien of their behavior, nor yet an earnest inquiry after the desired land. For we are not to form our conception of them different to the descriptions by the King's Scribes.

Q. Is it not exceeding hard that I must deny myself an object so agreeable?

A. The King of glory denies nothing that is good, therefore if it were really good, it would not be denied me; he only denies us those things which he knows would be evil, and it is a real kind-

ness to us to be denied them. But suppose I thought it a real good—is it hard that he should deny me one favor, who has given himself to me, with all blessings in heaven and earth?

Q. What if I never find one so agreeable, who travels the happy road?

A. If I had the object now before me, it must entirely depend on the blessing of God, whether I should have any enjoyment or not; and have I not more reason to expect a blessing in the right way than in the wrong? Beside, as no good thing is withheld, nor any thing denied, but because it is evil, whatever God is pleased to bestow in his own way, must be most agreeable.

Q. May not the valuable qualifications attending this person, be so blessed as to be a means to make me happy and useful in the way, though she walk not in it herself?

A. Have I any reason to expect to be made happy by a person who is an utter stranger to those things wherein my happiness consists? Or can I expect to find usefulness in this way, from that which cannot be enjoyed or obtained without going out of the way? Besides, whatever qualifications she is endowed with, or however valuable accommodations she is possessed of, it never will be her inclination to employ those excellencies to assist others in the way which she herself hath no delight in.

Q. But seeing her disposition is so agreeably complaisant, and her mind so well qualified with natural virtues, and decorated with so many acquired ornaments, is there any reason to doubt but that a person thus prepared will have a taste for learning and embracing the best things? And may I not therefore expect to be an instrument to engage her mind to walk the blessed way?

A. All the accomplishments that a person can possibly receive from *Babylon*, can never prepare, qualify, nor dispose one for travelling to *Canaan*; nor will it by any means induce or incline any person to receive the real knowledge or love of that country. Therefore those who are not powerfully called by the King's commandment, and inwardly attracted by a vital influence, can never be engaged by any other motive or persuasion whatsoever. For there is nothing in the nature of a *Babylonian*, without the inchoation of new principles, that is capable of attraction. But the more excellent her accomplishments are, the more strongly her mind will be cemented to that climate from whence she received them. And on the other hand, as I formerly was a *Babylonian*. (though now blessed with new principles) the old tincture still re-

mains in my nature, which, (like tinder) is ready to kindle with every spark of *Babylonish* fire. Wherefore the greater excellencies she is embellished with, the greater influence it will have to draw me aside into her paths, and so put me in perpetual danger. For of this I am infallibly assured, that they will draw away one's heart.

When he had thus reasoned with himself, he made a full pause, and appeared in a strong agitation of mind, and a paleness arose in his face. And I heard him sigh and say to himself, "Whither has my mind been roving?" And, trembling, he lifted up his eyes to Heaven, and earnestly cried, "*O God of all grace deliver me from temptation!*"—And from that time, he never would regard any of the damsels of the city. But said he would wait till he could find a true companion; and till then he would walk alone.

So he went on his way, rejoicing that he had escaped the snare; and carrying along with him this motto, "The Lord is my portion;" enjoying great satisfaction in his own mind; saying to himself, if my King sees it good for me to walk alone, I know he will bless that state unto me; but if it be for my good to enjoy a companion, I know his goodness will provide one for me, without my going out of the way to find one.

But as he was thus going on his way, he observed a young virgin, who was walking the same road, and he begun to desire to be favored with her company; but thought it advisable to be very deliberate; because many seem to walk the same road, which only go part of the way, and then turn off into some other path. Therefore he diligently observed, whether she closely attended to the right way. So he perceived her to take something out of her bosom and diligently peruse it for a while, and then put it into her bosom again, and pursue the straight path; whereupon he went up to her, and inquired where she was bound. She told him she was setting her face towards *Zion*. He asked her, what it was she had been perusing; and she shewed him that it was the map of the road, which she took along with her for her guide. He then began to inquire further who she was, and whence she came? She told him, she was by birth a *Chaldean*—by education and conversation a *Babylonian*; but the King of *Israel* had sent for her, to go forth to seek a better country. He also asked, what expectations or encouragement she had, in taking such a journey? She told him, she had the King's word, to make her an inhabitant in his royal palace, when she arrived at the upper *Bethel*; and to grant her sufficient defence and sustenance all the way thither. He asked if she could be fully sat-

ished in the King's veracity: She told him the frauds and jealousies of *Babylon* had made such impressions upon her mind, that she had found it very difficult to believe him that could not lie; but his Majesty had condescended to give her the strongest demonstrations of his fidelity: so that now she was convinced she had no reason to doubt his goodness, for he had confirmed his promise with an oath, and had given her to see, that in his own records, it was sealed with blood; and the counter part he had written upon her breast, and sealed it in characters of life; and hitherto, she had found his word verified to her, in strongly defending and abundantly supplying her: so that she could set to her seal that he was true. Then, she also asked him divers questions, relating to his travels and enjoyments; and he likewise answered her in a free and satisfactory manner. So that their affections began to grow warm towards one another: It was a very comfortable interview, and their minds were refreshed by each other's conversation.

And they appeared so agreeable one to another, that he began to think they might be pleasant and profitable companions all the way. But first, he retired for a while, to deliberate on the conversation that had passed already. When the more he thought of her diligence in the pursuit of her journey, and her fixed satisfaction concerning the end of it,—her understanding in those things laid down in the map, for guiding her in the way,—and the delight she appeared to take in meditating on, and conversing about the joys of the city of habitation, &c., the more he was satisfied that she was a Prince's daughter travelling to the royal palace. And when he had lifted up his eyes to Heaven, and earnestly besought the most High God for direction and a blessing upon further conversation, he came again into her company. And after some further discourse, he asked the reason of her walking on her journey alone? She told him she found but few travelling the same road; and she did not think it expedient to turn aside or neglect her way for any company in the world. If she met with company such as delight in the ways of wisdom, she took pleasure therein; for by such company her heart was refreshed, and she thought herself strengthened in her journey thereby. But otherwise she chose rather to be alone, at leisure to divert herself examining her map; viewing the springs by the way, with the fruit trees and sweet flowers; hearing the singing of birds; and meditating on the glories of her Prince, and the joys she should have in his presence, &c. So that as company was pleasant when she could enjoy it, the

delights in the way supplied the want of company when alone. And upon the whole, she neither was anxious to have company, nor had any aversion against it; her desire being to enjoy that only which might be most conducive to forward her in the right way.

Then he proposed, that since they had found each other's conversation comfortable and useful, it was his opinion, it might be for their mutual advantage to join together, and engage to keep company all the way. She told him it was not for persons of their profession to do any thing rashly; she would deliberate on it. So she retired and prostrated herself before the King her Father, telling him the matter, imploring wisdom to direct, declaring herself willing to enjoy or be denied of any thing, so it were according to his will, and might be for his honor. He told her she had already been informed, and well knew what manner of persons they must be with whom it would be expedient for King's daughters to keep company; therefore if she found the person to be one of the blood royal, and endued with Princely qualities, she was at her full liberty, and moreover by him it should be esteemed honorable. So when these two lovers met again, and had deliberately consulted between themselves all such things as they conceived necessary relating to such an engagement, and had duly considered the King's statutes thereupon, and jointly petitioned his Majesty's presence with them, and his blessing on their undertaking, they joined hands with great satisfaction and serenity of mind—rejoicing to see themselves preserved from so many snares, and thus happily joined together by a divine hand.

I then observed these two happy companions pursuing their journey: and here I saw verified an ancient counsel; [a helpmeet.] For they were sincere friends, pleasant companions, faithful partners, and useful assistants to each other. If they met with difficulties by the way, they would take each other by the hand to support them. In dangers, they would counsel, and stand by one another. In sorrows, they would sympathise and comfort one another. If beset with enemies, one would watch while the other slept. If one were sick, the other would comfort with cordials. If one were indisposed in mind, the other would divert with some sweet song, or discourse concerning the pleasant land. If one were at a loss, concerning any part of the way, the other would assist in searching and explaining the directions. If one were ready to turn aside, the other would caution and admonish of the danger. If one were employed in any service, the other

would be ready to assist therein. If one found a refreshing spring by the way, would call the other to come and drink. If one found any refreshing fruit, sweet spices, or delightful flowers, would pluck and bring to the other. If one heard any joyful tidings, would come rejoicing and tell the other. If one had any pleasant prospects of the kingdom, would endeavor to shew them to the other. If one was favored with an audience of the King, would also remember and intercede for the other. And if one was blessed with any special favors, the other would congratulate, and rejoice on the occasion, &c.

Then I was convinced, that two are better than one; and yet it was very manifest, that they were no more twain. For I knew not whether to call them two souls dwelling in one body, or one soul inhabiting two bodies; but it appeared very conspicuous that two were better than one.

So I continued observing this united pair advancing in their way; for they greatly contributed to help each other forward; many difficulties they surmounted, and many rich blessings they enjoyed as they travelled in the way. At last they arrived at a pleasant hill, in view of the land of promise, full of delights, refreshing fruits, pure streams, and desirable entertainments. Here they first sat down and rested in a delightful arbor, blessing God, and congratulating one another in consideration of their enjoyments. And afterwards they ascended to a tower, where was a large prospective glass, from whence they looked back upon *Babylon*, and saw it all in flames, and the country turned to burning pitch. Then they gave praise and glory to God, for their wonderful deliverance as well as for all the deliverances they had in the way. Then they took a prospect of the land before them, and saw *Jerusalem*, the royal palace, the goodly mountain of *Lebanon*, the clusters of *Eschol*, and all the rivers flowing with milk, and all the hills dropping down sweet wine. Then they looked below to the streams of *Jordan*, and beheld the great High Priest in his shining robes, waiting to carry them over. They also heard the inhabitants on the other side, triumphing, singing and shouting for joy. Then they also with emulation lifted up their voices in songs of praise, and transports of joy, to Him that is, and that was, and that is to come; which raised my mind to such an extacy, that I awoke, and behold it was a dream.

But the thing was certain; and the interpretation thereof sure.



ON THE INSPIRATION OF THE SCRIPTURES.

All Scripture is given by inspiration of God.—2 Tim. iii, 16.

WITHOUT the information which we derive from the word of God, we can give no satisfactory reason for our existence, nor point to any adequate objects, that are to be attained by it. We spring into existence as we should awake from sleep, within the walls of a prison, into which we had been unconsciously conveyed, during the hours of forgetfulness. What was within the prison gates we should see and examine; but we should be ignorant of the sunshine—the refreshing breeze—the extensive scenery which was spreading around us the brightest prospect, and pouring forth in the richness and variety of beauty, all that can delight the eye or cheer the heart. We should find ourselves confined to a narrow cell, with dismal forebodings of some unknown event, though without there might be every thing to animate our natures.

Experience *fails* to give us the needed information. The duration of our experience is comparatively but a moment. What can we learn during our little existence in this world, of his designs who is from eternity to eternity? If we were to observe for the first time the minute hand of a time-piece, until it passed over the space of a single second, what could we infer from such an observation, respecting the genius of the inventor, the skill of the maker, or the use of the machine?

Besides, the narrow limits to which the reach of our faculties is confined, render it impossible for us to form any adequate notions of the infinite plan and purposes of the Almighty. Our experience, in its largest extent, only embraces a single province in a boundless empire,—and that province in a state of anarchy and rebellion, and by no means a specimen of the whole dominion. As well might a child three years old, whose knowledge of government never extended beyond the capricious regulations of his father's house, judge by experience of the affairs of the nation, or presume to sit in the Congress of the Allied Powers and discuss the politics of Europe, as for man to attempt to draw any conclusion respecting the divine government, from the results of his experience in this world.

Reason too fails, when it attempts to let down the line of its argument into the unfathomable abyss of the divine counsels. It is forced to confess, that *none by searching can find out God—that none can find out the Almighty to perfection.*

The Almighty *could* have endowed man with such vast capacities, and impressed upon his mind so many instructive principles as to have made his rational faculties a complete substitute for revelation;—so that he might have wholly dispensed with any written communication from above. But instead of that, he has only given

us such rational powers, as prepare us to receive and understand a revelation. He might have formed our natural eye with such acuteness of perception and reach of power as would enable us to examine the minutest insect in the most distant planet, and survey the farthest fixed star and all its appendages, with the same ease that we distinguish the different flowers in a garden;—and that he has not given us such perspicacity, is not more wonderful, than that mere reason does not teach us all that may be known, of the character of God and the designs of his providence. The Almighty wisely adjusts *one* part of his system to *another*, and the seeming deficiency of *one* is supplied by the fitness of *that* with which it is connected. What is wanting in human reason, to qualify man to accomplish the design of his existence, is supplied by a special revelation. This revelation we have in the volume of his word, given as our text declares, *by inspiration of God*.

It will be my object to consider, in the first place, The Nature of Inspiration; and secondly, the extent of special divine agency in forming the volume of the Holy Scriptures.

No one perhaps can approach a subject of such importance and so far removed from the common course of things, without a secret recoiling and backwardness of feeling. It is like the cowardice which we feel, when we apprehend the presence of a secret enemy. Unbelief throws a shade of obscurity over all the divine transactions with respect to the world. An air of mystery and strangeness seems to hang around all the special manifestations of the Almighty. Our experience revolts at the idea of any miraculous interposition in the affairs of men, and we look back upon the early ages of the world, and contemplate the events recorded in the Bible, much as we do the fabulous accounts of heathen mythology. This distrust hovers around our minds, until we have in lively exercise, that faith, “which is the substance of things hoped for and the evidence of things not seen,” and by which we understand with the most vivid conception, “that the worlds were framed by the word of God.”

The words “given by inspiration of God” are a periphrastical translation of a single word of the original, *Θεοπνευστος*; literally *blown upon of God*, or moved by divine influence and is equivalent to the word *Θεοδιδακτος*, taught of God; and by the heathen writers was applied to poets as well as diviners, who were supposed to speak or act under the immediate influence or inspiration of the gods; a notion which, like that of sacrifices, they must have borrowed from true religion, and is one of those hints by which the Almighty has always maintained a witness of his power and Godhead, in those times when he winked at the prevailing spiritual ignorance and suffered the nations of the earth to walk in their own ways.

The word *inspiration* must be understood in a very wide accepta-

tion, to comprehend the whole agency of God in communicating and recording the truths contained in his word.

Writers on this subject have distinguished this agency into several kinds, according to their notions of its extent, and the effects which are noticed in the word of God. Such as the inspiration of *superintendency*, in which God directs the mind of any person so as to keep him more secure from error: *Plenary superintendent inspiration*, which excludes all error: Inspiration of *elevation*, by which the natural faculties are elevated to a degree of sublimity or pathos, which they never could have otherwise attained: Inspiration of *suggestion*, where truths, unattainable to the natural faculties are directly communicated.

This list of the different kinds of inspiration, might be greatly increased by those who are fond of seeming to be profound, by an useless multiplication of divisions and subdivisions, and there might be added the *inspiration of reasoning*, by which St Paul was enabled with such masterly skill, to refute all opposite opinions and defend the consistency of his own system; the *inspiration of poetic genius*, by which David and the author of the book of Job and other writers of the Old Testament were enabled to form their elevated conceptions into poetic construction. But these things are irrelevant to the design of this essay.

In divers manners, as well as at sundry times, God has made known his will to the children of men. To the patriarchs he generally appeared in a visible form and addressed them in an audible voice. Dreams and visions, which were not addressed to the corporeal senses, were among the various ways in which knowledge from above was communicated to the minds of men. At other times, holy men of God spake as they were moved by the secret influence of the Holy Ghost upon their feelings. The prophets according to St Peter, did not fully understand their own prophecies. They were not endowed with this gift for their personal gratification. They accurately related their visions and dreams without distinct knowledge of the things to which they referred; and many times while they were contemplating one thing, they were moved on by the Holy Ghost, to utter things of a higher application.

The nature of this influence cannot be fully understood by any who have not experienced it. The influence of the Spirit in the work of inspiration, as in that of regeneration and sanctification, cannot be explained to those who have not felt it. Even the knowledge of those who felt it, could not extend beyond the effects of its operation. But shall we say that this weakens the ground of their evidence of its reality, or leaves them an easy prey to enthusiasm? May not all such influences of the Holy Ghost on their own minds, have been accompanied with an intuitive evidence of their genuineness, which can no more be doubted, than those first principles of belief—those axioms of our intellectual operations, which are almost as necessary to our existence as they are to our ratiocination?

What is there even in the spirit of prophecy—in that wonderful power which annihilates distance of time and place, so *strange* as to be at all incredible, or for a moment to shake our confidence in the word of God? What is there in reality more mysterious than in the ordinary phenomena of our senses? If the advantages of the ear were as rarely enjoyed among the inhabitants of our world, as the privilege of prophecy, would not those who are favored with them, appear to the deaf multitude around, to be moved by an immediate inspiration of God? When as if by a secret impulse, or second-sight, they perceived through the thick walls of their dwellings, the approaching cloud, charged with the electric fire,—or in the thickest darkness could detect the presence of danger, or hold converse with an invisible friend, in a manner wholly inconceivable and unaccountable to the rest of the species? But the wonders of the ear are, if possible, less admirable than those of the eye. We cease to admire the astonishing powers of this sense, only because they are so universally enjoyed and so familiarly exercised. What but a prophetic achievement is it, that without changing our position, we can declare to him who has never beheld the light, all the varieties of objects around him—and foretell the *obstacles* he will meet with—the streams which will intersect his path, and the fragrance, which will cheer him in whatever direction he gropes his way? And cannot he, who enables us to comprehend in the small compass of the eye, the extensive scenery around us, give to us a sense to look down through the long vale of futurity, and see events which under the controlling providence of that God who changes not, are no less fixed and certain, than the *existence* and *location* of the objects around us, which, though inaccessible to the other senses, are real and tangible to the eye? And might not he who has been born without sight, with just as much propriety, declare the impossibility of its operations, because in his hearing, touch and smell, he could find no materials, by which he could frame any notion of them, as we can question the fact of prophecy or of inspiration in general—or the evidence which the inspired writers had of the genuineness of their inspiration? Here let it be remarked, that the evidence, which they gave to others of their inspiration, was wholly of another kind. This consisted in the miracles which were wrought in testimony of their divine authority.

II. We come now to discuss the extent of the divine agency, in forming the volume of the Holy Scriptures.

The Apostle asserts that all Scripture is given by inspiration of God. This broad assertion involves many difficulties which have been suggested to every inquisitive mind. It is a subject of such deep interest and even practical importance as richly to deserve the most patient attention. He who can succeed to lead others to examine for themselves, even though he give them no aid in their examination, is nevertheless to be esteemed usefully employed.

Most of the difficulties connected with this subject have sprung

from the incorrect, or at least, confused notions which have been entertained respecting the perfection of the word of God. Many have thought it derogatory to the high dignity of its origin to suppose that it is not in every respect a model of perfection. Much labor has been bestowed to show that the language of every part of it, possesses all the qualities of classical excellence. One author has written a folio, to prove that all the sciences, were perfectly understood by the inspired writers; and the zeal of Buxtorf for the perfect accuracy of Scripture language, led him to contend that the Hebrew points and accents, were the jots and tittles, which our Saviour declared, should never pass away, until all be fulfilled. Thus the extreme, but injudicious veneration of many for the word of God, like the profuse and splendid ornaments of a Roman Catholic Cathedral, have tended only to divert our minds from the serious and sacred purposes to which it is consecrated.

The perfection of the word of God consists in its being perfectly adapted to accomplish the end for which it was communicated. It was designed to teach man all that was necessary to make him *wise unto salvation*. It contains therefore, the will of God, revealed in such a manner, and accompanied with such circumstances, as are best adapted to prove its authenticity, and secure its authority and influence over moral beings. It was not designed to teach mankind rhetorick, though the simplicity with which the writers recorded the mighty conceptions of their minds, led them to give many specimens of unparalleled rhetorical beauty.

It was not designed to teach astronomy. Had it been, we should find many facts described in very different phraseology. These sciences were left by infinite wisdom, to be developed in the slow and laborious progress of human genius.

It is not necessary to the perfection of the word of God, that its doctrines should be so clearly revealed as to remove every difficulty in the way of their being understood. Our Saviour taught in parables,—a method of teaching, in which the instruction was not directly conveyed to his hearers, but might be easily understood, if they would be at the pains to examine them.

Difficulties are found in the word of God, and of course are consistent with its perfection, but they are not designed to conceal the truth, so much as to try the strength of their inclination, to whom it is addressed, to know it. It is a volume for the use of moral agents, and for their trial, is so composed as to require study.

It is not necessary *now*, to the perfection of the word of God, that it should be free from inaccuracies and errors on subjects not essential to the grand design of it. It might have been necessary, at the time the several parts of it were written. But what practical advantage should we derive from a final determination, whether the Hebrew, Septuagint, or Samaritan versions of the Scriptures, be correct, respecting the time of the flood, and the age of certain antediluvian Patriarchs, at the birth of their first child?—or whe-

ther the account of the Temple in *Kings*, or that in *Chronicles*, which differs considerably from it, be most accurate,—or finally, whether according to Moses, three score and ten souls went down into Egypt with Jacob, or according to Stephen, three score and fifteen? What substantial benefit should we enjoy from knowing whether the superscription over the head of our Saviour was, “*This is Jesus, the King of the Jews,*” or “*This is the King of the Jews,*” or “*The King of the Jews?*” or whether those that were with Paul, when he went to Damascus, heard the voice which spake to him, according to the 9th of Acts, or according to the 22d, saw the light, but did not hear the voice? ✓

There can be no question respecting the power of the author to have given us a revelation free from all these apparent mistakes, had he thought proper. But let us never forget that his infinite power is always controlled by his infinite wisdom. That he could have framed a perfect and universal language, and written the Scriptures with his own finger, dipped in the colors of the rainbow, and upon imperishable, and even indestructible paper, and furnished each individual with a copy, signed and sealed beyond the possibility of counterfeiting, we do not doubt; but the fact, that he has not done it, proves, that in his infinite wisdom, he did not see any such extraordinary measures to be necessary to render his word perfect and worthy of its author.

He might have comprised all the commands and instruction which it contains, in a volume of naked precepts and maxims, in one tenth of its present size, and as free from extraneous matter as the Constitution of the United States. Or he might have swelled it by commentaries and explanations, to the ponderous magnitude of Poole's Synopsis, or Walton's Polyglot; but he has wisely chosen to blend so much precept with so much example, and accompany them with such historical allusions and internal coincidences as are best adapted to prove their authenticity, and suit the convenience of rational creatures. The perfection of the volume as much demanded these accompaniments, as it did that it should contain a sufficient revelation of the divine will; and from an enlarged view of the subject, it will appear, that the seeming imperfections—all harmonize with the grand design. Thus to the untutored eye, the course of the planets in the heavens appears irregular and circuitous, and sometimes retrograde, while they are moving forward in perfect order, and in regular orbits.

These remarks respecting the perfection of the word of God, prepare the way for discussing the extent of divine agency in the formation of it. * * * * * Had the Lord employed an idiot to compose his word for the use of mankind, he would have suggested the ideas he wished him to record, and by direct inspiration, have furnished him with words and letters, and guided his hand in penning them. But he employed men, whom in his providence, he had raised up, and endowed with natural and acquired ✓

talents. His special agency was not necessary any farther than to accomplish the object he had in view; that is, to furnish the world with a volume which should contain all that is necessary for man to know, respecting his salvation. No reason can be given, why his agency should extend beyond this.

Let us therefore cursorily examine the different parts of this sacred volume, and inquire how it was composed. After more than 2000 years of the Earth's age had elapsed, the Lord employed Moses to write a sketch of the transactions from its first emerging into existence, to his own time. We have no evidence that any written chronicles then existed to assist him in the work. At first we might think that every thing must have been immediately suggested to his mind. But if we examine the account which he has given us, we shall find sufficient reason to believe, that Moses wrote nothing which was not familiarly known by a large portion of the Israelites. No one can doubt, that Adam was early instructed respecting his own existence, and the relation which he sustained to his maker. Perhaps this was the employment of the first Sabbath after his creation. God himself, the preacher, the history and design of those glorious works, which were displayed before him, and to commemorate which, the Sabbath was instituted, were the subject of the discourse. In those primitive times, human life was prolonged to many centuries, and these things were the frequent topic of conversation. Methuselah, during a period of one hundred and forty years, might have conversed with the aged and venerable sire of mankind,—and in his turn, could have narrated the history of the ages which preceded him, for near six hundred years to the patriarch Noah. Shem forms a similar link between Noah and Abram. One or two such links will be found upon examination, to connect Abram to Moses. The circumstances connected with the life of Abram were such, as deeply interested every one of his descendants, and must have been a pleasing subject of discourse, between parents and children, and the theme of devout meditation, from generation to generation. From the numerous means of correcting these traditions, and the care which would be taken to do so, by the pious, we may suppose that they would be transmitted down to the time of Moses, with almost unmingled purity. Moses, a man chosen of God for the purpose, on account of his fidelity and learning, or perhaps I ought to say, raised up in his providence, with this fidelity and learning for that purpose, was employed to record such of these traditions, as would subserve the purposes of the great Head of the church in the world. The record consists of a concise account of the creation of the world, the primitive state of man, his apostacy, &c.—together with some few historical facts, casually introduced to bear upon the internal evidence of the writings, and to give us a hint of the general character of man, and God's care over his church. Was it necessary in this case, that the agency of God should extend any farther, than to such a superintenden-

cy of the labors of Moses, as to make them subserve the purposes of his revelation? If special interference were necessary to accomplish this—either for bringing to his mind, things which had been forgotten, or for separating erroneous traditions from the true, or for regulating the number of facts to be selected and made permanent,—such an interference was unquestionably made. But if Moses, with the integrity and learning which he had received in the ordinary providence of God, could record these things, in language sufficiently accurate for all the purposes of such a record; perhaps nothing is gained by supposing that all these things were brought to his mind by immediate inspiration. The authenticity of his history does not depend upon the manner in which he obtained it, but on the evidence that he was acting as the agent of the Almighty. This evidence was the miracle which he wrought; when Moses prophesied, or delivered a message from the Lord, the truths or commands which he uttered, must have been immediately suggested to his mind; and this appears to have been usually done by an audible voice. In most of these cases, it is probable that he used the very language, which was addressed to him. When he received his instructions, respecting the tabernacle and its accompaniments, patterns were shown to him in the mount, and these might have been seen either with his natural eye, or he might have seen them in vision. But we may safely suppose that all was left to his natural powers, which his natural powers could accomplish, yet so under the control of the Holy Ghost, that his performances were perfect for their purpose. The other books of the Old Testament, and the book of Job, seem to have required much the same degree and kind of Inspiration. Some of them for wise reasons, intimately connected with the perfection of the volume, were selected, by men authorised of the Lord, from the public and well known records of the nation, which had the testimony of universal knowledge and consent, in favor of their truth.

The book of Job, has some peculiarities which deserve our notice. A few sentences of caution and encouragement to the tempted and afflicted;—a chapter or two on the nature of divine providence in this world, &c. would comprise all the principles of instruction which this interesting portion of God's word contains. But this instruction is presented by an example—it is expanded into a beautiful dialogue, and clothed with all the fascinations of poetry.

It suggests for our consideration, *two questions*, closely connected with the subject before us.—The first is, whether the inspiration or divine influence under which the writers of the Scriptures acted, extended to a verbatim recital of the discourses which they recorded, as said by the individuals whom they specified, or whether only the substance of their discourses was related. In the book of Job, we must conclude that the latter was the case, unless we run into the very improbable supposition, that the controversy was maintained in poetry. In this case at

V least, no advantage could be derived from repeating the words of their several discourses. Nay, many things might have been said in a discursive manner, and irrelevant to the subject. If the author of the book were not one of the persons mentioned in it, he might have been superior to any of them in genius and talents. He might therefore have selected such things as related to the object of the book, and where he says, "Job answered and said," or Eliphaz the Temanite answered and said, he intends to give, with very wide latitude of expression, only the substance of their argument. But the same form is used in various parts of Scripture, where the words are not reduced to poetic construction. Conversations between the Lord and men, and between different persons, are recited in the same form. In many of these, we are compelled to believe, that only a small part is recorded. Can there be any doubt, but that the intercourse between our first parents and their maker extended far beyond what is written? Things there expressed with most laconic brevity, must have been enlarged until the idea was more fully expressed, than it could have been from what is recorded. That other things were said, than are mentioned, no one will dispute, who recollects that we have no account of the institution of sacrifices, though they must have been coeval with the promise of the Messiah. The conclusion, therefore, which we must draw, is that we have no assurance that the words are exactly given, even when it is asserted that any one said thus and thus. We have only the substance of what was said relative to the subject in question. Any one will be convinced that this is the fact, who will open to almost any narrative in the Bible, and consider how it must have appeared, if the parties were silent, except while they were speaking the sentences which are recorded. We are confirmed in this opinion, by the general practice, which prevailed in ancient times, of quoting the ideas and not the words of authors, to whom reference was made. This fact argues in favor of the opinion, that from memory, the sacred writers, faithfully committed to writing what was not doubted at the time they wrote, and it accounts for many discrepancies in the word of God in substance and expression. If the Holy Ghost had seen a necessity for suggesting the very words of any subject, to the minds of the inspired writers, no inaccuracies would have been suffered to enter into the composition; but it is obvious to every one who has attended to the subject, that this would have destroyed a most invincible argument in defence of revelation.

V The second question which arises from a consideration of the book of Job, is whether the elevated poetic strains of this and other parts of the word of God, be the effects of a special inspiration?—It may appear arrogant to differ from so many respectable authorities as have favored this opinion. If it could be shewn that the varieties of natural genius were done away, or that any one of the prophets who have displayed such elevation of style, were by na-

ture destitute of poetic fancy, or that Isaiah was naturally a man of less boldness and vigor of imagination than Ezekiel, or that they ever appealed to the defects of their own minds as evidences of their divine mission, it would be unnecessary to argue against it. But may we not suppose that God would choose men for his instruments, as he did Moses and Aaron, on account of the fitness of their talents for the work he designated them to perform? Have we any evidence that the elevation of their style was at the time esteemed as the effect of inspiration. Was it not the natural consequence of the boundless subjects of which they treated and the ardor of their feelings,—an ardor, no more miraculous than that of every fervently devout christian in the present age. That the Lord did inspire them with elevated ideas of his character and the glory of his kingdom on earth, as well as of the stupendous grandeur of his universal dominion, is certain. But why should we suppose that their style was any more the effect of special inspiration than the style of St Paul or St John? The utility, and perhaps the necessity of this style for the perfection of the word of God, may be clearly discovered. The only question regards the origin of it, whether it arise from the combined influence of natural genius and the nature of the truths they were called to communicate, or from immediate inspiration. I must with diffidence incline to the former opinion, until, in defence of the latter, I hear some new arguments, or see the old ones presented in a new light.

David opens before us a new field for our examination. While describing his own condition and feelings, he seems almost unconsciously moved by a secret impulse to go beyond himself, and use language which was strictly applicable to his great antitype. He pours forth prophecies, while he appears to be only talking the language of his heart. He was probably both poet and musician by nature. His writings were principally devotional, and the circumstances which rendered him a type of Christ were providential. His inspiration seems to have consisted principally in the excited ardor of his devotion, produced by the influence of the Holy Ghost upon his heart. In these favored seasons of elevated affection, and by means of his devout meditation upon books of the Old Testament, which were composed before him, he caught some bright glimpses of things which were yet hidden in mystery.

It is not certain to what extent David or the other writers of the Old Testament understood the import of their own prophecies. Probably their notions were obscure and very unsatisfactory to themselves. Whatever related to things beyond their natural powers, must have been suggested to their minds in some supernatural manner. If they were not naturally qualified to express them in words, in such a manner as fully to accomplish the purposes of the Almighty, words were given them. This undoubtedly was often the case. Whenever a special message was sent by any of the prophets, they were usually directed what to do and say. Perhaps

V they often spoke from the impulse of their feelings. In this case, their inspiration might have extended no farther than to affect the heart. The clothing of our ideas in language is by habit an almost spontaneous act, and an honest man, with an ordinary command of words and his heart interested in the subject upon which he writes, will rarely deviate from such phraseology, as will convey his ideas with sufficient perspicuity. Thus the tender heart of Jeremiah was moved to pour out his soul in melting lamentations over the shame and ruin of Zion.

Here then we may leave the Old Testament and enter upon a brief examination of the New.

With respect to the Gospels and Acts of the Apostles, which have been thought by many to have been dictated by a special and miraculous inspiration to the minds of the Apostles, it is believed that no advantage in point of argument can be gained by contending for any such inspiration. It is certain that the authors enjoyed the promised assistance of the Holy Ghost in writing their accounts. If the promise of the Spirit, which should bring all things to their minds, was intended *exclusively* for them, the facts of our Saviour's life lay open to their minds in a miraculous manner. They must have been kept from error, either by special suggestions of the Spirit, or by their natural powers, controlled by the gospel temper of their hearts. The promise of the Spirit confirms our confidence in the fidelity and correctness of their account. But to prepare them for the work of recording the acts and conversations of our Saviour, they were placed in circumstances to become thoroughly acquainted with them by other means than by special inspiration. That what they related, as honest men, as disinterested witnesses who had sufficient discernment, opportunity and attention to obtain clear knowledge, *was true*, God testified by the miracles which they wrought. It was on their opportunity to know and capacity to judge, and not on their inspiration, that they rested the truth of their assertions. These gospels were not written till many years after the facts which they record took place, during which time they had been constantly reciting them and probably many others, which from long experience and reflection they thought less worthy to be committed to writing. Thus while the christian believes that the Holy Ghost influenced their feelings, and thus kept in lively recollection the events of our Saviour's life, which without such influence might have been mis-stated by the perversity of human passions, he need claim nothing with respect to the writers, but that they were plain, honest men, writing what they believed to be true, and what must have been true, if they believed it to be so. It was sufficient that they related the substance of our Saviour's discourses; had it been otherwise, the agency of the Spirit would have extended to the words, so that the different Evangelists would have made no discrepancies of expression. It was as
V easy for the Spirit to have suggested the exact words, as to have

supplied them with those that are used, and thus we should have been delivered from many doubts, respecting points of little importance. But it is evident this has not been the case, and that it has been permitted to be otherwise, is not more strange than that our Saviour often spoke in parables, and at other times in such terms, that his very disciples misapprehended his meaning. ✓

As to the Epistles, nothing need be said in addition to what has been said respecting the prophets and Moses. They are a divinely approved commentary upon the other parts of scripture. Assisted by that Spirit which leads us into all truth, the authors were enabled to understand clearly the way of salvation, and explain and enforce the doctrines of the Bible. The eyes of St Paul's understanding were opened by the Spirit which converted him; and I believe that he then acquired his knowledge of Scripture and of divine truth, in a manner more nearly resembling the way in which they are now successfully studied, than is commonly supposed. His previous knowledge of the letter qualified him to be an apt scholar in the school of the Holy Ghost. His capacious mind, liberated from the thralldom of natural corruption and the prejudices of his education, was ready to receive without cavilling whatever was taught. By nature a man of vigorous intellect, and trained to eloquence, no inspiration which he felt altered his style. No reason can be given for supposing that the construction of his sentences differed from what it would have been, had his great powers been employed upon the politics of his country, unless the zeal and ardor, which he would never have felt on any earthly subjects, rendered his sentences something longer and more complex.—Deeply impressed by the Holy Spirit with the subject which occupied his mind, Paul, with his very uncommon natural and acquired talents, did what it is probable none of the other Apostles could have done, unless the inspiration of the Holy Ghost extended to the suggestion of words.

It may be asked in this place, whether there be any such imperfection in the language, or method of the inspired volume, as to conceal any important doctrine. We answer, no. The writers whom God chose were able men by nature, and too long in the school of Christ and the Holy Spirit to be confused as to the language they should use to convey their ideas. Moved with pity for the ignorance of mankind, God has not provided ineffectual remedies. He has not brought them out of the darkness of natural religion and then involved them in the darkness of a revelation equally bewildering. He has revealed his will in language sufficiently plain to be understood by those, who search the scriptures with an obedient temper of mind, and make the scriptures their own interpreter.

Thus we come to the conclusion, that all scripture is given by inspiration of God, perfect and adequate for the purposes for which it was given:—that in the formation of it, God employed suitable ✓

agents, to whose minds he communicated by direct suggestion all they were incapable of otherwise knowing, using their talents and their affections to subserve his purposes, and superintending all their performances in such a manner as to secure the perfection of the volume they were composing or compiling.

In this glorious volume, even the discrepancies which are the result of human infirmity, and those trifles which have no direct bearing on the great design, have their use in establishing its authority. Even the trivial circumstance of Paul's directing Timothy to bring with him the cloak which he left at Troas, contains in it a volume of testimony in favor of the genuineness of the epistle and of truth of christianity. Considered in this light, it was not unworthy of the Divine Spirit, who searcheth all things and was the infinitely wise editor of this sacred volume, to suffer it to be inserted in an epistle, replete with the most important instruction, and the most affectionate and pertinent advice which the ministry ever received.

Having completed the composition of the volume, the same Holy Spirit availed itself of the ordinary events of Providence, to cause that it be compiled and separated from all spurious productions.

Since its formation, it has ever been its guardian and protector. Not by an interference properly miraculous, but by an overruling agency in the events of Providence, it has transmitted it in all its perfection from one generation to another. Contending sects and the jealousies, which ever accompany religious controversies, have secured it against the introduction of any new doctrine. As we do not contend for the verbal accuracy of the original copy, so we do not deny, that verbal alterations have taken place, in the various translations which have been made of it.

The septuagint version, a version often quoted, and of course sanctioned by our Saviour himself, contains many verbal differences from the original Hebrew. But I can never believe that the perfection of the Scriptures has been marred, that any of its precious doctrines have been corrupted. No, I would go to it just as we now have it, as *the pure fountain of life*. Some versions may have a superiority over others, in point of perspicuity, but I am willing to lay my hands on any version, which has been executed by men, whose design it was to *translate* a Bible, and not to *make* one, and say "All Scripture is given by inspiration of God." I am willing to take the original Hebrew, the Septuagint, the Vulgate; or in our own tongue, Tyndall's—the bishop's Bible, or our present most valuable translation, and receive the doctrines which an honest and prayerful reading will discover. But if we suffer any body of men to collect from the four corners of the earth, a great number of versions and manuscripts, and cut and garble, and then put together detached fragments in disorderly mosaic, according to the suggestions of their fancy, or the still more dangerous devices of their reason, we dare not abide the consequence. It will form a picture, not of the divine character, but of their own folly;—a re-

sult, perhaps, more disastrous to the interests of truth and religion, than if we yield to the presumption of those who draw the dash over whatever does not harmonize with their own reason, which they rashly confront with revelation,—or if we suffer Paulus and Semler and Priestley and Belsham, and a host of followers to tear out of our Bibles leaf after leaf, until we have only the bare binding to direct us on our way to heaven. V

But if the providence of God was withdrawn from his word soon as it was formed, and it has been abandoned to the uncontrolled passions of sectarians and zealots, and the rage and wiles of downright enemies of the truth, or to the blunders of mercenary copyists and hasty transcribers, why is it that on *one* doctrine, all the changes which have taken place, and all the corruptions which have been introduced, lean towards the same direction? Is the doctrine of the Trinity so natural and obvious, or so congenial to the human heart, that we should expect to find a constant propensity in transcribers and translators—to shape passages of scripture so as to inculcate it? Why do we not detect additions and omissions, which favor *both sides* of the controversy? We ask not to expunge and alter and guess at the probable reading of the Scriptures to maintain the doctrine of the Trinity, or the divinity of our Saviour—we only wish to take it as God in his providence has given it to us. Thus believing, that the providential care of God has presided over the various versions and transcripts of his word, as it did over the first composition and canonizing of its parts, we go to our English copies as the “Scriptures given by inspiration of God, profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.”—From the view which has been taken of this subject, we may learn how we ought to read and interpret the word of God. With an humble and obedient disposition of mind,—a readiness to surrender all our prejudices and opinions to its inspired dictates, we are to search for the truths contained in it, as we would in any other book. We are not to attach a cabalistic importance and triple or fourfold meaning to particular words and phrases; nor like the ancient Masorites, deduce marvellous lessons of wisdom from the size of the letters, nor like carping pettifoggers, make single epithets the cardinal point of an important doctrine; but we are to study the design of the author, the state of the times, and the circumstances under which he wrote. If the Spirit moved him on, from the description of one thing, to utter things of a higher application, we are to take into account this circumstance, and interpret the passage accordingly. In such cases there is a *double application* of scripture, rather than a double meaning.

Let the christian be excited by the subject of this discourse, to adore the goodness and the wise providence of that God, who has given to our world, a volume of unerring wisdom, so adapted to our capacities and condition, and accompanied with so many circumstan-

ces, external and internal to establish its authority. Opinions may vary like the wind,—creeds and homilies may fluctuate like the tide,—sects may rise and fall,—bigotry and licentiousness may alternately sway the understandings and passions of men,—generation after generation may perish like the flower of the field, but the word of the Lord shall stand forever;—a light-house on the coast of Canaan, which will direct us through the mists and storms of life, to the Haven of everlasting peace,—a well of pure water from which the great and the small, the rich and the poor, the weak and the strong, the beggar and the monarch, may draw the waters of salvation,—a column in the temple of God's declarative glory, which stands and shall stand unshaken amidst the wreck of nature, and the crush of worlds.

EXPOSTULATION WITH MY OWN HARD HEART.

THE Cross! and can I look without a pang
On love so exquisite, so full of good!
Where is the strain which rapt Isaiah sang—
Such hymns become this scene of death and blood.

The heavens were darkened, yet my flinty brow
Is calm as morning,—and the sight which rent
Rocks in their iron structures, scarcely now
Can make this stout and frozen soul relent.

Shame, crimson shame to the unfeeling heart!
Shame on the ingrate whom no love can woo,
No fears alarm, though heavenly truth impart
Themes at which Seraphs praise and wonder too.

Farewell base pen,—I sicken at the strife
Between a conscience which directs aright,
And this strange stone, where seems to centre life,
And yet is cold as corpses, dark as night.

O that some spirit from the upper sky
Could reach my soul with messages of grace!
O that the King himself would cause to fly
Some dart of tender love from that blest place!

I loathe myself,—I tremble to survey
The sloth and stupor of this heart of stone;
Help, or I perish! King of heavenly day,
Give now thy blood to sprinkle and atone.

M. R--N.

CONTEMPLATION OF THE HEAVENS.

HEAVEN is brightest, when the noon
 Shines with the sun's unclouded ray:
 Night is fairest when the moon
 Has chased the lingering clouds away.
 Yet I love to look upon
 The skies when sun and moon are gone.

Noon is dazzling, for it ever
 Beams too fiercely on the sight;
 And the fair full moon is never
 Constant for a single night.
 But starry lights, ye ever range
 In lofty circles without change.

When through distant lands I roam,
 Sun and moon seem changeeful too;
 But my spirit finds its home,
 Lamps of the sky, when I gaze on you.
 The same by land, the same on ocean
 Knowing no change in your even motion.

There in the pole, the Cynosure
 Guides as he guided in ages past;
 And the wandering sailor boy is sure,
 Wherever on frightful deeps he is cast,
 That the glimmering light which marks his way,
 Beams on his cottage far away.

The northern bear, say bards of old,
 Was never bathed in the spreading sea,
 Ages have past, yet doth he hold
 His place secure,—as bright, as free
 As when the Greek in ancient wars,
 Sought out his sea-path from the stars.

Heaven alone is fixed and sure;
 'Tis there I seek for lasting pleasure;
 Heaven has joys that shall endure;
 'Tis there I store my endless treasure.
 Change as thou wilt, false earthly clod—
 My heart hath found its rest in God.

M. R.—N.

LITERARY AND PHILOSOPHICAL INTELLIGENCE.

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This is a work designed for the use of colleges, and of students generally who are forming their habits of elocution. The analysis occupies 166 pages. The principles laid down in the Analysis, are illustrated by selections filling 100 pages more. The remainder of the book is devoted to selections of familiar pieces, and of secular and sacred eloquence, designed for exercises in speaking, and forming an interesting and valuable collection, aside from the main object which the author had in view when he brought them together. Taste, thought, variety and strength of language, are very happily combined.

The younger clergy, who are desirous of improving their elocution, will find this work a useful assistant.—*Missionary Herald*.

BIBLICAL LITERATURE.—Passages cited from the Old Testament by the writers of the New Testament compared with the original Hebrew and the Septuagint Version. Arranged by the Junior class in the Theological Seminary, Andover, and published at their request, under the superintendence of M. Stuart, Associate Professor of Sacred Literature. 4to. pp. 39. Price 75 cts. Andover: Flagg and Gould. 1827.

Every critical reader of the New Testament—says Professor Stuart, in the advertisement to this work—knows something of the importance, and has felt the need, of such a comparison as is made in the following pages. The former works by Owen and Randolph on this subject, and the late one by Horne in his introduction to the Scriptures, have failed, both as to the matter and manner of accomplishing the object desired. They are not only incomplete, but so arranged and printed, that thorough comparison is either inconvenient or impossible. The present work is designed to supply what is lacking in them, and to comprise all that may be justly called *direct quotations* in the New Testament, and also the different modes in which these quotations are introduced. The subject, as every interpreter well knows, is replete with difficulties; and all that is aimed at here, is to lay before the inquirer the means of investigation, in the most convenient form in which they can be presented. The Lecture of Dr Woods on *Quotations*, Surenhusius' *Βιβλος καταλλαγης*, Junius' *Parallela Sacra*, and most of the commentators, will give aid to the inquirer respecting the modes of citing and applying the passages of the Old Testament by the writers of the New.

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Appended is a copious index of texts in the Old Testament, to which al-

lusion is made in the New; by which it is made to appear more fully, to how great an extent the writers of the New Testament appealed to the Jewish Scriptures, and in what manner they used them.—*ib.*

V **HISTORY OF THE MANUFACTURE OF SILK.**—About the year of Christ 551, two Persian monks, employed as missionaries in some of the Christian churches established in India, penetrated into the country of Seares, or China. There they observed the labors of the silk worm, and became acquainted with the art of working up its productions into a variety of elegant fabrics. They explained to the Greek Emperor at Constantinople these mysteries, hitherto unknown, or very imperfectly understood in Europe; and undertook to bring to the capital a sufficient number of those wonderful insects. This they accomplished, by conveying the eggs of the silk worm, in a hollow cane. They were hatched, and afterwards fed with the leaves of a wild mulberry tree, and worked in the same manner, as in those climates where they first became the object of human attention and care.—Vast numbers of these insects were soon reared in different parts of Greece, particularly in the Peloponnesus. Sicily afterwards undertook to breed silk worms, with equal success, and was imitated, from time to time, in several towns of Italy. In all these places, extensive manufactures were established, with silk of domestic production.

From the reign of Justinian, it was mostly in Greece, and some of the adjacent islands, that silk worms were reared. Soon after the conquest of Constantinople by the Venetians, in the year 1204, they attempted the establishment of the silk manufactures in their dominions; and in a short time, the silk fabrics of Venice vied with those of Greece and Sicily.

About the beginning of the fourteenth century, the Florentine manufactures of silk became very considerable. It was introduced much later into France; the manufacture of silk, though considerably encouraged by Henry IV., not having been fully established there, till under Louis XIV. by Colbert.

It is an established and well known fact, that both the white and black mulberry trees grow as well in almost every part of the United States, as in any country on earth; and also that silk has been raised and manufactured into a most excellent fabric, under the direction of that great and venerable patriot, and friend of mankind, Dr BENJAMIN FRANKLIN. That so useful a pursuit should be suffered to die away, in a country as well adapted for it as any in the universe, is as extraordinary, as it is unfortunate and injurious to the real interest of the nation.—*Gardener's Calendar.*

MAMMOTH.—The remains of a mastodon (a species of huge animals now extinct,) were discovered some months since in a marsh, in Genesee, Livingston Co. N. Y. The tusks were four feet two inches in length, and three inches in diameter at five inches from the point. The largest tooth was 6 1/4 inches long.

SINGULAR FISH.—Silliman's Journal of Science for June states, that several fishes of the snouted species, called spoon bill Sturgeon, or Paddle fish,

have been caught in the Mississippi and its tributaries. One taken in the Ohio had a nose or snout 13 inches in length. Of what use this long nose can be, it is not easy to determine, but it is conjectured that it is used for digging up the soft mud in the bottom of the river, in search of food.

FOSSIL TREES.—Near Gallipolis on the Ohio, are several petrified trees, imbedded in a precipice of sand-stone. They are deposited in the rock, with their tops or branches in different directions, and some of them look like elm. They are darker and harder than the rock in which they are imbedded, and sparkle briskly when struck with a hammer. The bark is readily separated from the wood, and resembles iron rust, or black sand.

MAGNOLIA.—Near Fish Creek in Virginia, 10 or 12 miles from the Ohio, there is a grove of the lofty magnolia, and in the season of flowering, they fill the wilderness with delicious fragrance for several miles around. The leaves are more than three feet in length, and of proportionate width.—There are no other trees of this kind within 500 miles. It has been stated that the flowers of the magnolia in Florida have been smelt at the distance of 60 miles.

TREES.—The American Quarterly Review says, trees may be dug up, their branches be cut off, and the ends of branches remaining be placed in the earth, with the roots in the air; yet in a short time what were lately roots will begin to bud, and eventually be covered with leaves, while the branches set in the earth will gradually send forth radicals, and ultimately assume the offices of roots. A gentleman of Philadelphia caused a row of willows to be thus inverted, and the trees soon resumed their ordinary appearance.

BURNING MOUNTAINS.—The last Edinburgh Review contains an article on Volcanoes. M. Daubeny, in a work lately published on this subject, furnishes some facts and reflections: the result of his travels, observations and studies. The substances thrown out by volcanoes are chiefly composed of the elements of granite, gneiss, and other primitive rocks, which renders it most probable that they are brought from a great depth. It is remarkable that the 163 volcanoes mentioned by Arago are all near the sea; and that not a single active one is to be found in the interior of any country. Volcanic regions and extinguished volcanoes are known at a distance from the sea; but generally in districts which appear to have emerged from the water. Earthquakes are most violent in countries where there are not volcanoes; as if they served to vent their force.

METEOR.—As the New York packet sloop *Eliza Ann*, commanded by Capt. William Potter, was proceeding down Long Island Sound, a week since, about twelve o'clock at night, a meteor quietly seated itself upon the truck of the mast, where it remained several hours; but when the day dawned, in compliance with those rules which regulate supernatural affairs, his meteorship took his departure. Captain Potter afforded an interesting verbal account of all the acts and doings of the meteor, but we are unable to describe them.

Meteors, as they are called, are quite common in those sections of the country which abound with swamps and morasses, and have heretofore been understood to be glutinous substances, lighted with caloric; sworn enemies to all water kings, and certain to lead to destruction and death, those who are so unfortunate as to follow them in their flight. But a late writer in the *Quarterly Journal*, avows it as his opinion that they are nothing more or less than birds, who possess the attributes of illumination. This writer, Mr Dick, has shewn pretty clearly the existence of these birds. Whilst making observations twelve years ago, on Venus, when close to the sun, he, whilst looking for the planet, remarked a body crossing the field of the telescope, apparently of the size of Venus, but varying a little in its aspect. At first, it was mistaken for the planet, but its rapid motion, corrected the error. In some instances, four or five of these bodies appeared to cross the field of view, sometimes in a perpendicular, and at other times in a horizontal direction. They appeared to be luminous bodies, somewhat resembling the appearance of a planet, when viewed in the day time, with a telescope of moderate power. Their motion was rapid, and inclined to a waving or serpentine form. After twelve months observation, Mr Dick was enabled by observing some which were longer than others, to decide that they were birds, whose bodies were illuminated by the solar rays, reflecting light enough to produce the appearance. In a hot summer's day, when a similar phenomenon had been observed, there was every reason to attribute it to a number of winged insects flying at no great distance from the telescope. Mr Dick observes, that Professor Hanstein's account of the kind of motion as being unequal, and resembling that of a rocket, corresponds to the motion of birds through the air. He remarks, too, that an appearance observed by the late Mr B. Martin, of certain bright round bodies running towards the sun, when viewed in particular circumstances, may be explained in the same manner.—*Providence Cadet.*

ATMOSPHERIC PRESSURE.—The pressure or weight of the atmosphere, as shown by the barometer, the sucking and air pumps, is near 15 pounds on every square inch, so that if we could entirely squeeze out the air between our two hands, they would cling together with a force equal to the pressure of double this weight, because the air would press upon both hands; and if we could contrive to suck or squeeze out the air between one hand and the wall, the hand would stick fast to the wall, being pressed on it with the weight of above two hundred weight, that is, near 15 pounds on every square inch of the hand. By a late most curious discovery of Sir Everard Home, it is found that this is the very process by which flies and other insects of a similar description are enabled to walk up perpendicular surfaces, however smooth, as the sides of walls and panes of glass in windows, and to walk as easily along the ceiling of a room with their bodies downwards and their feet over head. Their feet, when examined by a microscope, are found to have flat skins or flaps, like the feet of web-footed animals, as ducks and geese; and they have, towards the back part or heels,

but inside the skin or flap, two very small toes, so connected with the flap as to draw it close down upon the glass or wall the fly walks on, and to squeeze out the air completely, so that there is a vacuum made between the foot and the glass or wall. The consequence is, that the air presses the foot on the wall with a force greater than the weight of the fly, which is thus retained in its position. It has likewise been found that some of the larger sea animals are, by the same construction, enabled to climb the perpendicular and smooth surface of the ice-hills among which they live. Some kinds of lizards have the same power of climbing, and of creeping with their bodies downwards, along the ceiling of a room. In the large feet of these animals, the contrivance is easily observed, of the two toes or tighteners, by which the skin of the foot is pinned down, and the air excluded in the act of walking or climbing; but it is the very same, only upon a larger scale, with the mechanism of a fly's or a butterfly's foot; and both operations, the climbing of the sea-horse on the ice, and the creeping of the fly on the window or the ceiling, are performed exactly by the same power, the weight of the atmosphere.—*London paper.*

RELIGIOUS INTELLIGENCE.

RELIGIOUS ANNIVERSARIES IN LONDON.

From the account of the proceedings at the anniversaries of several Benevolent Societies in Great Britain, we rejoice to learn that these Institutions are gaining a stronger hold on the minds of the people, and are steadily pressing toward the accomplishment of the grand object in view. The following facts taken from the Annual Reports of these Societies,—for which we are indebted to the editors of the Observer and Chronicle—are peculiarly interesting, both as proofs of their success, and as expressions of the feeling and spirit with which christians in England are prosecuting the great work of preaching the gospel to all nations.

CHURCH MISSIONARY SOCIETY.

The 26th Anniversary of this Society was held in the Freemasons' Hall, May 1st, Right Hon. Lord Gambier in the chair.

The Rev. Edward Beckerstith read the Report, which stated that TEN new Associations had been formed during the past year. The number of Students in the Institution at Islington was THIRTY-ONE. There were FIFTY-SIX Missionary stations, and NINE Missions in various parts of the world. THIRTY FOUR English Clergymen and FOURTEEN Lutherans were engaged in the work. About FIVE HUNDRED Native Teachers were employed in the different Missions. The number of Schools was THREE HUNDRED AND FOURTEEN; and of Scholars, Children, Youths, and Adults, FOURTEEN THOUSAND TWO HUNDRED AND EIGHTY-FOUR.

The Treasurer presented a statement of the accounts, and said, that it would appear from them, that the funds had increased about £550; indeed the Society had never retrograded from its commencement. The receipt was no less than £43,088 the expenditure must be within this sum.

The Speakers were Lord Bexley, the Rev. C. J. Hoare, the Hon. and Rev. Gerard Noel, Rev. Mr Raymond, Missionary from Sierre Leone, Sir Robert Harry Inglis, James Strachan, Esq. of Madras, the Rev. Mr Cunningham, Vicar of Harrow, the Rev. Henry Ridley, Rev. Charles Simeon, and others.

Mr Cunningham said, the blessings of this institution reached the most distant parts of the earth, and affected the most disorderly and guilty of men. The Gospel was strong enough to subdue the stoutest hearts. In the very place from which the public had heard of cannibalism, the Society had been permitted to unfurl the banners of the cross, and that cross would even there triumph. His illustrious friend had alluded to Schwartz. He would also recal to their recollection the labors and the prayers of the excellent Brainerd. The Missionaries of the Society were treading in his steps, and probably reaping the benefits of his prayers, that the country in which he labored with zeal so extraordinary, and piety so fervent, might never want the Word of Life and a faithful Missionary to proclaim it to the people. If Christians now would succeed, they must tread in the footsteps of that excellent man. In the history of his life, which he had lately been reading, at least five hundred passages, would be found in which he said, "Before I attempted this, or that, I retired into the woods to pray." It was in that strength derived from Heaven in answer to prayer—that strength which makes the feeble strong, that he triumphed.

PROGRESS OF CHRISTIANITY AT SIERRA LEONE.

In respect to the Mission at Sierra Leone, "the only part of the Society's operations which was shaded by doubt, darkness and difficulty," Mr Raymond said, "The labors of the Society there were principally directed to the liberated Africans. The congregation was composed of *three thousand* on the Sabbath, and about half the number on the week days: only here and there one of them consisted of white persons. The attention and serious deportment of these congregations were truly delightful. The number of scholars was 1,900, the greater part of whom were the children of the liberated Africans. Their conduct as well as their intellects, were generally very good, and fully equal to those of the poor people of this country, he entreated his Christian friends to pray to "the great Lord of the Harvest, that he would send forth more laborers." In the different villages, including Free Town, there were 440 communicants: and although the fact would not be concealed by him, that some few of those had fallen into sin, their moral conduct was, for the most part, such as to prove their genuine piety."

EFFECTS OF MISSIONARY EXERTIONS IN INDIA.

Mr Strachan compared the present state of India with what it had been twenty-five years ago. Then the work of Missions was either treated with contempt, or looked upon with dread. The public feeling was all against them. There were only four Protestant Missionaries sent out from this kingdom, and there was scarcely any thing in India which if it had broken

off its connexion with, or been wrested from our Government, would have testified that it had ever belonged to a Christian nation. Since 1818 affairs had assumed a new aspect—Churches had been built—Missionaries from different Societies had united in the common cause of Christianity—the Sabbath had become the object of veneration—public worship was every where attended—and when the regular Missionaries and Chaplains could not go, pious laymen kept up the public worship of Almighty God. Time had been when it was considered a reproach to a man to belong to any of these Christian Societies, or to pay serious regard to the Sabbath; but now this blessed symbol of our religion was revered by the great bulk of the people, and thus the reproach of this country has been wiped away. The Missionaries were found the exemplars, as well as the dispensers of Christian charity, the instructors of youth, and the consolers of the afflicted. Wherever they went they were treated with respect, and when intimately known, beloved.

The meeting was most numerously attended, and a delightful Christian feeling seemed to pervade the assembly. *There was no lavishing of compliments on the living.* We hope so good an example will be followed on this side of the Atlantic.

SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

Annual Meeting, May 4th, at the Freemasons' Tavern,—Sir Thomas Baring in the chair. In his remarks introductory to the general exercises of the meeting, Mr Baring said, A Rev. and excellent friend of mine was speaking the other day on the subject of that glorious work which is going on in Ireland, and which is, I think, no chimera, but what I trust I may call the commencement of a new reformation in that country; and he then said, that what he desired, was not a reformation from Roman Catholicism to Protestantism—not from Leo to Luther, but from Adam to Christ. So with regard to the Jews; the object of this Society is not to turn the Jews from the Synagogue to the Established Church—not merely from the Talmud with its traditions, to the letter of the pure Word of God, but from the Law of Moses, which cannot give life, to Him who is the truth and the life—from darkness to light—and from the power of Satan, unto the faith of Christ. This Society has been established 10 years; it has encountered the dangers and overcome the weakness of infancy; advanced to childhood, where it had also to encounter opposition, and is now approaching to manhood. And although it has still enemies to struggle with, amongst whom is the arch-enemy of man, yet, being founded upon the rock of the glorious Redeemer, and designing to promote his glory, it will, I trust, stand against the storm and the tempest, and no weapon that is formed against it shall prosper.

The Report stated that a spirit of inquiry had been awakened amongst the Jewish people. The Secretary had received visits from the Jews, and had been requested to visit them. In the schools there were evident marks of the blessing of God; one of the girls had died during the year, and there was

the best reason to believe that she died safely. The Report then related the progress of works in course of translation into the Hebrew language, for the Polish Jews; and detailed the effects of the Missionary labors. Mr Wolff had been well received by the Jews in Holland, and other parts; and his former labors had been eminently successful in leading the Jews at Palestine and Constantinople, to inquiry and reflection. In some parts they had been greatly persecuted by their unbelieving brethren; but even in chains, and in the prospect of death itself, they had remained firm in their faith in Christ. The Schools both here and abroad, had been most successful, and the main object was to induce the Jews to read the Old Testament, freed from the injurious traditions of men, by whom it had been greatly corrupted. Amongst the Jews of the Levant, there was a great demand for the Scriptures. (Cheers.)

Sir Robert H. Inglis, bart., the Treasurer, stated the accounts. The receipts from 31st March, 1826, to 31st March, 1827, were £18,125; of which the contributions of Auxiliary Societies and of Meetings, amounted to above £10,000; the disbursements were £15,050.

LONDON TRACT SOCIETY.

The twenty-eighth anniversary of the London Religious Tract Society was celebrated on Friday, the 12th of May, at the city of London Tavern. The hour of meeting was at dawn of day, to admit of the attendance of those classes who would otherwise be compelled to abandon their ordinary avocations. Before 5 o'clock the great room was crowded to excess, and the demand for admittance still increasing, a lower room was thrown open, and was speedily filled. At six o'clock, the Lord Mayor arrived, and the Meeting was opened with prayer, after which the annual Report was read.

From the Report we learn that the society are prosecuting, with ardent and growing zeal, and increasing success, the benevolent work of disseminating the light of the gospel by the circulation of religious Tracts. Under the direction of this Society, these winged messengers of Truth, often attended by the Spirit of the Most High, are now making their way through *China, Batavia, Penang, Singapore, Amboyna, Sumatra, Calcutta, Serampore, Benares, Madras, Beilany, Allepie, Surat, Bombay, Ceylon, New Holland, Sandwich Islands. West Africa, Spanish America, Hayti, West Indies, Newfoundland, Canada, Russia, Poland, Germany, France, Spain, Portugal, Malta, Scotland, Wales and Ireland.* Such is the extensive ground now occupied by the agents of this Society. Their *field is the world*; and their silent preachers are convincing the world of sin, of righteousness, and of judgment to come,—are awakening the moral sensibilities and directing the attention of millions to the "*Everlasting Gospel*," as the rock of their Salvation.

As we have not room to give a detailed account of the Society's operations, we must close this notice of its anniversary with a brief view of the state of its

FUNDS AND ISSUES OF TRACTS

The total amount of income for the last year, not including sales, was

2557*l.* 10*d.*; for the present year, it is 2871*l.* 17*s.* 6*d.*, being an increase of 314*l.* 16*s.* 8*d.* The gratuitous issues and money grants to Foreign Societies, during the year, have amounted to 2223*l.* 1*s.* 7*d.*; the loss on Hawker's Tracts, to 224*l.* 17*s.* 6*d.*; making a total of 2447*l.* 19*s.* 1*d.* The sales during the year have considerably increased, and so have the issues of publications.

After the Report the meeting was addressed by the Rev. Dr Philip, from the Cape of Good Hope, the Rev. Dr Steinkoff, the Rev. Mr Montague, the Rev. Mr Brown, from Drogheda, the Rev. Dr Marshman, of Serampore, the Rev. Dr Pinkerton, the Rev. Mr Scales, of Leeds, and the Rev. Mr Ellis, from the Sandwich Islands. In the interval between two of the speeches, the Lord Mayor arose, and said, "that it was with no ordinary feelings that he broke in upon the order of their proceedings. They had already been told of the sudden and lamented deaths of some of their benefactors, and an account had this moment reached him, that the knell had just tolled over the tomb of the Rev. and venerable author of the *Dairyman's Daughter*, and other Tracts of the Society. (A great expression of sympathy was here evinced by his Lordship, and participated in by the meeting.) The Rev. Leigh Richmond was now gathered to his rest; and it was necessary to elect another Secretary to fill his place." His Lordship then made an affecting appeal to the old and the young, to be quick in assisting in this good work, as the instances were awfully sudden in which both were alike snatched from their sphere.

HOME MISSIONARY SOCIETY.

Annual Meeting, May 15th, at Great Queen-st. Chapel,—Mr Alderman Venables in the chair. The following are extracts from the Report:

It would have been too much to expect that this Society should entirely escape the storm which has passed over the commercial world; but they have nevertheless reason to be thankful that it has suffered so little injury. When they state, that although mercantile affairs have been so unfavorable, the regular income has undergone no diminution, they have surely reason to rejoice.

It would be but a repetition of former events to state the particulars of Chapels opened, of schools formed, of libraries established, of Tracts distributed, of sick persons visited, of souls converted, of congregations gathered, and of churches formed. These are the consequent results of a steady perseverance in the use of those means employed by this Society, and sanctioned by the Divine approbation.

Your committee continue to receive the most abundant proofs of the Divine blessing attending the labors of the missionaries, many of whose stations are frequently seen by some of their number, or by other friends, and the encouraging statements respecting them have often been more than confirmed.

The missionaries still continue their labors among the Gipsies, and many pleasing communications are received reporting the gratitude and attention they manifest when the missionaries preach to them the way of salvation.

Nothing could more powerfully prove the need of your Society's labors, than reports which have been recently furnished by the missionaries, and published in the Magazine and Chronicles of the Society, relating the awful violation of the Lord's day by the numerous wakes and feasts which are to be found in almost every part of England, where drinking, swearing, gaming, wrestling, fighting, and all kinds of iniquity prevail. In some neighborhoods, at a certain time of the year, between twenty and thirty of these are to be seen in one Sabbath day. The general prevalence of Sabbath sports also disgrace this christian land, and is a mockery of the sacred command "Remember the Sabbath-day to keep it holy!" In some places where your missionaries labor, these scenes are beginning to vanish, and moral beauty adorns the once desolate wilderness.

After reading the Report, of which the above are extracts, Mr Thompson, the Treasurer, entered into a brief detail of the state of the Society's finances. He observed, that although they were not so encouraging as on some previous occasions, yet there was nothing in them to discourage the friends and patrons of the Society. One thousand pounds had been added to the funds since the 31st of March; and in reference to the Society, there was every thing to animate zeal and quicken exertion. Three thousand village children had been clothed and educated; village churches had been formed, and nearly two hundred thousand peasants had now the opportunity of hearing the glad tidings of redeeming love. (Applause.)

Mr J. Dyer said, that having been deputed by the Society of which he was Secretary, to perambulate one of the most extensive parishes in the country, he found that the churches were distant about ten or fourteen miles from each other; and that, although the living was good three thousand pounds a year, the bread of life was not placed within the reach of one tenth part of the inhabitants. (Hear, hear.) The Rector of that parish enjoyed another living in Yorkshire, where he seldom resided, the duty being performed by the curate for sixty pounds a year. In fact, wherever he went, he found that the people were perishing for lack of knowledge. In the county of Northumberland, which contains a population of ten thousand souls, there was only a church and a chapel, both of which could scarcely contain more than six hundred worshippers. (Hear, hear.) During his journey, he met with a local preacher belonging to the Wesleyan brethren, who informed him, that in order to carry forward his spiritual mission, he had descended into the bowels of the earth, and preached to the miners while they were extracting the ore. A valuable friend of his, (Mr Dyer's) who was a naval officer of high rank, and had been converted to the Gospel by his wife, mentioned to him that he was about to dispose of a family seat in Norfolk, as he could not refresh his soul with spiritual things without going to Norwich, a distance of thirteen miles. His (Mr D's) pilgrimage was cheered sometimes with green and lively spots on which the Gospel shone with a clear and unclouded radiance; but still he was sorry to say, that he encountered many barren and dreary places, which were not greeted by one feeble, fitful ray. (Applause.)

SOCIETY FOR PROPAGATING THE GOSPEL.

Annual Meeting, May 25th, at the Freemason's Hall—Archbishop of Canterbury in the chair. This we believe, is the oldest Protestant Missionary Society in existence, having been established 1701. It is supported and managed principally by high churchmen, while the Church Missionary Society is an institution in which both parties unite.

Sir T. Ackland said, "For one hundred and twenty years the Christian church in our North American colonies had been entirely dependent on that Society for support, and in that respect the Society had discharged its duty well. From the Report they had just heard that the Bishop of Nova Scotia had consecrated 44 churches in the course of his late progress, and he trusted that as many would spring up when he next travelled through his diocese. The Report drew a melancholy picture of the state in which our colonies had once been, but now he was happy in being able to contemplate the likelihood of all their villages resembling, like Sherbrook, our once native hamlets in comforts and neatness, and, above all, in presenting the village spires rising to the skies."

Rev. Dr Philpot's complaining of the stinted efforts of the British government in former years in favor of a "religious establishment" among her colonies, *attributes to this cause the American Revolution!*

"The natural consequences of her inertness," he says, "had been, that the colonies, left to themselves; had severed themselves from their mother country. Thirteen States had detached themselves, and were irretrievably lost; and thus was the greatest link of England forever dismembered. (Cheers.) And the proof of the curse brought upon her by her neglect was, that during the rebellion that preceded the final separation, it was the [Episc.] clergy, and the clergy only that had remained faithful to the cause of England. If, therefore, nothing more than mere earthly policy were weighed in the balance, it would be found that to neglect the religious information of the colonies, was an unwise and unsafe course."

LONDON MISSIONARY SOCIETY.

THE annual meeting was on the 11th of May last: the house long before the hour of meeting was crowded to overflowing.

The encouraging facts presented in the following abstract of the Report of this Society ought to awaken devout gratitude to Almighty God for the success with which he has crowned the Missionary enterprise,—and lead christians to offer more fervent importunate and believing prayers—and to make more vigorous and holier efforts to disseminate the knowledge of God and salvation to the ends of the earth.

On a retrospect of the past twelve months, the Directors say that they see abundant cause for thankfulness to the Great Author of all success, for the continued marks of his favor towards the society. From the several stations, with very few exceptions, the intelligence has been of a cheering and encouraging character. At home, notwithstanding the pressure of the times,

the income has sustained but a comparatively small reduction. The spirit of Missionary zeal, both at home and abroad, is evidently on the increase; and although in each of these spheres of activity, some circumstances have transpired to give exercise to our faith, nothing has transpired either to shake our confidence in the stability of the society, or to diminish our hopes as to its progressive efficiency and success.

SOUTH SEA ISLANDS.

"The Anniversary meetings of the Tahitian Auxiliary Societies were held as usual, in May last. At that held in Tahiti, about 6000 natives attended, of whom upwards of 1100 were members of churches. The amount of contributions for the preceding year, in cocoanut oil, was 5050 gallons. The oil contributed by the Auxiliary Society in Raiatea, during the same period, was sold for 300*l.* sterling, of which 30*l.* was contributed by the children in the schools. Generally speaking, civilization is advancing at all the stations, and at some of them, new chapels and mission-houses have been built.

"The catalogue of recent deaths in Tahiti, include two natives, who, under the ancient system, were distinguished warriors and delighted in war and bloodshed. One of them had been baptized, and the other admitted a member of one of the Tahitian churches. Each of them died confessing his sins, and trusting in Jesus Christ alone for salvation; one only of the warrior band remains. He has been lately baptized, and appears desirous of living according to Christian obligations.

"The Gospel by Mark is in course of printing by Mr Darling, and the Epistles to the Galatians, and to Philemon, by Mr Bourne. The Epistle to the Hebrews, to the Book of Revelation inclusive, together with the Book of Judges, and the two Books of Samuel, have been revised for the press; Isaiah, and the Book of Psalms, are under revision.

"In the South Sea Academy, instituted for the instruction of the children of the missionaries, the number of pupils is twenty-seven. Their progress in the several branches of learning to which their attention has been directed, is satisfactory.

"It was natural to expect, that in so general a reception of Christianity, as had taken place in the Tahitian islands, not a few would be found who had embraced it without any spiritual change of character, and that such would be liable in time of temptation to fall away. We deeply regret to state that, during the past year, amongst this class, including some of whom better things might have been expected, a deterioration in conduct has taken place; whilst amongst many young people there exists a lamentable disregard for moral restraints. The missionaries, however, trust, in reference to the former, that as the sincere Christian is now more clearly distinguished from the nominal professor, the state of things, however in itself to be deplored, will eventually, be over-ruled for good.

"An endemic has visited the islands, and caused a great mortality among the natives of different ages. Such was the extensive prevalence of the disease, that a public fast was appointed, and prayers generally offered for

the removal of the afflictive dispensation: but it is with deep concern we add, that this awful visitation of Divine Providence appears not to have been attended with salutary effects, in the reformation of any among that portion of the people who have of late manifested an indifference to the obligations of religion.

"In Tahiti two visionaries have risen up, and drawn some of the people into error. These infatuated men, who are both of them natives, ventured to affirm, that a millennium of their own fancy had arrived; that evil no longer existed, and that every person was at liberty to live as he pleased. This attempt to delude the multitude, and to disturb the peace of the churches, though attended for a time with injury to a few, has, we are happy to say, been frustrated.

ISLANDS OF RAIYAVAI.

"Mr Bourne visited two of these islands, viz. Rurutu and Rimatara, in October, 1825, and Mr Davies, in the early part of last year, visited Tupuai and Raiyavai. At Rurutu, the whole population, consisting of about 200 persons, have been baptized. The church consists of 30 members; the people are diligent in learning. At Rimatara the work continues to prosper.

HARVEY ISLANDS.

"Mr Bourne visited this groupe in 1825: At *Manaia* about 120 had embraced Christianity, observed family and private prayers, and were diligent in learning to read. This island contains from 1,000 to 1,500 inhabitants. At *Rarotonga*, the population of which is upwards of 6,000, all the people have embraced Christianity. Cannibalism and infanticide, which formerly prevailed there, have ceased. Family and private prayer are observed. Things, generally, wear a very encouraging aspect. It is probable *Rarotonga* will become an important missionary station.—*Aitutaki*. All the inhabitants of this island have embraced Christianity. The number baptized, including children, is 615. Family and private prayer are general.—*Mautii*. The people here have universally embraced the Gospel, and observe family and private prayer. The missionary settlement in this island was, in 1825, visited by Captain Lord Byron, of H. M. ship *Blonde*, and his suite, and afforded them much satisfaction.—*Atui*. Of the whole groupe, this island has made the least progress; the king, and a few comparatively of the inhabitants, attend to instruction.

CHINA.

"Dr and Mrs Morrison and family arrived safe at Macao, on the 19th of September, all in tolerable health. On the following Sabbath, he resumed the service which he had been formerly accustomed to perform. The native assistant, Leangafa, he found firm in his profession of Christianity. During Dr M.'s absence, Leangafa had composed notes on the Epistle to the Hebrews, an Essay on the True Principles of the World's Salvation, and an Account of Interesting Conversations with his Countrymen. Dr Morrison intimates his intention, (to use his own language,) of spending the remnant of his days in composing Explanatory Notes on the Chinese Bible.

INDIA.

"*Malacca*.—The native schools here are seven, containing from 240 to 250 boys, who make good progress. The number of students in the Anglo-Chinese College, in June, 1826, was nearly 30, and they were, in general, making very encouraging progress. During the past year, the missionaries have prepared many useful works, in Chinese for their use.

"*Java*.—There are here three Chinese schools, and the scholars improve in Christian knowledge.

"*Calcutta*.—One of the idols most generally worshiped by the Hindoos, and of which the worship is most demoralizing, has been cast out of its temple, in a village called Ram-mal-choke, with contempt. The consternation and alarm of the villagers on the occasion is compared to the effect produced by the shock of an earthquake. The temple itself was subsequently demolished, and the materials have been used in the erection of a chapel, for which purpose a native Christian in the village has given a piece of ground.

"There are at *Benares*, four native schools, containing 216 boys; at *Suvarat*, 6 schools, and 350 boys; at *Madras* 13 schools, and about 600 boys; at *Vizagapatam*, 8 schools, and 300 scholars; at *Cuddapah*, 6 schools, and 200 scholars; at *Belgaum*, 6 schools; at *Bellary*, 20 schools, and 864 scholars; at *Comboconum*, several schools, in which are between 300 and 400 scholars, and at *Nagercoil*, 48 schools, and 1,315 scholars. These schools, almost without exception, are in a flourishing state. At *Bangalore*, the number of students in the Seminary is about 20, and all of them afford pleasing evidence of piety.

RUSSIA.

"*St Petersburg*.—Mr Knill continues to prosecute his useful labors here, with instances, from time to time, of success, which gladden his heart, and animate him in his work.

"*Siberia*. The missionaries at Selenginsk are busily engaged in the work of the mission. The Mongolian translation of the New Testament is finished, and that of the Old Testament is in progress.

MEDITERRANEAN.

"*Corfu*.—Mr Lowndes continues his English services as usual. During the past year, he has performed missionary tours in Cephalonia and Zante, in which islands he has made arrangements for promoting the extensive circulation of Tracts, and other useful publications.

"*Malta*.—Mr Wilson continues his English preaching with success. The Sabbath school is in a prosperous state.—*To be Continued.*



THE MILLENNIUM.

Under that cruel bondage which the Israelites endured in Egypt, how were they cheered by the firm belief in the promise that God would deliver them ; when they were afterwards carried captive to Babylon, and seated by the rivers, weeping as they remembered Zion, with their eyes and wishes bent towards the holy city, how often were their sighs suppressed when they looked forward to the period of deliverance. Like them, amidst the afflictions of the church and the prevalence of its enemies, we may console ourselves with the prospect of its future victories ; with the anticipation of the day when the God whom we love shall no longer be neglected by the works of his hands ; when the Saviour whom we adore shall no longer be contemned by the children of men.

It is my object in this essay to offer a few remarks on the Millennium, a subject on which God has shed forth a spirit of inquiry which is exciting a glow of expectation, that the blessed period is rapidly approaching. Let the inquiry be encouraged ; for it will be animating to our faith, to know all that is revealed respecting this great event, which shall prove so glorious in the annals of the church.

Some writers, strangely inattentive to the prophetic style of scripture have represented the Millennium in traits utterly inconsistent with the spiritual kingdom of the Redeemer and more resembling a Turkish paradise. Adopting the same literal mode of interpretation which the Jews did to the prophecies concerning our Saviour, they have presented a scheme inconsistent with the nature of the gospel dispensation. From the same disregard to the figurative language of the prophets, many have taught that the Saviour will personally descend and reign upon earth, and the martyrs personally rise.

But it is not my intention formally to refute these and other errors that have been maintained on this subject, but briefly to present the scriptural view of this blessed period.

It is scarcely necessary to make a remark respecting the term *Millennium* —that it is formed from two Latin words, signifying a thousand years.

It is that period when spiritual knowledge, holiness and peace, shall universally prevail ; when the ancient covenant people of God shall be restored ; when there shall be unity in all churches, and an abolition of heresies and superstitions, when there shall be union and peace between all nations, great temporal prosperity and universal joy in heaven, and on earth. I shall endeavor to illustrate each of these points :

I. There will be great *spiritual knowledge*. "The Lord will destroy the face of the covering cast over all people, and the veil spread over all nations." Is. xxv, 7. "The eyes of them that see shall not be dim, and the heart of the rash shall understand knowledge." Is. xxxii, 34. "And they shall teach no more every man his neighbor, and every man his brother, saying know the Lord, for they shall all know me from the least unto the greatest." Jer. xxxi, 34.

This knowledge shall be *extensive*, scattering the darkness of all nations. If we cast our eyes over the world, and see how few countries enjoy the light of divine revelation, and are blessed with a knowledge of the gospel; if we extend our mental vision as far as it can reach, what is the prospect? We see nations rising into existence almost as numerous as the stars of heaven; and we behold them sitting in darkness, under the absolute sovereignty of the god of this world. But this gloomy prospect shall not always continue; these populous nations shall not always remain under the dominion of darkness. The light of gospel truth shall one day penetrate those gloomy abodes, and extend its rays far and wide; "the sun of righteousness shall arise upon them with healing in his wings, and scattering all darkness, ignorance, superstition, and idolatry, shall communicate light and heat with clearness and efficacy. Then the prophecy shall be accomplished; "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Is. xi, 9.

In every part of the globe Jehovah's name shall be known, his power declared, his goodness manifested. Then, Zion shall arise and shine, her light being come, the glory of the Lord having risen upon her." Then, in every part of the world there will be churches dedicated to the living God, all furnished with pastors, "apt to teach," filled with members enlightened and intelligent. Then, into every language the Holy Scriptures will be translated; in every family religious instruction imparted; by every individual the book of God read.

Then, there will be *brighter knowledge* in the Christian Church than there now is; such attainments in divine truth, such expositions of the word of God, such means of acquiring information, such methods of communicating instruction as we now can have no conception of. The knowledge of christians at that period will be, in comparison with ours, as the ocean's depth to the shallow stream. There will be giants in those days," not in stature, but in enlargement of capacity, in penetration of mind, in mental acquirements, in theological learning, compared with whom the Calvins, the Owens, the Horseleys, and the Chalmers will be but pigmies.

Other branches of knowledge besides that of religion, I doubt not, will then be retained and cultivated. All knowledge which is really useful, which improves and adorns the human character ; knowledge which serves to enlarge the mental faculties and to aid their operations ; knowledge in art and science which tends to facilitate labour and increase temporal comfort ; knowledge which has a tendency to throw light upon the providence and word of God will then advance, and as her handmaid accompany the religion of Jesus wherever she goes. Such subjects as these will then be more thoroughly investigated, and there may be discoveries in the animal, the vegetable, the mineral kingdoms where there is now nothing but unfathomable mystery.

Perhaps too the ornament of branches of knowledge, innocent in themselves, and tending to refresh the mind after the toils of intellect, may then be cultivated: the marble may still speak, and the pencil may still sketch : and poesy, I doubt not will then have her votaries, and there will be christian Homers, who will celebrate not the ruin of a city, but the destruction of a kingdom, and Miltons who will sing in sweeter and sublimer strains than did the English bard, a world restored like a renovated Eden.

But all this knowledge will be in perfect subservience to religion : it may gain a proper share of attention and regard, but the grand theme of study and pursuit, which will be accounted infinitely superior to all the rest is, what the prophet terms, "the knowledge of the Lord."

11. In the Millennium there will be *universal holiness*, "The people shall all be made righteous," saith Isaiah lx, 21: upon the "bells of the horses" i.e. upon the ordinary employments Zachariah tells us xiv. 20, 21, shall be inscribed, "Holiness unto the Lord." "The Lord God," saith Isaiah lxi, 10 "will cause righteousness to spring forth before all the nations."

Then, there will be none wicked from the rites of idolatry no crowd of careless sinners, no general immorality and irreligion, no open profanity, no public violation of the Sabbath ; no intemperance nor theft ; no violence nor murder ; no oppression nor extortion ; no contempt of the word, the ordinances, or the people of God. But holiness shall prevail in every country, in every community, in every city. Holiness shall be written on every house ; in every family the altar of God shall be reared ; the praises of God sung ; supplications to God offered. On the walls of every College and Seminary of learning, "holiness to the Lord" shall be inscribed. Among all ages, all ranks, all classes of men there shall be holiness,—

Every "hoary head shall be a crown of glory." Every old person like "Paul the aged." Every youth like Josiah or Obadiah : every mother a "mother in Israel : " every father like Abraham, "walking before his house with a perfect heart ; " every servant, a "servant of righteousness ; " every rich man, "rich towards God." Those who occupy the most exalted stations, who enact laws, and guide the destiny of nations shall be all holy, and exert their influence in favor of religion. This is expressly told us by the prophet ; "kings shall see and arise ; princes also shall worship because of the Lord that is faithful, and the holy one of Israel. And kings shall be thy nursing fathers, and their queens thy nursing mothers ; and they shall bow down to thee with their faces towards the earth, and lick up the dust off thy feet." Isa. xlix, 7—23. Then, in a word, every knee in this vast dominion shall bow to Christ, and every tongue confess him to be Lord, —every heart shall burn with love to God ; every tongue whether of the humble or the exalted, whether of the man or the child, shall celebrate the Saviour's praises.

Then, too, the attainments of holiness among christians will be far greater than they now are. "He that is feeble among God's people shall be as David." There will be none of that cold and dubious religion which is now so common in the church ; which is accompanied by uncertainty whether God or the world be most loved. Ardent piety, extraordinary devotion, mortification to the world, unalterable attachment to Christ and his cause, a readiness to part with all for his sake—these will be the common attainments of christians at that happy period. There will be thousands of Baxters, and Edwardses, and Buchanans, and Vanderkemps, and Brainerds, and Martyns. Now when such men appear, they are prodigies which excite the astonishment of the church : while contemplating their characters or reading their history, we are amazed at the ardor of their devotion, the activity of their benevolence, their contempt of danger, their sufferings for Christ, their communion with God ; and we call them apostles and martyrs. But in the Millennium, the generality of Christians will be like them ; displaying the same spirit, possessing an equal or greater measure of devotion and love. They will all walk closely with God, and God will converse spiritually with them.

III. In the Millennium there will be an *abolition of heresies and superstitions, and perfect unity in the church.*

The prophecies speak particularly of two great enemies to christianity that shall then be destroyed—The one is Mahome-

tanism, evidently described by St John; that impure and cruel system which has extended so widely in our world, which comprises such vast and populous regions, by which such multitudes are fatally destroyed. But triumphant as it has been, an end shall be put forever to this wide spread irreligion—to all its imposture, licentiousness, and despotism, so that a single trace of it shall not be seen in our world.

The other great enemy to Christ, represented by the apostle, as “Babylon the great,” the “mother of abominations,” is Popery. This religion, by some, has been called Paganism in a christian dress; by others, a corruption of christianity. But whatever may be its designation, it is, I doubt not, the religion of the world, fighting against the true gospel of Christ; marking out a road to heaven, in direct opposition to that “strait and narrow way that leadeth unto life.” It is a system so constructed as to bind the mind with the strongest fetters of ignorance and superstition, and to corrupt the heart by administering to the guilty conscience an opiate that the gospel knows nothing of. It is a system the more dangerous on account of the exterior of taste, and beauty, and majesty with which it is invested. But it shall fall, with all its apparatus of confession, and mass, and processions, and images; with all its prayers for the dead, and idolatrous worship of the virgin, it shall fall; and the shout shall be heard in heaven, “Babylon the great is fallen!”

Then superstition, heresy, and false doctrines of every kind shall be extirpated. Infidelity shall disappear and leave not a trace behind; Socinianism shall be extirpated; Pelagianism shall expire; and every other error which opposes the pure doctrines of grace shall be forgotten, or remain as a monument of perpetual destruction. Nothing but unadulterated truth shall be heard from our pulpits; nothing but apostolical discipline maintained in our churches; nothing but the pure worship of God observed by his people.

Then there will be *perfect unity* in the church. “The Lord will be King over all the earth; in that day there shall be one Lord, and his name one—I will give them one heart, and one way.” Zech. xiv. 9. “Thy watchmen shall lift up their voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion.” Is. lii. 8. Then there will be no religious feuds, no asperities of party, no strife and wrangling among the disciples of Christ. “Ephraim shall not envy Judah, and Judah shall not ex Ephraim.” There will be no animosities between ministers; no divisions in churches; no suspicions and jealousies among

private christians. They will all be like the church of Jerusalem when it was first planted, "of one heart and of one soul." Acts iv, 32. There will be one way, one doctrine, one worship. The church visible will be one, as is the human body one, as our Saviour tells us, as "the Father and the Son are one."

Do any ask what particular church, among the many that now exist, will be the church of the Millennium? we cannot with certainty determine; we would not pretend to assert precisely how it is to be governed, how its ordinances are to be administered, how its worship is to be conducted.—It will be a church possessing gospel purity and apostolical simplicity.

IV. In the Millennium the *Jews shall be converted and restored.* God shall take away the veil of unbelief from their hearts, and "graft them, the natural branches, into their own olive tree," Rom. xi, 24. "Ag in I will build thee, and thou shalt be built, O! virgin daughter of Israel, thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry." This people shall again become the favorites of Heaven, and under the covenant of the gospel, be restored to a holy, happy, honorable state. They shall adore as the Messiah, the once despised Galilean, and fix all their hopes of felicity on that very person whom their fathers slew and hanged upon a tree;—and though they are now dispersed into all parts of the world, yet the shepherd of Israel will gather them to his sacred fold, and restore them to the land of their fathers. That they will be restored to the Holy Land, is evident from the express language of prophecy; "I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand—and ye shall know that I am the Lord, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers," Ez. xx, 34, 42. "Behold the days come when it shall be said: the Lord liveth, that brought up the children of Israel from the land of the North, and from all the lands whither he had driven them; and I will bring them again into their land that I gave unto their fathers," Jer. xvi, 14, 15. This land, though a small territory, will be sufficient for all the Israelites when they are first converted to christianity; for it will be restored to its original fruitfulness, and become as fertile as when it contained ten millions of inhabitants.—As they increase from age to age, they will break forth on the right hand and on the left, extend on every side, "repair the waste places, and raise up the desolations of many generations."

O! what a glorious day will that be when the ignorant, the prejudiced, the long oppressed Jews shall again become a "royal nation, a peculiar people," enlisted under the standard of Jesus, and press to their hearts his cross as their only hope and joy: when the holy land shall be wrested from the hands of infidels by a power greater than that of the Crusades—when those places memorable in sacred history shall be rendered illustrious by christian achievements; when songs of praise shall again be chaunted on Mount Zion; when in Bethlehem the birth of the Redeemer shall be celebrated, and in Nazareth the story told of the youth of Jesus, and in Jerusalem his death commemorated, and relied upon as the only foundation of a sinner's hope; when from Dan to Beersheba, there shall be one universal shout, "God forbid that we should glory, save in the cross of our Lord Jesus Christ," &c. O! thou God of Jacob, hasten this glorious day, and Israel shall rejoice, and we Gentiles shall be glad.

V. In the Millennium there will be *universal peace* among all nations. God "will cause wars to cease from the ends of the earth, and break the bow and cut the spear in sunder, and burn the chariot in the fire." Ps. xlv. 9. "The mountains shall bring forth peace to God's people, and they shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places, Ps. lxxxii, 3. "And they shall beat their swords into ploughshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." Isaiah ii, 4.

Then too, it is evident from Scripture, there will be peace in all communities and families. It is expressed by the strongly figurative language of the prophet; "the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them; and the cow and the bear shall feed, their young ones shall lie down together; and the lion shall eat straw like the ox, and the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrices den—they shall not hurt nor destroy in all my holy mountain." Isaiah ii, 6—9.

O! how delightful will the day be, when there shall be no jarring interests in our world; when lying and slander, scandal and backbiting shall be no more; when there shall be no tattlers and "busy-bodies" among men and women—no mean suspicion and jealousy; but universal good-will, and harmony, and love; when all nations and countries, towns and families shall be at peace in themselves; at peace with one another;

at peace with their God—Is not this like the “wolf and the lamb feeding together,” like the fulfilment of the gracious promise; “Blessed are the meek, for they shall inherit the earth.”

VI. In the Millennium there will be great *temporal felicity*. This must necessarily follow from what has been said. —If men are then free from the dominion of baneful passions, if they are intelligent and holy, if they be at peace with God and with others, they must possess a high degree of felicity. What is there that will not then promote their happiness? The civil government of all nations will be wise, upright, beneficent, and merciful. We know not with certainty what form of government may subsist; (but we do know, that all despotism which oppresses the people shall be destroyed; that all absolute monarchy shall be put down, as opposing the civil and religious rights of man.)—There will be no civil or ecclesiastical tyranny; no servitude of any kind, no national or individual slavery; all shall be as free as the air which they breathe, lightsome as the sun which shines upon them. —“Ethiopia will stretch out her hands unto God and men, and proclaim that she is free indeed.”

There must be universal happiness at that period, for there will be no judgments from God, no pestilence, no famine, no earthquakes, but constant communications of divine blessings, both upon soul and body:—are not the greater part of the miseries which we see around us the consequence of the indulgence of sin? When holiness then is universally practised, how few comparative miseries will afflict our world. There will be greater health; for luxury and extravagance, gluttony and intemperance shall be unknown. There will be freedom from all excessive labor. I do not mean that there will be indolence, some useful occupation, I doubt not, will be followed by every individual, and be esteemed necessary for the health of the body, the vigor of the mind, and the comfort of life. But the land will be rendered by God more fertile; as the prophet tells us, “the parched ground shall become a pool, and the thirsty land springs of water; in the habitation of dragons, where each lay, shall be grass with reeds and rushes,” Isa. xxxv, 7. Men will live to a greater age at that period; in consequence of which the earth will be thickly populated; twenty or fifty times more populous than it is now: so that in the end the number of those that are saved shall greatly exceed that of those who are lost.

VII. Finally—In the Millennium there will be universal *joy on earth and in heaven*. Extatic gratitude shall swell every heart, and songs of salvation float in every breeze. —“Ye shall go out with joy, and be led forth with peace—From the ends

of the earth shall be heard songs, even glory to the righteous." Inanimate nature itself shall appear to concur with the pious in their praises to God, in obedience to the command of their Creator:—"Shout, ye lower parts of the earth, break forth into singing, ye mountains, O! forest, and every tree therein; for the Lord hath redeemed Jacob and glorified himself in Israel." Heaven shall respond to earth—"Alleluia; salvation and glory, and honor and power unto the Lord our God. Alleluia, the Lord God omnipotent reigneth."—New joy shall be felt by the angels; by the prophets, apostles, and by all the saints.—"The Lord thy God in the midst of thee is mighty; he will save—he will rejoice over thee with joy—he will rest in his love; he will joy over thee with singing."

How long shall this happy state continue? The apostle tells us that Satan shall be bound "a thousand years."—Some suppose that as many years are meant as there are days in this period, that is, 365,000. But this opinion, it seems to me, is incorrect; inconsistent with those many passages of the word of God which speak of the day of judgment as nearer, than on this supposition, it could be; and inconsistent with the language of scripture, which represents this world in its general course as evil and wicked. Besides, a few minute's calculation would convince you of the insufficiency of the world to hold so great a number of human beings as must then be living, if this state were to continue so long.

I therefore adopt the sentiment that it is literally a thousand years that this happy state is to endure.

But how shall this great and joyful event be brought about? Here too there is diversity of opinion. Some suppose that it will be introduced by miraculous interference—that nothing short of the most stupendous miracles can effect such a mighty change. But I rather incline to the opinion that there are (what may be termed) natural resources enough in the christian church, when awakened by Providence, and called forth into action, to introduce the Millennial kingdom, and establish the glories of eternal truth. In other words, that it shall be effected gradually,—that it will be preceded and accompanied by the judgments of God upon the wicked, and by the extensive outpouring of the Holy Spirit,—that it will be the result of measures now in operation, to which an increased and powerful impulse will be given, and of other measures yet to be devised, aided by improvements in art and science;—that it will be accomplished by missions to the heathen, the dissemination of the Scriptures, the powerful preaching of the Gospel,

improved education in youth, and the united prayer, constant, fervent and persevering, of the whole church. These means and others of a similar nature, under the blessing of the Almighty, will be sufficient, I think, for the conversion and happiness of a perishing world.

But *when shall this period of christian triumph arrive?* On this subject I would speak with caution; for the time of all future events is hidden from us.—“It is not for us to know the times and seasons which the Father hath put in his own power,” Acts, i, 7. Some in view of the benevolent exertions which mark the period in which we live—of those numerous institutions which are every where diffusing light and consolation, have, in all the ardor of expectation, viewed the latter day as dawning upon our world, and all its splendid glories ready in a very few years to burst upon our view. But when we consider that this event is to be accomplished by ordinary means, without the agency of miracles; when we consider that the religion of Jesus in its purity is not professed by one twentieth of the inhabitants of the world, must we not view the period as more remote?

I shall not here enter into any chronological calculations on this subject. I would express an opinion, though with modesty, that probably in the 2000th year of the christian æra will be seen the full lustre and perfect glory of the Millennium;—that the seventh thousand of the years of the world's existence will prove a glorious Sabbath of rest, and peace, and joy—on which the Sun of righteousness shall shed his hallowed beams in all their splendor. But still I think that the present extraordinary exertions making in the church, hereafter to be enlarged, shall extend to that period, and with other instruments which God may use, be the means of bringing the whole world in subjection to the Redeemer. We shall not live to see this glorious event; but we may partake of its enjoyments by imbibing its spirit; we may help it forward by our example, our labors, and our prayers.

Numerous are the institutions which have been established in different parts of Christendom to accelerate this glorious day. At this period, when there is a general movement of the church upon earth, every means seems employed for the extensive diffusion of the light of truth. A missionary spirit is enkindled and has gone forth. Hundreds have embarked in the noble work of carrying the light of the gospel to the perishing heathen; hundreds are now employed in bearing the means of grace to the destitute parts of our own country. Need I say that these exertions have been crowned with suc-

cess—that the first fruits of their labors have been gathered into the heavenly garner; that their victories have already been splendid and honorable. Look to India—see how many, through the instrumentality of these missionaries, have renounced the bloody rites of their religion, the sacrifices of their children, the immolation of their bodies, their ceremonies of superstition, and have embraced the benign gospel of peace. Look to the southern part of Africa, and you see the rudest of the human race civilized by the gospel; the poor Hottentot, who a few years ago was sunk to the lowest state of degradation elevated by christianity, and taking his place among the children of God, enjoying comfort and happiness in this world, with a prospect of eternal felicity in the world to come. Look to the islands of the South Sea and the Pacific—a few years ago their inhabitants were noted for their savageness, their sensuality, their cruelty; for every thing which degrades the human character. Look at them now—they have cast away their idols, and established the worship of the true God. The Sabbath is strictly observed; multitudes are seen in groups going up to the sanctuary; the domestic altar is reared; family worship is observed; thousands have learned to read the oracles of God. Draw nearer home, and look to the aborigines of your own country; look to Brainerd, and Elliot and Union; and see what is there doing for the salvation of the western tribes—see the savage warrior under the influence of the religion of Jesus, meek and gentle as a lamb. Enter the schools for the instruction of the young: see the Indian children reading the word of God, lisping adorations to the Saviour, and verifying the prediction, “Out of the mouths of babes thou hast ordained praise.”

In view of these triumphs of the cross, let the church arise and address her Lord and King in the language of him who often prayed for the prosperity of Zion. “Gird thy sword upon thy thigh, O! most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously, because of truth and meekness, and righteousness, and thy right hand shall teach thee terrible things.”

BRIEF ILLUSTRATIONS OF SCRIPTURE.

ROM. xii, 8.—*He that giveth, let him do it with simplicity.* 2 COR. ix, 7.—*For God loveth a cheerful giver.*

The sacred scriptures do never produce the effect for which they are intended, until with divine authority and practical impression, they bear on the hearts and lives of men. They

not only prescribe our duties, but also the motives from which these duties should be discharged. If we would secure the blessing promised to the discharge of duty, we must be influenced by those motives which meet the approbation of him who *searches the heart*.

The two passages just quoted relate to a duty which is worthy of serious attention; a duty which is increasing in importance with the revolution of every year, with the changes of almost every day; a duty to the faithful discharge of which the richest blessing of Heaven, the love of God, is annexed. He who would secure this blessing must give with *simplicity*; his motive, or intention should be, to promote the glory of God, which is the great end for which man was created, and which ought to be the supreme object of all human pursuits. This simplicity of intention in giving is inconsistent with, and directly opposed to those selfish and sinister designs by which men are often influenced in the discharge of duty. When the Pharisees bestowed alms, they sounded a trumpet before them, *that they might have glory of men*; they did not give with simplicity; their *professed* intention was, to relieve the suffering; but their *real* intention was, to gain the applause of men. They gave with duplicity, shameful, criminal duplicity. Hence the instructions of the Saviour to his disciples: *When thou doest alms, let not thy left hand know what thy right hand doeth; that thine alms may be in secret, and thy Father who seeth in secret, himself shall reward thee openly*. Regard not the approbation of men, but the glory of God, who rewards according to the purity of motive with which his will is obeyed. This is that simplicity, that *singleness of heart*, as the word is, in other places translated, which will always meet the approbation of God.

If this is, indeed our motive; if our chief object is to promote the glory of God, to advance the Redeemer's kingdom, this will determine the amount of our offerings to the treasury of the Lord. Indeed the word, *απλοτηρῆ*, here rendered *simplicity*, is in other places rendered *liberality*; 2 Cor. viii. 2; and *bountifulness*, 2 Cor. ix. 11. The passage at the head of these remarks might be rendered; *he that giveth, let him do it with liberality*. It is a fact that he whose understanding is enlightened and his heart impressed with the truth of God's word, will feel himself bound to contribute a part of his property for the purpose of advancing the kingdom of that Redeemer who laid down his life for the salvation of a sinful world. He who is ready to offer his life for Christ's sake, as all true disciples ought to be, will give for the same purpose, a small part of his wealth.

But the Lord loveth a *cheerful giver*. The word, *ελαφρον*, here rendered, *cheerful*, occurs in no other place in the New Testament. It means one whose countenance shines, or manifests satisfaction and joy. This is the giver whom God loveth, and who is contrasted with him who gives, indeed, but *grudgingly*, or *with grief*. (*εν λυπῳ*;) as if he was parting with a friend; with him also who gives from *necessity*, in whose heart the design never would arise, if left to himself; but a regard to his standing in society, the request of some person whose good opinion he values, constrain him to give something. However successful such an one may be in securing the good opinion of men, he can never enjoy the approbation of God. His glory is not the object which he aims to promote.

Our remarks are not intended to embrace the whole range of christian charities; they will be confined chiefly to the duty of contributing to the advancement of the Redeemer's kingdom, of diffusing the light of the gospel through a dark and sinful and perishing world. By what means shall we be induced to give with cheerfulness, with joyous satisfaction for this purpose?

If we are sensible of the infinite value of the gospel to ourselves, we shall be prepared to feel for others who are destitute of it. Every conviction we feel respecting our own danger on account of sin, will incline us to think of others who are in the same condemnation. When we enjoy the sweetness and blessedness of hope through a crucified Saviour, we shall think of those who *have no hope, and are without God in the world*. When faith presents to our view the realities of eternity, the inheritance of the saints in light, the mansions, the thrones, the crowns which await us in heaven, we shall think of those into whose minds such cheering prospects never enter, whose hearts are locked up in the fetters of unbelief, or phrensied with error and superstition. When we read the word of God, and find it sweet to our taste; when we enter the house of God and find it good to be there, we think of those who have no Bible, no house of God to instruct, to direct and comfort them. This feeling, mingling with the devout exercise of our own hearts, will become a principle of action, under the influence of which, as God may enable us, we shall give cheerfully to send the gospel to those who are *perishing for lack of knowledge*.

Another thing of similar tendency, is a correct knowledge of the real state of the world. There are many pious people who read none of those weekly or monthly religious publications from which this information may be obtained. They are

not destitute of feeling, indeed; but this feeling is confined almost entirely to the limited circle of their personal acquaintance. If this feeling of commiseration ever extends beyond this circle, for want of correct information to give it life and vigor, it is with too much feebleness to produce any practical effect. Those who are objects of their christian compassion are not in danger of perishing for want of the gospel and its ordinances; but because the gospel and its means of salvation are neglected; the Saviour, with all his blessings, is deliberately rejected. Hence the motive to contribute for the purpose of sending the gospel to those who are destitute, does not bear on their minds. This motive is derived from a knowledge of the real state of the world, which they do not possess. If the condition of thousands, of millions, within the United States, who enjoy not the privileges of the gospel; if the deplorable state of six hundred millions of the human race, totally ignorant of the Bible, of the Saviour and his salvation, whose minds are filled with the most absurd and pernicious errors and superstitions; were clearly presented to their minds, and frequently pressed on their attention, it could not be without effect; they would give more liberally and more cheerfully than they now do, that some at least of these perishing millions might be instructed and saved by the gospel. These statements, not the result of mere conjecture, but of personal observation, would enlarge the sphere of their knowledge on these subjects, and give a new impulse to their hearts; under the influence of which they would consider it a privilege and find it their joy to be instrumental, by their contributions, in restoring, if it were but one soul, from the perils of perdition to the favor of God. We cannot, therefore, but regret that so many families are without the weekly and monthly channels of religious intelligence. They are doing less than they would do, because they are ignorant of the real wants of the world; and they are ignorant because they read none of these papers or Magazines which contain this information. *My people, saith the Lord, perish for lack of knowledge;* with equal truth it may be said; many of my people are inactive for lack of this kind of knowledge.

These contributions will be the more cheerful, if they are the result, not of caprice, or mere transient impressions, but of principle. What is given only from the impulse of the moment, may be regretted, when that impulse has died away; but that which is given from principle will bear reflection, and will afford increasing pleasure from this reflection. This is the method which Paul recommended to the Corinthians: *Every man according as he purposeth in his heart so let him give.*

The word, *προαίρεται*, here translated, *purposeth*, occurs in no other place in the New Testament. It is compounded of *προ*, *before* and *αἰρεῖν*, *to choose, to prefer*. It signifies a choice, or determination, the result of deliberation, not of momentary impulse; a determination, or purpose, formed before, to be carried into action as soon as the proper occasion shall arrive. This perfectly accords with the remarks just made. Deliberation implies the knowledge of those subjects about which we deliberate. Are we, on evidence which cannot be resisted, convinced that there is, in our own and foreign countries, a very great want of Bibles, of Ministers of the Gospel, of Missionaries, of Religious Tracts, of Sabbath Schools?—Here is matter for deep and serious reflection. We will compare these wants with the ability which God has given us to supply them. The result will be a deliberate purpose that we will give so much to the Bible Society, to the Education Society, to the Missionary Society, to the Tract Society, to the support of Sabbath Schools. We give it from principle and from choice, and therefore cheerfully.

Something may be done to promote cheerfulness in giving by prudent arrangements in pecuniary matters. We will suppose that your circumstances will not justify your giving more, and that your conscience will not permit you to give less than \$10 a year; or, in other words, that you are a member of all the five societies just mentioned, and that you give \$2 to each of them. Now the plan is this; from the first money you receive, lay by this \$10, let it not mix any more with the funds intended for ordinary purposes; make all your subsequent calculations, as to the use of money, without this sum. When the time of payment to each of these Societies shall arrive, the money will be ready, and you will give it cheerfully, without diminishing the funds appropriated to daily use. That you can spare this sum is just as certain as that you could pass through the year without embarrassment if you had, at the time, received this much less than you did. We will suppose it is \$60 you have received; of which you lay by \$10 which you consecrate to God. Now, suppose that, instead of \$60 you had received but 50; could you not have passed through the year without any material difficulty? The probability is that if you do not adopt this method, when the time of payment arrives, your resources may be so scanty that you cannot pay without some inconvenience; and the feeling of this inconvenience will prevent that cheerfulness with which you would otherwise present your offering. Or your funds may be entirely exhausted, and payment must be delayed; the society will be disappointed and embarrassed; for punctuali-

ty is the life of these institutions. This will, as it ought to do, give you anxiety instead of pleasure. This, too, is Paul's method: *Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.* The annual amount was thus to be laid by, not at once, but in weekly portions. The principle is the same; the object is the same; that the amount might be ready when the demand for it is made. We recommend this method, not with the uncertainty of conjecture, but with the confidence arising from actual experience. Resources, very limited when compared with the demands on them, thus managed, will give you the pleasure of supporting with punctuality and cheerfulness all the above-mentioned societies.

Although it is our duty to persevere in the use of means, leaving it with God, whose prerogative it is to give the increase, yet it is animating to know that our efforts are, in some degree, successful. If we labor to give instruction, to know that this instruction is received; if we contribute for the advancement of the Redeemer's kingdom, to know that this kingdom is advancing; this is truly encouraging. Under the influence of this delightful impulse, we cannot but give cheerfully, as God may enable us. The religious journal above referred to, will give us this information. Indeed, the man who does not read these journals denies himself a pleasure of the purest kind, which cannot be derived from any other source. The change in the religious world which has taken place within the last thirty years, is so great, that to have gained belief, in foretelling it even among christians at that period, would have required a prophet, attesting his commission from heaven by miracles; his predictions of such a state of things at this day, could not have been received on less authority. The change for thirty years to come will surely progress; for the Lord has promised to give the heathen to His son for a possession. Can we, then, deny ourselves the pleasure of helping forward this grand movement, of aiding in this moral reformation of a dark, a sinful, a miserable world? By giving cheerfully for those purposes, we secure for ourselves a source of pleasing reflection, of pure enjoyment, of which the vicissitudes of time cannot deprive us.

The approbation of the wise and the pious contributes something to our happiness in this life; the approbation of an enlightened conscience, still more; but more than all, the approbation of God is the rejoicing of the heart. Who, then, are most likely to secure this approbation; those who give nothing; or those who give, indeed, but give grudgingly; or those who give cheerfully? God himself has answered the question;

and this answer will be the same at the great day of accounts that it is now; *the Lord loveth a cheerful giver*: and he whom the Lord loveth, must be happy both in time and eternity.

Numerous and powerful as are the motives to contribute for the advancement of the Redeemer's kingdom, yet there are objections frequently urged against this christian liberality. To give cheerfully, the mind must be entirely free from the influence of these objections; some of these will, therefore, be noticed.—*To be continued.*

HERMON.

THE MINISTER OF CHRIST.—No. III.

If the office of the Christian Minister has been truly described, we may well join in the exclamation of the Apostle, "Who is sufficient for these things?" How sacred the charge committed to the "ministers of Christ, the stewards of the mysteries of God." "It is required in stewards, that a man be found faithful," and from those to whom such talents are consigned, we may expect that the strictest account will be demanded at the coming of our Lord. In situations of earthly eminence, the responsibility bears a due proportion to the honor. It is so in this case, and the ambassador of Jehovah has reason to tremble lest he disgrace the cause in which he is engaged.

While we ought to be watchful, and to see that we fulfil our ministry, we may likewise find cause for joy and gratitude, in its excellence and importance. We are the servants of the Lord of Hosts. It is ours to feed the church of God, which he has purchased with his own blood. However lowly, then, we may be in our earthly condition, however despised by men, and however willing to abase ourselves in our own personal character; let it not be forgotten, that we hold an office of which we need never be ashamed.—in which we ought to glory, and which has for its object the highest good of our fellow men. The declarations of our Lord to his disciples, are applicable to us; "Whosoever therefore shall confess me before men, him will I confess also, before my Father which is in heaven. But whosoever shall deny me before men, him will I deny before my Father which is in heaven."* And again, "Whosoever shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the son of man be ashamed, when he cometh in the glory of his Father, with the holy angels."† The lamentable fall of Peter

* Matt. x. † Mark viii, 34, 38.

may convince us that the spirit here forbidden, is one to which we may be tempted. It is pleasing to learn that this same Peter was the first to preach Christ crucified before assembled thousands, and one of the most ready to suffer for his sake.

Let the Apostle Paul be our example. He has said ; " Be ye followers of me, as I follow Christ ;" and in this particular, we are safe in following his footsteps. " I am not ashamed," says he, " of the gospel of Christ ; for it is the power of God unto salvation, to every one that believeth : to the Jew first, and also to the Greek."* To Timothy, his dearly beloved son, we hear him saying, " Be not thou, therefore, ashamed of the testimony of the Lord."†

The conviction that we are serving God in a way which he has himself appointed, is sufficient to embolden us in every situation : and the prospect of a glorious reward is held forth as an encouragement to our languishing hopes. In devoting ourselves entirely to the ministry of reconciliation, we may be called upon to forsake bright and alluring prospects of a worldly nature. God has promised an abundant indemnity. " Verily, I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's ; but he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecution, and in the world to come, eternal life."‡

The faithful pastor seldom goes through life without seeing, even in this house of his pilgrimage, enough to encourage his soul, and to cause joy that he has devoted himself to an office so sacred. How delightful is it to such a one, to be permitted of God to comfort and revive the heart of the drooping disciple, to pour the balm of joy into the wounds of the bereaved, to lay before the trembling penitent the riches of evangelical promise, and to behold the smile of hope kindling up the countenance which has been marred with grief ! It is at such an hour, that the man of benevolent feelings will rejoice in being the humble instrument of communicating happiness. It is in the season of affliction and tears, that the minister of Jesus is sought after, even by those who have in time past treated him and his services with neglect. Then it is that the world has lost its charm to the troubled spirit, and can afford no solace : the condolence of the pious is found to be the surest relief, the religion of the Bible the only source of consolation.— And in addition to cases of this kind, which are constantly occurring, the preacher of the gospel will discover from time to

* Rom. i, 16. † 2 Tim. i, 8. ‡ Mark x, 29, 30.

time that the word of God has with power reached same heart, and brought home to the conscience a salutary conviction of sin. Here, while his prudence, his zeal, and his spiritual wisdom are put to the test, and while he trembles lest he should mislead the confiding mourner, his heart will rejoice in the hope that God has begun the work in mercy, and that he will complete the salvation of the soul. And then to mingle his thanksgiving with the joy of the new-born soul, to witness the power of divine grace, to find new ardor enkindled by language warm from the heart of the exulting believer, to feel his faith strengthened by perceiving the manifest traces of God's own hand,—these are joys which make his heaviest toils themselves a pleasure. But if instead of one or two made to feel the power of the truth, he beholds multitudes under its influence,—and if a deep and spreading concern is witnessed among his flock: if on every side souls are awakened, and he hears another and another taking up the new song of joy and praise,—if a revival of pure religion is granted to his people, he has in this a satisfaction which is inferior to nothing on this side of heaven. And though the ardor of this joyful season may too soon depart, yet he still finds his reward in beholding his children walking in the truth, dwelling in love and harmony, and in being hailed by many as the instruments blessed by God to the salvation of their souls. In short, the devout pastor will feel that he has a recompense infinitely beyond his deserts, in every sinner converted, in every believer rendered more faithful, in every backslider reclaimed and in every mourner comforted.

The Christian minister needs nothing but an unwavering reliance upon the faithfulness of God, to secure him from all anxiety as to what he may lose for Christ's sake, and to fill his heart with joy at the prospect of a future rest and recompense. It was this which encouraged and enlivened the aged Paul, in looking back upon a life of toil, privation, and suffering: it was this which enabled him so forcibly to exhort his son in the gospel. "But watch thou in all things," he says to Timothy, "endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day: and not to me only, but unto all them that love his appearing."* It is this hope which cheers the servant of God in the

*2 Tim. iv, 5.

darkest hours of his pilgrimage. He hath respect unto the recompense of the reward. And even in those days when persecution raged, when he who preached Christ crucified did it at the hazard of his life, the Confessors and Martyrs went joyfully to prison and to death, knowing that they had in heaven a more enduring substance than that which was lost by the spoiling of their goods. It is a notion altogether unwarranted by the word of God, that the believer is not to set before his eyes the rewards of heaven as a motive to action. We are exhorted to have respect to this very thing; and the blessedness of the other world is held forth to us for this very end, that we may make it an object of pursuit. And could we but catch a glimpse of those heavenly seats, how would the feeble spirit be elated, and the cold heart warmed! There shall the faithful pastor meet with the souls whom he, as, the instrument of God, has snatched as brands from the burning.— There, with his dear people, shall he sit down in the company of Abraham, and Isaac and all the redeemed of God.

There shall he find all his fears driven away, all his hopes realized, the Lord Jesus exalted, and his saints admitted to glory. Let the anticipations of these joys enliven our faith, and quicken our ardor, and confirm us in assiduous and earnest labor; for “they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever *”

*Dan. xii, 3.

DIFFERENCE BETWEEN A PASTOR AND A PREACHER.

When I see so many christian congregations apparently satisfied with the religious instruction which they derive from merely hearing a sermon once a week, or perhaps only once a month, I am induced to suspect that they have never considered the difference between a *pastor* and a *preacher*.

This difference embraces many points of practical importance, among which we may enumerate and discuss the following.

I. *The minister who merely occupies a pulpit occasionally, cannot preach as well as a permanent pastor.*

Having the feelings of other men, the minister must of course feel far less interest in the eternal concerns of those to whom he is almost a stranger, than of those among whom he dwells, and for whom he naturally feels a strong affection. With the strength or weakness of this feeling the power of the preaching usually corresponds, and when it is entirely want-

ing, the preaching becomes entirely powerless. It is in vain for us to say, that "this ought not so to be," for it is so, and we must submit to it. We may desire a preacher who feels as deep an interest in the welfare of immortal souls in one place, as in another. But God has not sent us such men; and it is both our duty and interest to improve the labors of such as he has sent in the wisest way.

Again, the minister, who sees his charge only on the Sabbath, can never know how to preach to them appropriately, he cannot prepare his sermons with reference to their local prejudices, their peculiar besetting sins, their popular errors, and their religious feelings, for he is ignorant of them. It avails nothing for us to console ourselves with the adage, that "*the truth will never be lost*," because it is not true, with regard to us, though it may be with regard to God. We might as well expect a lawyer to plead and gain his cause without a brief, as a minister to preach successfully without a knowledge of the circumstances of his hearers. The one might declaim eloquently concerning some fundamental points of law, the obligation of justice, or the loveliness of mercy, but he must fail of making any impression, unless he casually falls upon the merits of the case; and the other might discourse profoundly on the doctrines of religion, and the duties of life, but never, unless accidentally, would his word reach and impress the impenitent heart.

Finally, if the occasional preacher is wise enough to perceive these difficulties, and sensitive enough to feel them, it will probably so discourage his heart that he will preach without ardor or hope, and pray without fervor or faith.—And then what are his labors worth? Alas they will probably be without fruit on earth, or reward in Heaven.

All these difficulties the settled pastor may escape. And if he is a good man, and faithful in visiting his flock, (without which he does not deserve the name of pastor,) he will feel deeply interested in their salvation.—He will know how rightly to divide the truth, and give to each a portion in due season. Hope cheered by indications of the presence of the Spirit, and faith strengthened by signs of success, will constantly encourage his heart to go on and prosper. And thus his preaching will be with life and energy.

II The occasional preacher can o-v-i-s-i-t the sick and dying.

There are few duties of the sacred office more affecting to the minister, and more endearing to the people, than those connected with scenes of suffering. It is true that impressions, made upon the impenitent heart in seasons of sickness,

are usually evanescent; and equally true that death-bed repentances are generally delusive, if we may judge from the fact, that most of those, who appear to repent, in the prospect of death, if restored to health, return to their sins again.— Yet, who is there, who would not desire a faithful application of all the means of salvation? Who would not choose that the voice of prayer should plead for his dying friend, though it might be with desire and hope rather than faith? What wife or mother would not wish to have her minister visit the couch of a dying husband, or darling child, and with words of christian comfort, sustain her breaking heart in that dark and trying hour? And especially what christian would not love to have his passage across the dark valley cheered by the voice of him who had been his shepherd in this wilderness?

None of these interesting though distressing duties can the occasional preacher perform, because he has other duties which absorb his time. But the settled pastor can, and does perform them, when his support from his people is such that he can devote all his time to his vocation.

III. *Another important class of pastoral duties embraces the moral and religious culture of the young.*

Children derive very little benefit from preaching. Their minds are too narrow to compass the scope of a sermon, and too volatile to retain it. And if the parents are unable or not disposed to give them religious instruction, and subject them to moral discipline, they will be left to grow up without moral principle, liable to the practice of gross vices, and the commission of deadly crimes, and exposed to disgrace and ruin on earth, and everlasting perdition in hell. In the training of youth the influence of a faithful pastor is very great, and though gradual in its operation, leads to mighty and blessed results. And none but a settled pastor can even possess this influence, or perform these duties. It is true that Sabbath Schools have wrought wonders in this way; they have saved many a boy from early ruin, and have caused many a mother's heart to rejoice, as she has witnessed the strength of moral principle, and the depth of religious feeling in the hearts of her children. But Sabbath Schools never prosper, when there is not a settled pastor. If they are established, they soon wither and perish, like summer verdure among the chills of winter.

Children are usually slow in bestowing their confidence on their seniors, especially their teachers. And, therefore, it is necessary that the religious instructor, which the people have chosen, should dwell among them, and feel it his privilege and

his duty to visit them as a christian friend, and to aid them in training their children for the world of glory. In order to win their young hearts from the world, and lead them in the way to Heaven, he must gain their confidence by his holiness, tenderness, and faithfulness. Many a pastor does this so effectually, that all the children of his charge will love to be in his presence, and listen to his conversation; and while their eyes brighten with interest, and their cheeks are flushed with animation, he may make impressions on their hearts, young and volatile as they are, which will never be effaced.

It is common to find this difference between the children of those who have a pastor and those who have not; namely, the latter are raised without much regard to religion, or much thought about it, consequently religious impressions, received in after life, make no permanent lodgement in their hearts, because there are so few kindred thoughts and feelings to bind them there, and thus their prospect of ever getting religion is rendered very feeble: while the former come up into life with this impression graven upon the tablet of their souls, *that religion is the great concern of life.* And this will form a centre towards which other truths will radiate, and other impressions gather, from all that they hear, or read, or think, till at length the thought of their want of religion becomes too oppressive to be borne, and they go for refuge to him who came to bear the sinner's burden.

IV. *A fourth particular is, that a pastor, or local preacher, if a man of piety and wisdom, can often prevent or heal domestic broils and local feuds, when an occasional preacher can exert no beneficial influence.*

A delicate and faithful appeal to the honor, friendship, interest, and conscience, of even worldly men, and certainly of others, if it comes from one who knows and loves them,—from one that they respect as a minister of reconciliation, and at the right time, may often assuage the malignant passions of men, and quell their discords down to harmony. He can often prevent offended parties from carrying their private quarrels before the court, and induce an amicable settlement. He will form a sort of bond of union among his people which will make society more harmonious and friendly. And surely those are influences to be desired. They are drops of oil upon the machinery of society, without which its motion is grating and heavy.

V. *Another advantage of the pastor over the mere preacher is, his power to draw out to preaching those unaccustomed to attend.*

There are always some men in every community, who have been disgusted with religion, because some of its preachers are weak or worthless men, or because the church contains some unworthy members; or who have been alienated through the wickedness of their hearts, because the preacher and the bible unmask and reprove their sins, and disturb their consciences; or have neglected it, because amid the cares and business and pleasures of life they have forgotten that they have souls. With such cases the permanent pastor has power to become acquainted—to discover the nature of the difficulty, and either remove it, or aid in surmounting it. By a wise, friendly and christian course, he may draw out such men to the church, and perhaps finally to the Saviour.

VI. Finally—*The influence of a pastor on popular learning, cannot be possessed by one who is merely a preacher.*

This influence is sometimes very great and valuable. If one were to ask what was the efficient cause of the superior intelligence of the mass of the people of Scotland and New England, truth would answer,—the resident clergy. They have ever been the patrons of primary schools, and the promoters of general literature. Even in our own state almost every valuable classical school is instituted, and cherished, by the few ministers we have. The enemy has said,—It is because they are ambitious that they patronize learning. But while I see that the power of the clergy in other countries is based on ignorance, instead of learning, I must charitably conclude, that they patronize schools because they feel their importance, and know that they would go to ruin if they did not. For they see that other men are so absorbed and occupied in pursuing their own interest or enjoyment, that they usually neglect this matter. Most of the ministers of our state are men of some learning, and some talents, and some of them are men of high attainments in both. If these men feel that they sustain the relation of pastors to their people, and visit among them as such, they will naturally, by their intercourse, create a taste for christian knowledge, and for all profitable learning. They will encourage a spirit of investigation, and lead men to think. They will cheer and arouse the humble child of genius, when distressed with poverty, disheartened with diffidence, or weary with the severity of mental labor, and they will direct his intellectual energies, so that at some future time, he may have a useful and powerful bearing on the world.

With a feeling of the full force of all these arguments, it will certainly be the prayer of every christian, and every enlightened citizen, that our churches may have not only *preachers*, but *pastors*.

PERE.

CHURCH OF ENGLAND.

MESSRS EDITORS.—Please to give the following brief sketch of the English Church Establishment a corner in the **Literary and Evangelical Magazine**. This view of the pride and intolerance which are fostered, and of the wrongs which are suffered in the most enlightened countries where a church establishment prevails, will, I hope, awaken, in your readers, feelings of devout gratitude to Almighty God for the blessings of **Religious Liberty**; and while it causes them to rejoice in their freedom from the evils of that double bondage—the union of *political, with ecclesiastical tyranny*, it ought to strengthen their attachment to that form of church government, which accords equally with the spirit and liberty of the gospel and with the sentiments and feelings inspired by the genius of our Republican Institutions

In the established Church of England, the King is considered the head. Next in order is the Archbishop, who is chief of the clergy of a province, and has the inspection of the bishops and clergy, whom he may depose for any notorious offence. Next are the bishops, who, besides the administration of holy ordinances, have a supervision of the clergy and people. The archdeacon is the bishop's deputy; he has his separate court for the cognizance of ecclesiastical causes. Both archbishops and bishops are elected by the dean and chapter, the exercise of whose elective power is merely a consummation of the wishes of the king. The dean and chapter are composed of a number of canons or prebendaries; they perform the services in the bishop's cathedral and are his counsel in all ecclesiastical affairs. The parsons, rectors, vicars and curates are the subordinate classes, denominated clergy.—These, with the exception of the rectors, officiate in the pulpits. In fact, the parsons, vicars and curates perform all the religious duties of the church; the rest of the Episcopal establishment are but clerical sinecurists.

The annual expense of this splendid church establishment, embracing upwards of ten thousand persons, exceeds twenty-two millions of dollars. And this oppressive burden is borne by the people of Great Britain, a portion of whom, the dissenters, pay a fifth part of the whole, to support a religion they do not profess, besides supporting their own clergy.—This system of an established church bears yet harder upon the Catholics of Ireland. The annual expense of the church establishment forced upon Ireland is more than three millions of dollars, about four-fifths of which are paid by the catholics for

the support of the protestant clergy, whose religion they do not profess, and whose intolerance has deprived them of even their civil immunities.

The receipts of the higher officers of this hierarchy are as extravagant in amount as the raising of them is onerous to the people. The annual income of the archbishop is but little short of one hundred thousand dollars, and that of the bishops is about thirty-three thousand dollars, each. The average income of the officiating clergy is but six to seven hundred dollars; a small sum when contrasted with the emoluments accruing to the sinecure offices before mentioned. Though there are other sources of emolument, yet the principal revenue of the church establishment in Ireland is derived from tithes, levied upon the cattle, pigs, poultry, and potatoes of the cotters, the landed aristocracy bearing but a small portion of the burthen. With the cultivator of the soil, it is but poor incitement to industry to be constrained to pay over, of the avails of his hard earnings, proportionately to the protestant church. The harder he labors the more he contributes to the support of a religion which he cannot sanction; and the more he adds to the income of a pampered priesthood, by which he is sorely oppressed and persecuted.

We cannot better conclude this article than by appending the remarks of an English writer, who treats of the abuses of the established church, more particularly as regards the revenue system in Ireland.

"In England, where, in many parts, a man cannot cut a cabbage, pull a carrot, or gather a bunch of grapes, without giving notice to the spiritual locust, the system is sufficiently intolerable; but in Ireland, from the mode of collecting tithes, those evils are aggravated ten fold. The Irish clergy generally employ an agent, called a proctor, who, immediately before harvest estimates the barrels of corn, tons of hay, or hundred weight of potatoes, he supposes are on the ground, and charging the market price ascertains the amount to be sold by the owner. The parson sometimes leases the tithes out to the proctor, at a fixed rent, like a farm; while the latter, who in that case is called the middle proctor, not unfrequently re-lets them to another.

Under such a system, it is easy to conceive what the Irish must endure. From the proctors and middle proctors they cannot expect either lenity or indulgence. These men, probably strangers in the parish, have no motives for cultivating the friendship of the people; and having farmed the tithe for a stipulated sum, it is to be expected they will collect it with

the utmost rigor, in order to realize the greatest profit from their bargain. The most distressing scenes are sometimes witnessed from their relentless proceedings. The half-famished cotter, surrounded by a wretched family, clamorous for food, frequently beholds his favorite cow, or the tenth part of the produce of his potatoe garden, carried off to fill the insatiable maw of clerical rapacity. I have seen (says Mr Wakefield) the cow, the favorite cow, driven away, accompanied by the sighs, the tears, and the imprecations of a whole family, who were paddling after, through wet and dirt, to take their last affectionate farewell of this their only benefactor at the pound gate. I have heard, with emotions which I can scarcely describe, deep curses repeated from village to village, as the cavalcade proceeded. I have witnessed the group pass the domain walls of the opulent grazier, whose numerous herds were cropping the most luxuriant pastures, whilst he was secure from any demand for the tithe of their food, looking on with the utmost indifference. ” ”

After reading this statement, who can wonder that sympathy for this oppressed people should be felt, yes, keenly and powerfully felt, on this side of the Atlantic, and which has shown itself in the formation of relief societies and the collection of a fund for the benefit of a portion of the Irish catholics.

REVIEW.

“Hints on the Importance of the Study of the Old Testament. By Augustus Tholuck, Professor in the University of Halle. Translated from the German by R. B. Patton, Professor of Languages, Nassau Hall.” Princeton press. D. A. Borrenstein, 1827. pp. 58.

In speaking of the new and unexpected mine of intellectual wealth which has been opened in the stores of eastern learning, the celebrated Dugald Stewart thus expresses his opinion; “Much more however, may yet be expected, if such a prodigy as Sir William Jones should again appear, uniting in as miraculous a degree, the gift of tongues with the spirit of philosophy.* Such a prodigy, we are almost prepared to say, has already arisen in the person of Augustus Tholuck. Under the auspices of the King of Prussia, this remarkable man occupies a distinguished place in the University of Halle, which is also honored by the talents of the celebrated Gesenius. The author of the essay before us has not yet reached the age of thirty years, and yet with all the disadvantages of impaired

*View of the progress of Philosophy. Part 2. Sec. 7.

health, and a multiplicity of business, has acquired the knowledge of more than fifteen languages, several of which he speaks. He is already celebrated in Germany as a Philologist, and is the author of several important works. But that which stamps a higher value upon his character in the estimation of the Christian student, is that he manifests in conversation and conduct a sincere attachment to the truth as it is in Jesus. This is the more remarkable in Halle, where the spirit of false science and neology has almost banished the doctrines of the cross. At this University, there are at present about eleven hundred students, of whom, seven hundred are engaged in theological pursuits; yet the great majority is composed of rationalists, while there are perhaps not thirty who believe even in the *reality* of what we denominate Evangelical piety. In the midst of such abounding error, the people of God will rejoice to discern even one champion for the truth, and they will be the more grateful that this man is one whom all his countrymen delight to honor.

We are gratified with the information afforded us by Professor Patton, (a gentleman whose intimate acquaintance with Germany and its learning, renders his authority unquestionable,) that the glimmer of a better day begins to dawn over the thick darkness of that misguided land. It is possible that some of our readers are scarcely aware of the extent to which infidelity has advanced in its invasion of the theological systems of Germany, under the delusive title of Rational or Philosophical religion. We are informed by one whose knowledge is founded upon personal observation during a residence in Europe, that Pantheism is the reigning philosophy, a refinement upon Spinoza, which interprets literally the noted passage of Lucan,

“Estne Dei sedes nisi terra, et pontus, et aer,

Et cœlum, et virtus? Superos quid quærimus ultra?

*Jupiter est quodcumque vides, quodcumque moveris.”**

‘The imaginative, discursive and metaphysical genius of the German’—to use the words of the translator,—‘freed from those restraining and controlling influences which an humble piety exerts, and forgetting the impassible limits of the human powers, has presumed to sit in judgment upon the revelation from heaven; invented a standard by which to decide upon the merits of its doctrines, subjected its plainest declarations to the test of reason, rejected or explained away what it could not fathom, called in question the inspiration of the scriptures,

*On the subject of German Philosophy as connected with religion, see *Roses Discourses*; *Biblical Repertory*, Vol. ii. p. 387. & seq.

and scattered the seeds of infidelity far and wide, even when clothed in the garb of a divine teacher and an ambassador of Christ. The theological professor has not hesitated unblushingly to declare, when pressed with a genuine and well-authenticated miracle: *My philosophy forbids me to recognise the existence of a miracle.*

‘Not less than four or five master-spirits have, within comparatively few years, commanded for the time being, almost universally, the admiration of the German literati. Leibnitz, Wolf, Kant, Fichte, Schelling, like waves of the sea, have chased each other forward, each one successively overwhelming its predecessor, until merged, in its turn, in Comparative oblivion, by its triumphant successor.’ pp. 4. 5.

It will not be inconsistent with good precedent, or with our discursive rights as Reviewers, to pursue this subject a little further. The Philosophical system of Leibnitz is too well known to need any explanatory remarks. That of Wolfius, is little more than an ample developement of the same; and the works of this author are characterized by a scholastic strictness of method, which gives them the show of lucid order, and conclusive reasoning, while it has undoubtedly led to their disuse. It was left however to Immanuel Kant, to bring into his metaphysical toils the great body of the German students. To give even a rapid sketch of his tenets would be incompatible with the brevity which is demanded by our present undertaking. It is enough to say that rejecting, and as far as he could, demolishing all the elaborate structures of his predecessor, he formed a system wholly his own, and which has given rise to the various sects of transcendental philosophers. The Jewish metaphysician Mendelssohn has applied to him an epithet which conveys an idea of the distinguishing trait in his speculations, but which can scarcely be made English: *Der alleszermalmende KANT*, i.e. “the all-to-nothing-crushing KANT.” A theory so fascinating, and so largely extended, could not but affect the theology of the day; for it has been observed that the interpretation of the scriptures has in every age received a direction from the prevalent systems of philosophy. Thus the fathers were Platonic, and the Schoolmen Aristotelian Christians: the former Germans Cartesian and Wolfian, and among the latter, the Reverend John Schulze of Koenigsberg has found a clue to guide us through the labyrinths of Holy Writ, in the “Critique of pure reason.” It would be interesting to inquire into the religious sentiments of Kant. This we have neither time nor ability to do at length. The great question concerning the freedom of the Will, that

cruce Theologorum, he is thought by his disciples to have resolved in a manner purely original: others imagine that he has rather cut than untied the knot. It would be tedious to detail his arguments; the result is, that every being is accountable, which *concerives* itself to be free. His own words are, "Jam equidem dico: quæque natura, quæ non potest, nisi *sub idea libertatis* agere, propter id ipsum, respectu practico, reipsa libera est."* His principles of Biblical interpretation are somewhat curious, and show how small was his reverence for the oracles of God. They may be thus extracted from his own declarations: "The scriptures sometimes contain a meaning which is not suited for the regulation of human morals. A commentator on these words cites as instances, the histories of the Old Testament, the imprecations of David upon his enemies, the hyperbolical description of Messiah's reign.) That the Scriptures may be rendered useful in promoting virtue, and accordant with it, we must inquire not so much into the meaning of the words considered in themselves, or in their connexion, as by what means they may be reconciled with the precepts of morality. And this mode of interpretation is similar to that which the Greeks and Romans pursued in the explanation of their ancient *μῦθοι* and the fabulous accounts of their Gods."† This is probably the first time that a school of sacred Hermeneutics was ever founded upon the forced construction of ancient fables, by heathen philosophers.

Of Fichte, there are few on this side of the Atlantic who profess to know any thing. Let us hear the account given by an eminent British philosopher. "Of Fichtes' speculations about the philosophical import of the pronoun *I*, (*Qu'est-ce que le moi?* as Degerando translates the question,) I cannot make any thing. It creates *existence*, and it creates *science*. But on this part of his metaphysics it would be idle to enlarge, as the author acknowledges, that it is not to be understood without the aid of a certain *transcendental sense*, the want of which is wholly irreparable."‡ "He was heard to say upon one occasion," says Madame de Stael, "that in his next lecture he was going to create God"—an expression which gave just offence."§ We subjoin a sentence from a

*Kantii opera, Vol. II. p. 326.

†Die Religion innerhall den Grenzen der blossen Vernunft. 1793. p. 150. i.e. "Religion within the bounds of mere Reason," a title which speaks for itself. For Kant's opinions, see Mad. de Stael's. "Alle-magne."—Bukle's History of Mod. Phil.—Elem. of Crit. Phil. by A. F. M. Willich; or if you choose, Kant's "Kritik der reiners Vernunft."

‡Dugald Stewart, Diss. I. p. 249. §Del' Allemagne, III. p. 107.

Kantian of England, which will at the same time serve as a specimen of transcendental simplicity of language. "His theory (Fichte's) degenerated into a crude egoismus, a boastful and hyperstoic hostility to NATURE, as lifeless, godless, and altogether unholy : while his religion consisted in the assumption of a mere ORDO ORDINANS, which we were permitted *exoterice* to call God; and his ethics in an ascetic, and almost monkish mortification of the natural passions and desires."*

The philosophy of Schelling is a union of that of Fichte with Idealism and Spinozism; and its tendency has been remarkably manifested. A compact body of his disciples has gone over to the church of Rome, and especially to the worship of the Virgin Mary, not from any force of argument, or weight of testimony, but because, forsooth, the religion of the Papists is most poetical! Thus verifying the remark of the great De Stael, "Au-si les Allemands melent ils trop souvent la Metaphysique a la poesie."

In such schools it would be wonderful indeed if correct principles of Hermeneutics could find a place; and accordingly we discover that the Inspiration of the Scriptures is totally denied by the Neologists. Instead of giving themselves any trouble in the reconciliation of passages *apparently* discrepant, they boldly assert that the contradictions are *real*, and no more to be wondered at, than the discrepancy of any other writers. Thus a commentator upon Glassius classifies the contradictions of Scripture, as follows; 1. "Contradictiones in rebus dogmaticis. 2. Contradictiones in rebus historicis: 3. Contradictiones in Legibus Mosaicis." In the Appendix to the Philologia Sacra, we find an essay "De μυθοις V. T." that is, in plain English, "On the fables of the Old Testament;" and the doctrine there maintained is, that as the heathen writers resorted to ancient mythology, so the penmen of the Bible had *their* mythology, as false, and as childish as that of the Pagans. Thus the Cosmogony of Moses is plainly fabulous; so also the account of the primitive state of man, Gen. ii, 3, the conversations of Cain and Abel with the most High, the translation of Enoch, the deluge, the destruction of Sodom and Gomorah,—in a word, every article of the word of God, to which a professed Infidel would object. The miracles of the New Testament, do not escape the same wanton handling. The change of the water into wine, was effected by a feat of legerdemain, and was a manifestation of our

* Biographia Literaria, By S. T. Coleridge, Vol. I. p. 94.

Lord's hilarity on that very festive occasion.* The sudden death of Ananias, Acts, v, 1—6. was caused by Peter's stabbing him; "which does not at all disagree with the vehement and irritable temper of Peter."†

On the subject of prophecy their notions are equally abominable and profane. Lest we should be suspected of exaggeration, we refer to the words of Bauer himself.‡ "Words which are attributed to God, are to be received and interpreted as expressing the thoughts of the prophet himself, excited by the force of his own genius, or his learning. The formula *Thus saith the Lord*, signifies simply this, if we estimate it by our own modes of thought and speech. This saying is worthy of God,—is most important,—an admonition consonant with the Mosaic laws."—And again, "If our opinions concerning the origin of prophecy be correct, (i. e. that it was the fruit of mere human sagacity) the prophets themselves were unable to foresee those things which should take place after the lapse of many ages."—"All spiritual, typical, and mystical interpretations of prophecy are to be rejected."

This will surely suffice, as a taste of German theology; and since we are upon the subject of prophecy, we may be permitted to cite a remarkable prediction left on record in the works of Victorinus Strigelius, who was Professor of Theology at Heidelberg, soon after the Reformation, leaving the candid reader to determine whether his forebodings were without foundation. "Now," says he, "we have the word of God abundantly in all wisdom, and pious princes patronise both those that preach, and those that learn the gospel. But this plenty of the word we now enjoy, (I tremble to speak it, but I must speak it, because it will come to pass,) shall be taken away: And that sad mournful time will come, when the public assemblies of the church shall be scattered, and a few pious souls shall meet with fear in a corner, to communicate among themselves the fragments of the heavenly doctrine, and give God thanks for these remainders."

We have wandered, but it has been purposely, and we turn with pleasure from the picture of so much corruption, to take some notice of the work in hand. In accordance with the title which it bears in the present version, it consists of a series of *Hints*, rather than a chain of profound argument. We are not in this production to look for a development of the masterly powers, and vast resources of its author; yet no one can peruse it without discovering that it is the work of a

* Paulus ap. Kuinoel. in loc.

† Heinrichs ap. Koppe. in loc.

‡ Geo. Laurent. Bauer de lib. prophetis, pp. 400 et seq.

learned and an evangelical man. Its scope cannot be set before the reader in any way more distinctly, than by quoting the introductory paragraph.

“For the last twenty or thirty years, the sentiment has prevailed almost universally, both among Theologians and private Christians, *that the study of the Old Testament, as well as the devotional reading of the same, for the laity, is either entirely profitless, or at least, promises but little advantage.*—Adapting our remarks more especially to the Theologian, we shall attempt in this essay clearly to show,

I. The importance of the study of the Old Testament, even on the supposition that it is no wise connected with the New.

II. The profound wisdom displayed in the providential leadings and in the religious institutions of the Hebrews; and

III. The entire dependance of the New Testament upon the Old;—and that Christ is the sum and substance of the Old Testament.”—p. 11.

In pursuing the investigation proposed under the first head, the author deduces an argument in favor of the Old Testament, from the moral dignity of the Israelites. Their steadfastness, independence, and “brazen perseverance,” are illustrated by historical facts, and by a comparison with Gentile nations. The study of these ancient books is commended, upon the ground of their containing the only annals of primitive times, and because there is a charm in their simple details. The spirit which breathes through their history attracts our notice. The ideas of the Supreme Being there exhibited are lively and sublime. Faith in the Divine providence, and confidence in his paternal care, characterise the ancient Hebrews. All these excellencies recommend the study of the Old Testament, even admitting the absence of all connexion with the New. But then in the second place, “the profound wisdom displayed in the providential leadings, and in the religious institutions of the Hebrews, render their history worthy of profound regard.” The law and the prophets are here presented to the reader, in a point of view, original and interesting. The author’s manner will be exemplified in the extract which follows:

“This law and this religious service were, it is true, a mere *vail*. They became about the time of our Saviour, more and more spiritless and nerveless. Then it was that the winged Psyche burst from its *chrysalis* state and extended its wings towards heaven.* Until this happened, holy men were

* “The butterfly the ancient Grecians made
The soul’s fair emblem, and its only name—

sent continually, down to a very late period, who breathed forth the spirit of the Almighty, and enlivened the age. We poor mortals are in a fallen state, and so long as we are not enlightened from above, have no scale by which to measure what is Divine, when presented to us. Hence the contempt of the natural man for the Holy Scriptures. It is only after long wrestling and agonizing, that we come to participate in any illumination; and as in divine matters every one *knows* only so far as his own experience extends, so we become acquainted with what is divine in the Scripture, just in the proportion in which it begins to increase in ourselves. This is particularly true in reading the prophets. Their words must appear dry and barren to every heathen, and we cannot be surprised to find him resorting, with a hundred fold more gratification, to Homer and Anacreon. But when we receive the spirit of God as our teacher, a new sense is generated:—Then we understand the prophecies, the miraculous annunciations, and the unfathomable depth of the spiritual meaning.” —pp. 28, 29.

Here, as in other parts of this essay, we recognize, and rejoice in the light of truth, though it glimmers through a cloud of German mysticism. It is in the discussion of the third topic, however, that we have a specimen of the peculiar views, and evangelical spirit of the learned Professor. He proceeds to shew,

“III. The entire dependance of the New Testament upon the Old;—and that Christ is the sum and substance of the Old Testament: for, “*Non sapit vetus scriptura, si non Christus in ea intelligatur*—The Old Testament is savourless, if Christ be not tasted in it.”

“This intimate connexion between the New and the Old Testament may be viewed in a fourfold light. 1. The principal features of the New Testament ethics are found also in the Old Testament, and seem to have originated there. 2. The system of doctrines of the New Testament, is the development and illustration of the doctrine of faith, contained in the Old Testament. 3. The prophecies of the Old Testament are fulfilled in the New. 4. Christ is the centre of all prophecy.”—p. 32.

And here we could not analyse without injuring the original texture of thought. It is the freshness of conception, the vi-

But of the soul, escaped the slavish trade
Of mortal life! For in this earthly frame
Ours is the reptile's lot, much toil, much blame,
Manifold motions making little speed,
And to deform and kill the things whereon we feed.”

gor of language, the concentrated light of learning, and the warm glow of devotion, which delight us in this part of the essay; and which cannot be abridged. We are not sure that our admiration is not inordinate, and that we are not setting too high a value upon this production, simply because it comes from so unpropitious a quarter,—just as we value the rose of winter. We have been so long disgusted with the corruptions of Paulus, and Baner, and Ammon, and Heinrichs, that German criticism has in our minds become synonymous with Infidelity. And yet no one can fail to be gratified with the christian ardor manifested in this treatise.—The ideas expressed in the passage which follows are peculiarly striking.

“And if the moral elements of the christian life can be found in the Jewish religion, the same may be said of the doctrines of christianity. A two-fold view, however, may be taken of this matter. All theologians are ready to acknowledge the intimate connexion between the doctrines of the Old and New Testaments. Some of them, however, affect to show how, in the natural progress of human things, the gospel might grow out of the religion of the Hebrews; while others, admitting an unremitting providential guidance of the children of Israel, endeavor to prove that the “Ancient of days” designed gradually to prepare all hearts and minds for the coming of the Saviour of the world. Adopting a process of inductive reasoning, we may arrive at the truth by showing that the Hebrew nation is an inexplicable riddle to the mere historian; that their sentiments are a wonder, their law a wonder, their leadings a wonder, and then from the condition of the world, and of the Hebrew nation at the time of Christ, as well as from the history of our Lord, we may conclude, with the utmost confidence, that christianity never could, in the natural course of things, have grown out of the Jewish religion. Still this mode of reasoning may not prove so convincing, as to enter into the doctrine of redemption, and to become acquainted with the power of the Holy Spirit, and then on the authority of Christ, to look for more in the religion of the Jew, than at first sight presents itself: and to admit no natural development without the special superintendence of God.”—pp. 37, 38.

The christian reader will be pleased to find the sentiments of Professor Tholuck, upon the much contested question of the types, in coincidence with those of our own orthodox interpreters. It has become the fashion among modern critics to undo all which their fathers had done, in the explanation of sacred symbols, and thus to render many parts of the Old

Testament in a great measure unmeaning. It may be true that the principle of Cocceius would have left us no bounds in our fanciful flight; and even that the pious and judicious Witsius found hidden meanings where none were intended; yet the golden mean lies far on this side of the naked exegesis of the modern school. Even Ernesti cuts us off from a great part of the profit which might be derived from the Jewish ritual, when he lays it down as a rule, that nothing is to be considered typical, which is not, in the New Testament, expressly declared to be so. Where is it said that the scape-goat was a type? And yet who can fail to discover in it a lively representation of the atonement of Christ? And the question might be asked with regard to a multitude of similar cases. But let us hear our author—

“Although all these glorious views may be still further developed, we shall close with a few words about the typical and symbolical meaning of the History and Ritual of the Israelites. He who cannot approach this subject with an accurate acquaintance with the East, had better withhold his judgment. In the East every thing is symbolical. Greece also, in its earliest days, breathed the Oriental spirit, and this symbolical character pervaded also the mysteries with their ceremonies. It is perfectly natural, then, that in the erection of the Tabernacle and of the Temple, every thing should have a secret meaning. The Oriental is fond of immediate and intuitive modes of instruction.”—“The notion is therefore incorrect, both of those who suppose that *none* of the Jewish ceremonial laws have any ulterior object in view, and of those who acknowledge a remote meaning only in the *principal* ceremonial regulations.”—p. 52.

“We may apply to the universality of types, what Lehman in his *Letter to Harms*, p. 48. says with great propriety of the prophecies: ‘The entire religious system of the Jews is, in the most appropriate sense, a *prophecy*; and the individual passages of the sacred books are merely the strongest expressions of that spirit which enlivens the whole mass.’”—p. 54.

It is indeed refreshing to meet with such a treat as that which we are about to present, as the last of our selections; and we hail it as the earnest of good in reserve for Germany.

“When we have once attained to this firm and deeply rooted faith, when the words of the Saviour are of divine authority, every thing which the Bible contains, receives a higher meaning, and a spirit of exposition will be generated, which the critically philological commentaries of our day do not possess,—which conducted the Fathers of the church in

the early centuries; which conducted a Calvin, a Luther, and a Melancthon, into those depths of scriptural knowledge, which the Spirit of God alone explores."—p. 56.

It would be unfair to pass judgment upon the style of one whose work comes to us through the medium of another language. — We can say thus much, however, with regard to the translator, that he has given his version the air of an original, and handled his own language with the ease of a master.— And we cannot conclude without expressing our sense of obligation to Professor Patton, for having begun to open the door of trans-atlantic learning to the American student. We are already indebted to this gentleman for the translation of a highly valuable work of Thiersch, and we congratulate the venerable seminary of Princeton, upon her enjoyment of his labors,—labors which are directed so much, and so successfully towards the promotion of scriptural knowledge, and which we value not the less, because they are those of a christian layman.

NOTICE OF REV. PROFESSOR STUART'S SERMON,

Delivered before his Excellency, the Governor, his Honor, the Lieutenant Governor, the Hon. Council, the Senate, and House of Representatives of the Commonwealth of Massachusetts; on the 30th of May, 1827; being the day of the General Election.

IT is worthy of remark, that in those states to which the persecuted pilgrims fled as an asylum, religion has a more apparent connexion with the government, than in any other part of the United States. Our readers probably know, that on the day and immediately after the election of their governors, the chief magistrate elect, the council, together with both houses of the legislature, and the citizens, repair to a church to attend religious services appropriate to the occasion. In each of the New England states, the governor appoints, in the earlier part of the spring, a day, which he requires the citizens within the bounds of his jurisdiction to observe, as a season for fasting, humiliation and prayer; and in the fall, near the close of the year, a day is appointed by the executive department of government, to be observed as a public thanksgiving. It is well known, too, that ministers of the gospel are sometimes members of the government, and that their legislatures legislate most fearlessly on subjects connected with religion: They establish schools and colleges, incorporate Theological seminaries, Missionary, Bible and Tract societies, and other religious associations, and make

laws for the support of the ordinances, and to diffuse the light of the gospel.

And here it may be asked,—ought not a people whose fathers once suffered so much from religious intolerance and persecution to take warning, and banish all subjects of this kind from their legislative assemblies? Are not things rapidly verging in those states, toward a church establishment, or a union between church and state? They really appear so to a distant or superficial observer;—in all this there is something of the appearance of a union between church and state.—But to come to *facts*, we remark (and this remark will be a paradox to some) that there is no people on earth more averse to religious establishments than the people of New England; among no other people, would it be so difficult to form that most unholy of all alliances—a union between church and state; every where else in America, the emissaries of the Pope have more success in extending the blinding power of papal domination; any where else it would be easier for a political or an ecclesiastical aspirant to saddle the people with the yoke of bondage, and amuse them with the words—*Liberty—Equal Rights*—while he led them in chains—than in that land where the schools and churches are reflecting light upon the people and upon the government, and the government in return extending to them an impartial and enlightened patronage. With all our partialities for southern policy—and we have many—we cannot withhold our commendation from New England policy, in promoting those institutions, which alone can secure and perpetuate civil and religious liberty.

Our limits do not allow us to enlarge on this subject—which is misunderstood by too many legislators: We would remark, however, in passing, that whatever the government in the New England states, does *directly* or *indirectly* for religion—is not done *for any particular church*; the rights of all in the eye of government are equal and must be protected—nor is it done *for the support of the church*. Whatever the state does to promote the cause of morality and religion, is done *for the support of the state*. Some of their legislators believe—what is impressively taught by the history of all human governments—that nothing but the morality of the Bible, the light and spirit of christianity, can secure to a people the enjoyment of liberty and the privileges of free Republican Institutions.—This knowledge with them is practical. If they adopt measures which favor the propagation of the gospel—it is not to support any church by law; it is to disseminate that in-

telligence and virtue, without which our Republics—like all before them—would be rent asunder by the maddening power of an ignorant half-civilized wild democracy, or sink under the palsying, deadly influence of tyranny.—Their able clergy on the other hand are laboring, not to create a connexion between the forms of the church and state—a connexion against which enlightened christians will be warned till the history of the church is unknown;—but they are successfully directing their efforts to a nobler end—to the propagation of the spirit of the gospel, which is designed to form a union between the hearts of the people and the throne of God; which is in short the very spirit of enlightened liberty.

The sermon mentioned at the head of this article is on 2 Cor. iii 17, *Where the spirit of the Lord is, there is liberty.* The object of the preacher is to illustrate the following proposition asserted by the text—that *where a christian spirit prevails, there will be true freedom or liberty.*

I. He inquires, what true liberty is, and

II. He shows that a christian spirit will promote and secure it.

Under the first head, he illustrates these four points: 1. *That true Liberty provides for the safety of our lives;* 2. *that it implies the security of personal liberty;* 3. *that it secures the liberty of conscience, the privilege of worshipping God, without restraint or molestation, in the manner which every individual may judge best;* and 4. *that it affords protection to property, and secures the right to dispose of it for all lawful purposes.*

We have not room for the remarks suggested by this sermon, or for the copious extracts we had marked in perusing it. We must take our leave of it after presenting the reader with two or three quotations from the interesting view, he has given, of the tendency of christianity to promote and secure true liberty.

“On general ground, this may be shown with very little difficulty. It is a fundamental principle of Christianity, that *we should love our neighbor as ourselves.* Whenever this shall be done, and wherever it shall be done, protection in the most effectual manner to the life, liberty, and property of men, will necessarily ensue. If we love our neighbor as ourselves, it is plain that we shall never designedly injure him, in respect to any of the rights which freedom bestows. We never can deny him any rights, which we could venture to claim for ourselves; we can take from him nothing, which we should not willingly permit him to take from us.

“Then the gospel has decided, too, the question who is our neighbor. All men are neighbors to each other. “In Christ Jesus,

there is neither Greek nor Jew, Barbarian nor Scythian, bond nor free;" all are one—one in respect to their native rights, and claims, and rank. There is no difference between the colored and the white man, under the empire of gospel truth. God has not only made all nations of one blood; but he has permitted them all to claim the same relation to him; he permits them to share equally in the bounties of his providence and of his grace. If they are abridged of any of these privileges, it is not their Creator who has abridged them, but those who have abused the power which was entrusted to them, and shown themselves unworthy of such a trust. The Maker of heaven and earth, regards all men in the simple light of *moral worth*. External circumstances, rank, condition, form, color, occupation—every distinction of which proud and petty men boast and with which they are inflated—is perfectly insignificant in the sight of Him, "who seeth not as man seeth." In his view, the beggar in the Lazaretto, if possessed of a meek, humble, and filial spirit, is a prince; and the prince who is haughty, and luxurious, and oppressive, and ungrateful, is a beggar indeed. Nothing can be more insignificant, in the eyes of an all-seeing God, than the distinctions from *external condition*, which the pride and folly of men have set up.—pp. 19, 20.

"I hesitate not to say, then, that christianity is, in its very nature, true liberty and equality. It does not, indeed, teach us that all men possess equal talents of any kind, nor characters which are equally estimable. It does not maintain that all men ought to have equal influence in the community, whether their character is good or bad, whether their intellectual powers are strong or weak. No; it recognizes all these differences among men. But still, from the very nature of the principles which it teaches, it necessarily maintains an *equality of obligation* among all classes of men to the supreme laws of heaven, and it maintains an *equality of rights* among all. This is the only rational and true equality that ever will, or can, exist among men.—pp. 21, 22.

"We do believe, that the spirit of our holy religion will eventually overturn every throne on earth, which is not erected by the free consent of the people who are to be governed by it; that it will lay aside every crown, and star, and all the glittering distinctions of kings, and princes, and nobles—those baubles which swell the hearts of some with pride, but make others sweat blood in order to procure them. Not that christianity will effect this by sedition and treason; less still, by violence or bloodshed. No; the principles which it inculcates, can never approve or allow of these. Men of different principles from those of our religion, resort to means like these. Atheism and Deism have once attempted, in our day, a remedy for the evils of despotism; but the remedy proved to be worse than the disease. After millions of victims had bled upon the altar of what they called liberty, their vows were still unpaid, and their prayers unaccepted. LIBERTY had indeed been in-

scribed upon the banners which led their van; but the rear marched under the bloody flag, with the destroying angel at their head.—pp. 23, 24.

"I venture now to advance a step farther than I have yet gone, and to avèr, that ALL HOPE OF RENDERING TRUE LIBERTY PERMANENT AMONG ANY PEOPLE, MUST BE PLACED IN THE CHRISTIAN SPIRIT ONLY.

"Shall I call upon you, my friends, to trace with me the melancholy ground, where freedom in some good degree once dwelt, but where the traveller now can see only the mouldering ruins of ancient republics? Republican Greece, Rome! names endeared to every true scholar and enlightened patriot, by his early studies and his youthful pursuits; where are they now? And where, too, are the modern republics? Infidels have recently tried their skill and power, in the erection of a government which they thought to be free. In this experiment, they wielded the destinies of the most powerful nation in Europe. But where is their republic? The very same generation has seen it erected, and dashed in pieces. And why? Because there was no spirit of the Lord there; no sacred principle to guide, and moderate, and preserve the whole.

"So, I doubt not, it must forever be. Men cannot be controlled by a power less than that which is from above. The fear of God, the apprehension of an eternal judgment, the love of Christ, and the spirit of christian benevolence toward fellow-beings, are the only principles which have omnipotence over the jarring elements of such a world as this; they only can calm its raging billows, and hush them to peace. How can men be kept from being ambitious, envious, covetous, greedy for office, and insatiable for popular applause, by any motives which the world offers, or can offer, or by any considerations which irreligion or false religion may urge? From the very nature of the case, it is an impossibility; and the experience of all ages pronounces it to be so. Has not every free government on earth been overturned by men of such a character? And are not your eyes open, my friends, to see, and do not your hearts beat high, at times, with agitation when you feel, that there are dark clouds now hovering around our horizon, and threatening a storm which may lay waste our goodly heritage? Is there any thing which can tame that baleful spirit that fills you with apprehensions, but the power of the gospel? God grant that those who look to other means, may not see, ere one generation has passed away, that they are cherishing a most fatal error!—pp. 29, 30.

"It was the spirit of christianity, which laid the foundation for all the liberty and freedom that we enjoy, in this country. It is only that, which can preserve our privileges. Tell me what can be substituted in its place? Is it *theism* or *rationalism*? I point you to France, the very focus of these principles. Is it any of the

Pagan forms of religion? Look at the mouldering ruins of every heathen republic. Is it virtue, without any form of religion? An empty name; a mere phantom; a lure to certain and absolute perdition."—pp. 31, 32.



LITERARY AND PHILOSOPHICAL INTELLIGENCE.

SCOTT'S LIFE OF NAPOLEON.—Messrs Carey, Lea & Carey, have just issued the long expected *Life of Napoleon*, by the Author of *Waverley*. This American edition embraces in three neat octavos the contents of the nine thick duodecimos of the English copy; it is stereotyped, and consists of thirty-three thousand volumes, the greatest quantity of a book of its size ever printed at once, in this, or, perhaps, any other country. We learn that the demand for it surpasses the expectations of the publishers. The time fixed for the appearance of the work in London was the 30th June. It could not have been sent hither regularly, sooner than by the packet of the 8th ult. and that of the 1st is not yet arrived. Supposing no copy to have been received by anticipation, a month or six weeks must have elapsed after the arrival of the packet, before an American edition large enough, as the present one is, to meet the demand of the United States, could be prepared. Thus, owing to the liberal and skilful enterprise of the American publishers, we are in possession of Sir Walter's interesting labors so much the earlier, and at a price considerably lower than that which is asked for them in Great Britain. We have perused the work with deep interest, but it is not our purpose to remark now upon its literary merits.—*Nat. Gaz.*

COMPLUTENSIAN POLYGLOTT.—A splendid copy of the Complutensian Polyglott, imported for the library of the Protestant Episcopal Theological Seminary in the city of New York, may be seen at Messrs Carvill's Bookstore, where it will remain for a few days for the inspection of the curious in Bibliography. This copy is unique, probably the only one that ever has appeared in the United States.

MR WOODBRIDGE A MEMBER OF THE GEOGRAPHICAL SOCIETY OF PARIS.—Our countryman Mr William C. Woodbridge, author of a valuable and popular series of Geographical Works, extensively used in this country, has recently been elected a corresponding member of the Geographical Society of Paris, on the nomination of the distinguished Geographer, Baron Humboldt. We understand the respected Baron highly approves of the plan adopted by Mr Woodbridge in his *School Books*; and also that an edition of his *Geography* has already been published in England, and it is likely to obtain an extensive circulation in that kingdom.

BURCHELL'S TRAVELS IN SOUTH AMERICA.—It will be gratifying to our scientific readers to know that, notwithstanding the liberal encouragement giv-

en by the continental governments to researches in South America, some portion of the harvest will be reaped by this country, by the enterprise and unassisted exertions of her scientific sons. Mr Swainson explored the provinces on the northern coast of that vast empire a few years ago. But a far more interesting and hazardous journey is now performing by Mr Burchell, the well known African traveller. It is not generally known that this learned naturalist accompanied Sir Charles Stuart on his diplomatic mission to Rio de Janeiro, two years ago; carrying with him, among other things, a collection of astronomical and mathematical instruments by the first makers, with an intention of using them on the Cordilleras of Peru and Paraguay. Mr Burchell remained some time at Rio, to become seasoned to the climate, and to make preparations for his arduous undertaking. In a recent letter, dated at that place on the 7th September last, received by Mr Swainson, he thus sketches out his route.

"I have made large collections here, and in the neighboring country, and shall embark to-morrow morning for Santos, and travel thence to St Paul's, where (or at Jundiahy) I shall purchase about twenty mules, to carry my baggage, consisting of thirty-three packages, mostly weighing a hundred pounds each; these will be accompanied by a proportional number of muleteers and attendants. My plan is to traverse Brazil, and passing through Matto Grosso, (*i. e.* the Great Wood,) the central province, enter Peru, and visit the city of Cusco, the lake Titicaca, and the various ruins of the times of Incas. I am not certain whether I shall go so far northward as Lima; but if nothing untoward occurs to derange my plans, I shall go to Arequipa, Potosi, Solta, &c. &c. and then to Buenos Ayres, where my South American journey will end.

Looking upon Mr Burchell as the most scientific and accomplished traveller, next to the celebrated Humboldt, that this age has produced, we anxiously look forward to his success and return, as to a period when every branch of science will derive advantage from his accuracy and research.—*Museum of Foreign Literature and Science, August, 1827.*

THE EGYPTIAN YEAR.—It appears that the first people that formed themselves into states after the Deluge, gave only to their year 360 days. The Egyptians soon perceived that this year was shorter than the revolution of the sun; they therefore prolonged it by five more days, which they added to the end of the twelve months, without making a part of either of them. In Egypt each of these days received the name of one of their Divinities. But the Egyptians still saw that their year was yet too short and that it was necessary to add a day more every four years, in order to make it correspond with the movement of the sun; but from religious scruples, they would not calculate among the other days, this sixth added day, in order that the commencement of their year should be definite. Thus each day of the year was sanctified successively by fetes and rejoicings, which happened in the course of 1460 days. It was not until the time of Augustus, that they adopted the Julian year, and they made it to commence in the month of Au-

gust; twelve gods presided over the twelve months. They divided the year also into 36 parts of ten days each, and placed each of these divisions under the protection of inferior divinities. These genii or spirits were called Decans Impecteurs, or watches over portions of time of ten days; they had their names, and particular functions allotted to them, and their astrologers attributed to them the most extensive influence over diseases and health. It has been supposed by some, that the Egyptians divided their year into 36 parts; after the divisions of their country, which was divided into 36 Nomes or governments. The lucky and unlucky, or happy and unhappy days, formed a part of the legends of the ancient Egyptians. They observed them with the utmost exactness, and it is from them the superstitions of lucky and unlucky days arose, which the councils had great difficulty to abolish. They are still indicated in the calendars of the 9th century, and the influence of them has descended to our own times, as we frequently see among certain classes of people.

VOLCANOES.—Dr Daubeny, who has examined and described most of the volcanoes in Europe, ascribes their action to the heat produced in the metallic bases of the earths and alkalies in the interior of the earth, by the access of water. As the lavas and other products of volcanoes are composed of materials intimately allied with the constituent parts of granitic and other primary rocks, foldspare and mica, variously modified, forming more than nine-tenths of the whole; Dr D. concludes that the volcanic force is situated among the older rock formations, at a depth at least as great as that to which granite extends. The enormous quantity of matter that has been ejected from volcanoes, affords conclusive proof that the volcanic agency is situated at a great depth. The matter thrown out by Vesuvius at different times far exceeds the bulk of the mountain, and yet the latter has undergone no diminution. With regard to water finding access to the inflammable, metallic bases, Dr D. states that nearly all the volcanoes on the globe are situated within a short distance of the sea, or occur in ranges of mountains the extremities of which are close to the sea; and he supposes that the water at the bottom of the ocean is forced through the pores and crevices of the subjacent rock, by the powerful influence of pressure derived from the vast column of superincumbent fluid. Earthquakes are believed to derive their origin from the same cause. The shocks are most severe in countries where there are no volcanoes to give vent to the elastic force. The eruptions of Vesuvius and Etna are almost always preceded by earthquakes, which cease as soon as an opening has been made in the mountain.

Dr D. describes the vast extent of the volcanic matter which Etna has poured forth. Some of the beds of lava are 4 or 5 miles in breadth, 15 miles in length, and from 50 to 100 feet in thickness.

FRESH WATER FOUND AT SEA.—D. Buchanan, Esq. in a letter to Professor Jameson, of Edinburgh, mentions a singular fact, and one not easily accounted for; viz. at a great distance from land, he says, "in the beginning of Sept. 1824, I embarked with officers of our regiment in a country ship

(having most of the officers of his Majesty's 55th Regiment on board,) for Chittagong. We sailed out of the Madras Roads with a fair wind, which continued for four days; but on the 5th we were becalmed, and continued so for fourteen days having had only once or twice a very slight breeze, which never lasted longer than a few hours. It was towards the end of this calm that I observed a very strange appearance on the surface of the glassy ocean. It seemed to be furrowed in several directions, and much agitated in these furrows, so that when the ship drifted into these parts, she was driven about in all directions. On the night of the 14th, a breeze sprang up. Owing to our unexpectedly tedious passage, we ran short of provisions particularly of water. You may suppose what was our joy and astonishment the next morning, in taking up the water along side to wash the decks, to find that it was fresh and much more palatable than that which remained in our casks, which were immediately replenished with it. By this day's observation we were 125 miles from Chittagong, and about 100 miles from the nearest part of the Junderbuns. The water was of a more yellow tinge than in most parts of the bay; and those who drank a great deal of it, suffered from it afterwards."

RELIGIOUS INTELLIGENCE.

PASTORAL LETTER.

The General Assembly of the Presbyterian Church in the United States, to the churches under their care, wish grace, mercy, and peace in the Lord.

The Holy Spirit declares by the mouth of David the prophet, in relation to the various providences of God, "Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord." If we ought to mark, and meditate on the ways of the Almighty, in the ordinary course of events, with earnest desire to obtain instruction, much more ought we devoutly to "observe" his dealings towards the church, in which he is accustomed at all times to make the brightest displays of his "loving kindness." There are, however, seasons, in which the manifestations of his presence and the exhibitions of his character, as the just and Holy One, the God of all grace and mercy, are peculiarly distinct and powerful.--These occasions call for most particular and reverential attention. Heaven and earth seem to be brought nearer together; the separating veil is, in some degree, drawn aside; brighter light beams in; truth exerts greater power; the feelings of men are wrought up to a higher tone; the piety of God's people bears a more elevated character; and opposition to religion is more determined and stubborn.

At such times, there is a loud and urgent demand for all the wisdom, prudence, humility, meekness, and faith which can be brought to aid the Church or subserve the cause of God in the world.

Reports made from all parts to the General Assembly, have convinced us that the present is no ordinary season; that the influences now exerted both for good and for evil, work with unusual energy; and that the affairs of

mankind are approaching to a crisis, pregnant with events of fearful and joyful import.

With these convictions, the General Assembly would be wanting in the duties which they owe to their Lord and their brethren, should they not address them in words of exhortation and admonition.

IN THE FIRST PLACE, the General Assembly are constrained to say, that for the most part, professing christians are not at all aware of the power which the church possesses over the whole character and order of society, and indeed over the interests of the world. But here, to prevent all mistakes, and all evil use that may be made of this declaration, the General Assembly would disclaim, in the most solemn manner, for themselves and the whole church represented by them the assumption of any power, but that granted by the Lord Jesus Christ in the gospel. His "kingdom is not of this world." The only power conferred by Him, is "moral" and "declarative:" it is the power of truth wielded by love, and strengthened by holy example.—The great subjects of morality and religion, as they grow out of human relationships, are those alone, with which the church is concerned: and these, from their very nature, can be regulated and wisely managed, only by truth and conviction. The Church claims no authority to coerce the unwilling, and enforce a reluctant, involuntary service. Her power is great, simply because truth and love are mighty. Our warfare "is not after the flesh;" our weapons are not carnal, but spiritual; and *therefore* they are "mighty through God to the pulling down of strong holds, casting down imaginations and every thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." With the confidence inspired by these truths, Paul and his fellow apostles went forth, and achieved the conquest of the world. But when these truths were forgotten, "the god of this world" regained much of his lost dominion; and at length "the seat of Satan" was placed in the very church of the living God.

But, brethren, the General Assembly feel that they ought distinctly to state the manner in which the church *may*, with the divine blessing, accomplish all that is expected by her friends, or required by her Head and King.

1. Let every member of the church possess and display the spirit and temper implied in his profession of religion; the love of God and of man—the humility, meekness, patience, kindness, and to say all in a word, the *holiness* enjoined in the gospel.

2. Let every christian carry out his principles into all the business and concerns of human life; let him traffic, and labor, plough and sow, write and teach, and travel, and do every thing according to the precepts of the gospel.

And here we think it well, very briefly to illustrate this general precept by one or two particular instances.

Let all who belong to the Church carry into practice, in their fullest extent, the principles derived from the word of God, in relation to the Sab-

bath. This is the undoubted right, and the indispensable duty of every christian. And if it were done, such we do believe, is the weight of influence possessed by the christian part of the community, that the numerous violations of the Sabbath, committed for the sake of filthy lucre, would, without any attempt to make the authority of the civil magistrate bear on the subject, for very love of worldly gain, be greatly lessened, and would ultimately cease. In the same manner, they who spend God's holy day in recreation and amusement, may be awed by the force of example, and the decided expression of the public opinion of the Church into a decent external conformity to the precepts of the Bible. All this good, too, might thus be accomplished, and no occasion given to those who are without, to reproach the Church with attempts to direct the exercise of civil power.

The desolating evils of intemperance might, in like manner, be greatly checked, if christians would with one accord, regulate their conduct according to evangelical principles.

The General Assembly do most earnestly wish that the Churches may consider and duly appreciate, the value of the indirect influences of genuine christianity. Many of the evils which prevail to a most fearful extent, and in most dreadful forms, cannot be immediately attacked with any hope of success by the Church; but they may be removed, and will certainly, at last, be removed by the progress of true religion: and this, too, without awakening that opposition, which is always roused by direct attempts to suppress such evils, and which often greatly impedes the march of truth in the world.

3. Let the whole Church be so knit together in love, as to be united in council and effort.

The influence of a single christian, into whom is breathed the Spirit of the Lord Jesus, who daily walks with God, and radiates holiness wherever he goes, is powerful. But when the whole body of Christ "compacted by that which every joint supplieth," turns all its moral energies to any legitimate object, and pursues it by means truly christian, nothing on earth or in hell can successfully oppose its progress. God, in a *peculiar* manner blesses the united exertions of his people; there is a *peculiar* power in united prayers of faith, and labors of love.

But, secondly, this is a subject of such vital importance as to claim the distinct consideration of all the Churches. You cannot but have observed, brethren, the great loss of influence brought on christianity, by the divisions which have taken place in the Church of Christ. The state of religion in our own country affords a mournful illustration of this fact. An enterprise of benevolence, however well conceived, and wisely adapted to promote the best good of man, is often regarded with coldness and jealousy by the majority of christians, because it originates with one particular denomination. Heaven, instead of seeing the whole church take hold of the measure and carry it forward, with all their might, beholds many standing back to inquire how it will affect the interests of a party. The Head of the Church often sees christians in opposition to christians under the excitement of mere sec-

tarian zeal. The religion of Jesus Christ is thus dishonored before the world; and much of the power of the Church, which ought to be exerted against the kingdom of darkness, is wasted in unprofitable contests among brethren. These things ought not so to be. O! when shall the standing reproach of the Church be wiped away.

But if the General Assembly feel constrained to offer remarks such as these, much more do they reckon themselves bound to warn the churches under their care, against every thing bearing even the semblance of alienation and division among brethren, who hold the same great principles of doctrine, government and discipline. The Presbyterian Church, with its distinguishing tenets, and principles of ecclesiastical policy, diffused through this nation, and conformed to the genius of its institutions, is suited to exert a most salutary influence on the country, and to operate as a bond of union among the people of the different states. Her liberal feelings towards other denominations, expressed in her Confession of Faith, her Form of Government, and the practice of the General Assembly may do much, should nothing occur to tarnish her character, or diminish her influence, to promote peace and brotherly love among the different communities of christians, co-existing with us in this happy country. Her solemn testimony in behalf of the great doctrines of the Reformation, or rather of the Bible, may exert a mighty efficiency among a population, in which *public opinion* controls every thing, to prevent the progress of heresy, and sustain evangelical truth. The force of talent and learning, embodied among her members, may greatly aid in promoting education, and in rendering Literature and Science subservient to pure and undefiled religion. The united resources of the Church may powerfully sustain and greatly extend the cause of foreign and domestic missions, and urge onward all the enterprises of christian benevolence, now before the world.

With these views, the General Assembly see not how they *can be* innocent, who agitate questions of division and separation among themselves.—We solemnly warn you, dear brethren, against these things: they are of evil tendency; they hold out no promise of good; they give no token of pure and holy zeal. The mischief of breaking the bond, which unites these confederated Churches, would be like that of destroying the Union of the States, and arraying the East and the West, the North and the South, against each other, in the attitude of rival and hostile nations. Brethren, they who agree in the great truths of the gospel and of Church Government, as expressed in our Confession of Faith, ought not only to love as brethren, but heartily to co-operate, for the glory of God and the salvation of souls.

These minor differences which exist among us, do not prevent the progress of divine truth; the frequent and joyful recurrence of powerful revivals of religion; the conversion, sanctification, and salvation of sinners.—There is no christian and no minister who may not well rejoice in the privilege of laboring with God's *approved workmen*, in his own vineyard. Let these, then, who are persuaded that theirs is the most orthodox creed, com-

mend it to their brethren and to the world, by evincing the warmest benevolence, the purest zeal, and the highest devotion to the cause of God and righteousness; and let them remember, that contention for minute and subordinate points always prevents advancement in the christian life and quenches the holy fire of christian charity.

We do then, dear brethren, most solemnly and affectionately warn you against the spirit of contention and disunion; and we charge you by the Lord, that you put far from you all unholy jealousies, and love one another as brethren with a pure heart, fervently; being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.

THIRDLY, From the evidence laid before the General Assembly, they rejoice in witnessing the increase of exertion in the Church, to promote true religion in our own country, and among the heathen. But while we give thanks to Almighty God, for this grace, we are still constrained to say, that there is presented to our view, through by far the greater part of our Churches, a scene of deplorable indifference and inactivity. Few appear to understand the obligations resting on them to consecrate themselves and their all to the service and glory of God: few consider the peculiar situation and duties of christians, in a country in which the church is, as in primitive times, thrown on her own resources, the blessing and protection of her Head, the zeal and love of her members. *Here*, the Church must furnish ministers, provide places of worship, and support the gospel:—for established churches all this is done by government. *Here*, the increase of population requires a large increase of religious teachers every year;—in old countries, the supply, as to numbers, is entirely adequate.

Here every thing depends on the direction of public opinion; in other countries, much on the exercise of authority.

So that in a peculiar way, the Church in this country is called on to exert herself, and bring forth all her resources, to sustain the Church, and extend the true religion. Dear brethren, we refer you to the Word of God, that you may learn the full extent of your duty. *Look to the Bible*, and be taught, that you are stewards of God, and that he will require of you an exact account of all with which he has entrusted you, *even to the very last mite*. *Look to the Providence of God*, and see how “he that scattereth, increaseth, and how withholding tendeth to poverty.” *Look to the example of primitive christians*, and see how from every little organized Church, the “word of God sounded out” even through distant regions. Brethren, we are greatly grieved to hear, that in many places within our bounds, there are no Bible Societies; no Tract Societies; no Sabbath schools; no missionary exertions; no efforts to train up a competent ministry of the gospel; that now, when the angel of God is flying through the midst of heaven, with the everlasting gospel; when the call of God waxes louder and louder; when the world seems to stand in expectation of great and mighty changes, *even now*, many move not a finger in the work of God.

Disciples of Jesus! do you consecrate your *all* to the service of God; when your *time* is entirely devoted either to business, or recreation; when your *wealth* is either hoarded up, or spent in the purchase of pleasure; when your *influence* is all employed on worldly interests? How can your souls prosper, when you hold back a great part of what God requires? Will the Judge of all, award heaven to those who give to him divided hearts. Brethren, consider what we say, and the Lord give you understanding in all things.

The General Assembly are the more earnest on this topic, because the reports brought up this year, give evidence of the prevalence of many fearful and desolating evils.

Intemperance, that giant vice, marches through the length and breadth of the land, and carries destruction in its train. Its name is Apollyon: it destroys health, wealth, reputation, domestic happiness, conscience, the soul.

Gaming, in various forms, particularly in *horse-racing* and *lotteries*, is increasing most alarmingly, in the country; and spreading the evils of pauperism, indolence, improvidence, extravagance, and drunkenness, in a manner most fearful. And it is a matter of unspeakable grief to us to learn, that even professors of religion, misled by the *avowed* design of lotteries, sometimes give countenance and support to this most pernicious species of gambling.

Sabbath-Breaking, in various forms, proves the general prevalence of ungodliness; and too often the low regard, which even professing christians have for God's holy day. It has been reported to us, brethren, that members and even officers of the church, not unfrequently visit, or set out on journeys on the Sabbath; and that they meet at places of worship, apparently more for the purpose of talking of crops, and the prices of produce, and discussing the political questions of the day, than to worship in God's sanctuary, and hold communion with the Holy One in the ordinances of his house. Is this what the Lord your God requireth of you brethren? Is this making the Sabbath a delight, and counting it holy and honorable?

We also hear that there is, in many parts of the country, a rising of the spirit of infidelity! and in others a zealous propagation of erroneous and heretical opinions, destructive of the very life of Christianity.

In our multiplying population, thousands too are growing up as heathen; and souls are dying in ignorance and sin.

And while these things are so, many who profess to be disciples of Him, who, though Lord of glory, emptied himself, and became obedient unto the death of the cross, are living in pleasure unmoved, although the work of death is going on all around them. Brethren, we adjure you in the name of the God of mercy, to awake and go up to the help of the Lord against the mighty.

But while we thus urge you by your allegiance to Heaven, to shake off sloth and indolence, we rejoice to have it in our power to encourage you, by a reference to the glorious work of grace, now going on in our country.

Great and marvellous things have been wrought by our God, in the midst of his churches. The Narrative of the state of religion will give you a general view of its progress during the past year.

The Revivals which have taken place, while they illustriously display the glorious sovereignty of divine grace, afford some very important lessons, on which we wish to fix your attention.

1. They present much clear and indisputable evidence of the efficacy of prayer. In many, very many happy instances, it has been seen that prayer has power with God. In answer to it, the Holy Spirit has been poured out, and souls have been subdued to the obedience of the just.

2. It is becoming more and more apparent, as the work of God goes on, that there is an established connexion between the means of God's appointment, used in the prescribed way, and the great end proposed. So that he who labors in the cause of God, labors with the cheerful perseverance and vigor produced by hope of success.

3. These wonderful works of the Lord have been wrought in such a way, as to show the value of united prayer and exertion, in a whole church, *when proceeding according to the order of the gospel*. It is not by the instrumentality of *ministers* alone, that Jerusalem is built up and beautified. The faithful pastor of an unfaithful church may labor diligently and zealously, and the blessing may return on his own soul, while his people receive it not: his fleece may be watered, but all around him may be dry. But when every one, *in his proper place*, as indicated by the word and the providence of God, gives himself up to the service of the church, and the honor of his Redeemer, then Zion arises and shines in the light and glory of her King.

4. But a lesson, as valuable as any other, taught by the history of Revivals, is, the importance, yea, and the necessity of exhibiting, plainly and distinctly the truths contained in the Bible, and depending on *their instrumentality alone*, to effect the conviction and conversion of sinners. These truths are precious, because, when heartily received, they produce holiness. And in the scriptures, the statement of them is so connected with their appropriate effects, the fruits of good living, that the best possible security is afforded against all error, delusion and extravagance; by the pure word of God, made known to the people according to the order of the gospel.

We also learn from the whole experience and observation furnished by these remarkable events, that there is no value in religious feelings, unless they are excited by distinct views of divine truth. It is only the plain, simple doctrines of the Bible, carried to the understanding and conscience by the Holy Spirit, which can sanctify the heart of man, and make him fit for heaven.

We do, therefore, most earnestly exhort all ministers of the gospel to read the word of God to their people, according to the order prescribed in the Directory for worship; and to make it their main business to expound the Bible, and set it, in its full meaning, before the people. We exhort all members of the church, with their utmost diligence and care, to study the

word of God. We do with all the authority with which we are invested, recommend and join the establishment, every where, of Bible classes and regular attendance on them. We exhort the whole Church to give cordial and efficient support to Sabbath Schools. Let the young know the Holy Scriptures, which are able to make them wise unto salvation. Let the Bible be the standard of truth; the test of doctrine and feeling; the rule of discipline, and worship, and living. Let men believe, teach, pray, and act according to the Bible.

Then, there will be no divisions, no heresies, no offences:—then will christians “hold forth the word of life,” and religion will be taught by living examples:—the adversaries of truth will be confounded:—the work of God will never be marred:—but the Church will march right onward in her course, until it shall be proclaimed on earth, and joyfully re-echoed from heaven, “the kingdoms of this world have become the kingdom of God and his Christ.” Amen! even so, come quickly, Lord Jesus.

The grace of our Lord Jesus Christ be with you all, Amen.

By order of the General Assembly,

FRANCIS HERON, Moderator.

EZRA STILES ELY, Stated Clerk.

Philadelphia, May 30th, 1827.

THE REFORMATION IN IRELAND.

We continue to receive very cheering and gratifying intelligence relative to the great work which is renovating the moral character of the Irish Catholics. The light which has recently been kindled, serves both to show them that they have long been in darkness—a truth of which they were before unconscious,—and to dispel the thick clouds of ignorance and superstition, which, but a few months since, seemed almost as impervious as the shades of eternal night. But thanks be to God, the day has begun to dawn and the day star to arise in their hearts: the true light—the light of his word is diffusing its cheering influence among them. Its enemies—as may be expected—strive to check its progress,—but in vain; they may as well attempt to arrest the progress of that light which emanates from the rising sun, or to shroud the world in darkness while enjoying the unclouded splendors of noonday.

In contemplating the progress of this reformation, it is pleasing to learn, that the reading of the Scriptures, is one of the means which has so greatly accelerated it; as no christian will regard with suspicion a religious excitement produced by the Word of God, or be apprehensive respecting the final result of a reformation attended by a sober conviction and with clear views of the truths revealed in the Scriptures. The Bible, we learn from the report of the Evangelical Society, now before us, has been introduced into many of their Schools.—Children after being taught to read it, instruct their parents, who hear the unadulterated gospel for the first time from the lips of their children. There are now in Ireland, in all, 11,283 schools

having 568,964 scholars; by about one half of these, the Bible is constantly read. Connected with the Sunday Schools of Ireland, there are 1804 schools attended by 13,255 gratuitous teachers,—and 152,391 scholars on each returning Sabbath, learn to consecrate to God his holy day, and are prepared for that further and happy cultivation which the preaching of the gospel will supply. Here is the opening of a thousand springs amid arid wastes, which the preaching of the Gospel may unite into a noble stream, that shall flow and fertilize, and make the moral desert fruitful as “the Garden of the Lord.”

It has been rumored—it has often been repeated that the Catholic Priests of the present day are making praiseworthy exertions to promote education and peace throughout that country. That this representation is in substance false, if not unfounded, is evident from the Second Report of the Irish Commissioners on education. They state in their report—and they made this statement under oath before a Magistrate—that of the 11,823 schools, only 352 were under the Roman Catholic Priests, which contained 33,529 scholars. The following are the popular works which the priests circulate to enlighten and edify the people; while the Scriptures are withheld: “The Seven Members and Ministers of Rome;” “Captain Grant and the Highwayman;” “The Feast of Love;” “The Garden of Love;” “The Devil and Dr Faustus;” and the “Catechism of the Irish History,” &c.

The spirit of these works corresponds with the view given of their extreme ignorance and abominable superstitions by Capt. Gordon, at the anniversary of the Irish Evangelical Society.

THEIR SUPERSTITIONS.

Capt. Gordon said, that he had been paying a visit to a friend in Connaught; and it happened that at that time the festival at the well of St Lesser was to be celebrated. He had expected that about five hundred or one thousand persons would have assembled; but his surprise was great when he found that there were not fewer than twenty thousand persons on the spot; and that seventy or eighty tents were erected in order to supply them with provisions. The station boasted of a holy well, a holy stone, and a holy tree. The ceremony began with the sprinkling of water; after which the votaries crept three times round the well on their bare knees, when, coming in contact with the sharp stony bottom left by the recession of the water, were shockingly lacerated. They next went to the stone, where they performed similar devotions. From the stone they came to the tree, which they invoked also on the bare knees, and kissed repeatedly. (Hear, hear.) The ceremony lasted three days: and as the number shifted three times each day, he should suppose that during the whole period there were at least two hundred thousand persons present. (Hear, hear.) After that painful penance had ceased, they began drinking and rioting, and every species of low debauchery was perpetrated during the three days. Was such an exhibition he would ask, not a proof of the extent to which the lower orders were sunk in a gross and debasing superstition? Was that supersti-

tion not as debasing as any which prevailed in Hindostan? In the one case worship was paid to "stocks and stones;" in the other, imaginary power was shadowed forth in various fantastic shapes, or the elements of nature were worshiped in their simple forms. * * * * *

The system of means adapted by the Reformers will shortly destroy the power and sweep away the relics of this degrading and despicable superstition. The people of Ireland—says the Rev. Mr. Carls—have begun to examine for themselves; a spirit of inquiry and energy has been excited in the Irish mind, which will be found irresistible in its effects. As soon might a man attempt to overthrow an avalanche with a straw as to say to that mind, "Thus far shalt thou go and no farther." The people were now determined to hear the Gospel, and he knew a minister who had been obliged to request his own people to stay at home, even on the Sabbath, to make room for the crowds of Catholics who pressed to hear the Word of God. In other cases, the buildings were found too small to contain the hearers, and they were obliged to worship the Almighty in open field, under the broad canopy of heaven. The places of worship were frequently so thronged, that crowds might be seen standing under the windows. He would venture to state, that there had been at least THREE THOUSAND converts from Popery to Protestantism in Ireland, during the past year.

Rev. J. W. Cunningham said, Though I was convinced before I went to Ireland, by what Lord Farnham had said, that much was done; yet when I went there, I found that not the half—no, not the hundredth part had been, told. Why, my Lord, my brother, and myself, were immeasurably astonished—our hearts glowed, our pulses beat with renewed vigor. No spirit of bitterness is mixed up with their controversies. It is a spirit of pity, of tenderness, of friendship.

INTERESTING INTELLIGENCE FROM INDIA.

A revival of Religion among the Heathen.—Rev. George D. Boardman, in a letter to the Rev. Mr. Sharp, of Boston, Mass., dated Calcutta, March 6th, gives the pleasing intelligence, that within a few weeks, the work of the Lord had commenced in the villages below Calcutta in a most glorious manner. Messrs Trayin and Piffard, Missionaries from the London Society, had been applied to by a deputation from a large number of villages, to visit them, and make known to them the way of salvation. They had gone as requested, and found the people "ready and prepared to receive the gospel." The places of worship were thronged, and "multitudes follow the missionaries from village to village, to hear the word of life." Some whole nights are spent in communicating religious instruction. The distinctions of caste are renounced, and the people furnish a common repast for the native Christians who visit them. Rev. Messrs Judson and Wade were at Amherst, to which place Mr Boardman expected to proceed in ten days.

LONDON MISSIONARY SOCIETY.—*Concluded.*

SOUTH AFRICA.

"Rev. Dr Philip still remains in England. In consequence of important representations made by him, respecting the condition of the Aborigines, the Directors have deemed it their duty to present a memorial on the subject to his Majesty's Government. No answer to this memorial has been, as yet received.

"Paarl.—The congregation here continues to increase. The number in communion is twenty-seven, all of whom adorn their Christian profession.

"Bethelsdorp.—The week day school, in which are 165 boys, generally speaking, making rapid progress, is now under the care of Mr Cornelius Vanderkenp, (eldest son of the late Dr Vanderkemp.) The amount of subscriptions contributed to the Auxiliary Society for the year ending May, 1826, was 250 rix dollars.

"Theopolis.—The congregation here continues good, and the attention of the people pleasing. Some appear seriously impressed with the truth. The school is in a prosperous state. The amount of contributions to the Auxiliary Society for the first year, which ended about May, 1826, was 374 rix dollars, or about 26 pounds sterling. It would be improper to pass by this contribution, without observing that it is from a single congregation of Hot-tentots.

"Caffraria.—The success which has attended missionary labors in some parts of this country, is highly encouraging. Ten Caffres have been received into the church fellowship, and more than double the number stand as candidates for baptism, at one station.

"Steinkopff.—The catechist continues to pursue his labors here with encouraging success. Many of the Namaquas, from time to time, receive the Gospel, and it has latterly effected a pleasing reformation in some formerly turbulent characters.

MAURITIUS.

"Mr Le Brun continues his labors at Port Louis, chiefly among the colored people, of which numerous class his church is composed. The total number of slaves instructed at different places, under the wing of the mission, is about 380.

MADAGASCAR.

"The number of native schools is 28, containing 2,051 boys, of whom, on an average, about 1,700 are in regular attendance. The schools are scattered over the country within a circuit of thirty miles around the capital. The progress made by the children, generally speaking, in the knowledge of the Christian religion, is truly gratifying. A society in aid of the schools denominated the 'Madagascar School Society,' has been established at Tananarivou, in connexion with which is a repository of such articles as are requisite in carrying forward the schools, for supplies of which the missionaries look to the friends of missions in England.

"The Madegasse translation of the New Testament is finished, and that of the Old Testament in progress. The former is under revision for the press.

"His majesty, Radama, continues to take a lively interest in the mission. The rapidly advancing importance of this station has induced the Directors, during the past year, to accept the offer of the Rev. J. J. Freeman, late minister of the Gospel at Kidderminster, on the principle of *limited service*, to unite his efforts with those of the missionaries at Tananarivou, for the dissemination of the Gospel in Madagascar.

"Two of the Madagascar youths still remain in England, who are improving in the knowledge of useful arts.

WEST INDIES.

"Georgetown in Demerara.—The Directors, in consequence of receiving more favorable accounts of the success attending the labors of Mr Davies,

have rescinded their resolution for the abandonment of this station. The average attendance at the chapel is about four hundred negroes; the number in church fellowship, about 130. In the Sabbath School are 300 adults and 100 children.

"New Amsterdam in Berbice.—The chapel at this station continues to be, on the whole, well attended, and occasionally is crowded. The number of adults baptized during 1826, was 41, of the sincerity of whose religious profession Mr Wray entertains no doubt. Some of the negroes have commenced prayer meetings in their own houses.

FUNDS.

"The *Ordinary Income* of the society, for the year ending the 31st of March, is £33,887 5s. 3d. The amount of disbursements for the same period, (including the sum of £3,465 2s. 1d. for acceptances for the service of that year,) is £43,957 9s. 1d. exceeding that of the ordinary income, by £10,070 3s. 10d.

"The sums received during the same period, for *special objects*, not applicable to the general purpose of the society, amount to £1,443 15s. 3d.

"That the reduction in the amount of the ordinary contributions for the past year, when compared with the amount of those for the year preceding, has not been greater, the Directors consider as a just cause for thankfulness and congratulation; for although the late violent and unprecedented shock in the commercial world took place in the course of 1825-6, its effects on the community at large have been most extensively felt since that period.

"The most important consideration however, in reference to the funds of the society, relate to the great increase in its expenditure. The increase for the year ending 31st of March, 1826, compared with that of the preceding year, was £5,128 15s. 3d.; the increase of the expenditure for the past year, compared with that of 1825-6, is £5,097 4s. 3d., making a total increase in the society's expenditure on the past two years, of no less a sum than £10,225 19s. 6d.

"Numerous powerful incitements to increased exertion and liberality might be adduced," say the Directors, "but we regard the great motive furnished by the transcendent nature of the object itself, combined with the explicit announcement of the will of the Most High, by the Son of God himself, as casting all others comparatively in the shade. *Go ye into all the world, and preach the Gospel to every creature.* Whilst, therefore, it is our daily prayer that the kingdom of God may speedily come, and that his will may be done on earth as it is in heaven—whilst, to use the words of the prophet, we give him no rest until his righteousness shall go forth as brightness, and his salvation as the lamp that burneth, even till he make Jerusalem a praise in the earth, let our efforts, our zeal, and our liberality, bear some consistent proportion to the beneficent tenor of our prayers, and the sublime object of our hopes."

ORDINATIONS AND INSTALLATIONS.

At Onesquethaw, in the town of Bethlehem, Albany Co. N. Y. June 27th, Rev. Thos. Holiday was installed pastor of the Union Presbyterian Church.—Ordained by the Genesee Presbytery, on the 21st July, Rev. Chas. Whitehead; and installed at the same time Pastor of the Presbyterian Church in Batavia, N. Y.—Ordained on July 18th, and installed over the First Congregational Church and Society in Lowell, Ms. Mr George C. Beckwith, late Assistant instructor in the Theological Seminary at Andover.—On Tuesday, the 24th July, at Ridgefield, Huron, Co. Ohio, Rev. Enoch Conger was installed, by the Presbytery of Huron, pastor of the congregation of Ridgefield and Lyme.—July 25th, at Peru, by the same Presbytery, Mr John Beach, was ordained to the work of the Gospel Ministry and installed pastor of the congregation of Peru.

DUTY AND PRIVILEGE OF CHURCH-MEMBERSHIP.

FROM A WORK OF J. A. JAMES, ADDRESSED TO HIS CHILDREN.

RELIGION is a personal thing, and the gospel first addresses us in our individual and separate existence. We must each for himself repent of sin, believe in Christ, obey the law. Nothing can be a substitute for this : no line of pious ancestry, no connexion with living christians, no communion with the church of God, will be of any avail to us in the absence of faith and holiness. Still, however, religion, though personal in its nature, is social in its tendency and exercises : it is superinduced on a being formed for society, and who carries this propensity of his heart into his every situation. Hence his piety leads him to seek the companionship of men of "like precious faith." Christianity acknowledges and hallows this principle of our nature, and exhibits it in her own divine institutions. The New Testament, therefore, while it insists on the necessity of a personal religion, equally demands a social one. It knows nothing of that piety which keeps its possessor separate and apart from those who partake with him of the "common salvation." The first thing we read of, after the miraculous effusion of the Holy Ghost, is the preaching of the gospel ; the next the conversion of sinners, and then we find that "they that gladly received the word were baptized : and the same day there were added to them about three thousand souls. And they continued steadfastly in the apostle's doctrine, and fellowship, and breaking of bread, and prayers. And all that believed were together, and had all things common. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness, and singleness of heart, praising God, and having favor with the people. And the Lord added to the church daily such as should be saved."

Such is the lovely picture which the inspired historian gives us of the first effect of the preaching of the gospel, in which we perceive, not only that souls were converted, but that immediately upon their conversion they were drawn to each other by the force of mutual love, and formed a voluntary and blessed fellowship. No one that believed the gospel remained separate and apart from the rest, but gave himself up to be one with the church ; and, indeed, *till he did this, was not acknowledged as a christian.* This was always the case in the primitive times ; as soon as a man believed, that same day, with-

out being put upon his trial for months, he united himself with believers. *No such custom then existed, as persons who were acknowledged to be christians, remaining year after year in no visible connexion with the body of Christ; this is a system of modern times.*

Indulging a hope, which indeed is one of the most blissful expectations of my heart, that you, my dear children, will be partakers of the grace of God, the faith of the gospel, and the love of Christ, I shall now strongly enjoin upon you an early association with some christian society. It is on these suppositions only that I recommend it. It is intended, not so much to make men christians, as to maintain and improve their Christianity: not as an ordinance of conversion, as of edification, sanctification, and consolation. A christian church is thus described in the Epistles of Paul: "To all that be in Rome beloved of God, called to be saints." "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints." Unless, therefore, you really believe in Jesus Christ, and are sanctified by the spirit of God, you are not meet to be partakers of the inheritance of the saints in light. If you were to join the church in an unconverted state, you would be as an enemy amongst brethren, a stranger amongst friends, an alien amongst citizens, a rebel amongst subjects. Taking it then for granted that you believe in Christ and supremely love him, I admonish you to connect yourselves in his own way, with his own people.

1. IT IS YOUR SOLEMN AND BOUNDEN DUTY.

Mistake not by supposing that this matter is left to your choice; it is no more optional than any other part of religion. You may just as well imagine that it is optional whether you shall keep the sabbath or not. Strange it is, that this part of a christian's duty should have been detached, by many persons, from all the rest, as an observance which had no obligation upon the conscience. Was it not an invariable practice, in the first ages of the church, for those who were converted to enter immediately into the fellowship of the faithful? Our Lord's language in reference to the sacred supper, is a *command*, not an invitation; it is the language of *authority*, not of advice: "Do this in remembrance of me." Now as the Supper is the church ordinance, this injunction makes it absolutely imperative on all his disciples to unite themselves to the "household of faith."

Far be it from me to say that a person cannot be a christian unless he be a church member, for I have already observed that he ought to be a believer *before* he enters into fellow-

ship; but I will say, that he who loves Christ, and yet continues unconnected with the church, is living in that instance in *direct disobedience to his Lord's commands*. And if one of the primitive christians were permitted to come from his celestial seat into our assembly at the time we were preparing to celebrate the Supper, he would very certainly and naturally conclude, that all those persons who did not partake of the emblems of the Saviour's body and blood, neither believed in him, loved him, nor obeyed him. And when informed, that amongst the crowd there were still some of whom we entertained hope that they did in reality love Jesus Christ, with what surprise and emphasis would he exclaim, "Love Christ! what and live in habitual disobedience to his commands? We have no such love as that in heaven, nor had we when I lived on earth."

2. **IT IS YOUR UNSPEAKABLE HONOR** to be early in the church.

It has been the dishonor, and is still the reproach, of multitudes, that they neglect this divine ordinance. Admitting that upon the whole the man is a christian, and yet through some mistaken notion is unconnected with a company of believers, what a spot is it upon his character, what a stain upon his garments, to see him, when the company of Christ's disciples are collecting round the table, tarrying behind with the multitude of carnal, worldly, sensual persons; thus associating, in this act of disregard to Christ's authority, with some that are profane, others that are skeptical, others that are immoral. What a disgrace is it to any one who pretends to bear the name of Christ, to be seen thus turning his back on the friends of the Redeemer, and on *the Christian Institute*, with the enemies of the cross. But alas! this reproach is too common to be felt as it ought.

But it is so much the greater honor to observe this duty, by so much the more it is neglected. It is considered delightful to see the head of the youthful senator, whose breast is full of patriotic ardor, lifted amidst the venerable forms of aged statesmen; and the juvenile warrior fighting by the side of veteran heroes in his country's cause; and how much more delightful to see the young christian, undeterred by a false and sinful shame, unrestrained by the examples of many of his seniors, entering the fellowship of the faithful, and, in the presence of the world, exclaiming, "I am not ashamed of Christ, or his words, before this adulterous and sinful generation. Preserve me, O God, for in thee do I put my trust. O my soul, thou hast said unto the Lord, thou art my Lord, my

goodness extendeth not to thee : but to the saints that are in the earth, and to the excellent in whom is all my delight. Their sorrows shall be multiplied that hasten after another God ; their drink offerings of blood will I not offer, nor take up their names into my sips. I will take the cup of salvation, and call upon the name of the Lord. O Lord, truly I am thy servant, and the son of thy handmaid ; thou hast loosed my bonds. I will pay my vows unto the Lord now, in the presence of all his people : in the courts of the Lord's house, in the midst of thee, O Jerusalem. Praise ye the Lord."

Oh my children, may I see this honor lighting on you ; may it be granted me to see you sitting amongst the followers of the Lamb, associated with the church of the living God ; and I am not very solicitous for you to obtain the wreath of fame, or any of the distinctions which men can confer upon each other ; the honor of being an early and consistent member of that fellowship, of which God in Christ is the head, is, in my eyes, a crown of glory, compared with which the diadems of monarchs are gilded toys.

3. Church fellowship IS AN INESTIMABLE PRIVILEGE.

It is connected with, and leads to many solemn, delightful, and beneficial observances. It is by joining ourselves to the church, that we have *a right to the Lord's Supper*. This sacred feast is to be observed by the *church*; not by individuals in their separate condition. In approaching the table of the Lord, we are to go as one of a company. It is intended at once to exhibit our unity, and to preserve it. That bread which is the emblem of the *natural* body of Christ broken for sinners, is at the same time, by its many parts in union with each other, the emblem of his *mystical* body. It is an ordinance which at the same time sets forth our union to Christ by faith, and to each other by love. It shews one church deriving its salvation from the death of one Redeemer. Hence the object of our partaking of the sacred Supper is, to keep up right affections to Christ, and to each other for Christ's sake. Precious, my children, are those hallowed seasons of communion which are spent by the disciples at the table of the Lord. No sensual gratifications will bear any comparison with the sublime delight of those sacred entertainments. What scenes of past wonder, and sorrow, and triumph, are brought to recollection, even the incarnation, life, sufferings, death, resurrection, and ascension of Jesus Christ; yes, those apparently insignificant emblems, bring before the mind, so far as the mind can comprehend it, the whole of the vast

scheme, devised from eternity in the counsels of Omniscience, for the salvation of a ruined world, and executed by the Son of God upon the cross. What present emotions of wonder, joy, love, gratitude, to him "who loved us and washed us from our sins in his blood, and made us kings and priests to God and the Lamb," does the supper produce and cherish.—What visions of future glory, connected with the second coming of our Lord, does the institution call up before the eye of hope. How forcibly are the rich blessings of grace, and the eternal blessings of glory, brought home upon the heart. All the virtues of christianity are strengthened, all its privileges are enjoyed. The soul, by being brought nearer to Christ, is brought nearer to his disciples. The joys of salvation are more rich and full, by being experienced in the company of those who are heirs of the same bliss.

Church membership is connected with many *pleasant reflections*. In such a situation we have the consciousness of our being where we ought to be, of our obeying the will of Christ; of our being in the midst of the righteous, as one of their number, and an object of their interest.

It is no inconsiderable means of *spiritual safety*. In general it may be argued that the path of duty is the path of safety. Where are we so likely to enjoy the showers of divine grace, as in those gardens of the Lord on which they more usually fall? "God meeteth him that worketh righteousness." It is connected with *pastoral oversight and watchfulness*, with *brotherly inspection, exhortation and reproof*; it secures *an interest in the prayers and sympathy of the disciples*; and then it leads us to *consider the additional obligations which lie upon us in consequence of our profession*, and the more painful effects which would thus follow an act of inconsistency: in short, it seems to be an additional defence for us against the dangers to which we are exposed in our spiritual warfare.—In looking forward to our approach to the table of the Lord, we shall be led to more frequent and serious examination; in looking back to the vows which we there brought ourselves under, we shall be stirred up to more caution: considering through the months previous, that we are soon to appear amongst the saints at the sacramental board, we shall find this a check to temptation, a stimulus to duty, a motive to consistency; and looking back during the months that follow, upon what then took place, we shall find the retrospect no less salutary than was the prospect. A regard to our own reputation and comfort will join itself with a concern for the honor of Christ, and the prosperity of the church, to operate as a

preservative against unholy conformity or sinful indulgence. We are poor frail creatures, and our spiritual strength is so feeble as to stand in need of every additional help; and it is no inconsiderable assistance that is furnished by christian fellowship. Companionship is one of the hot-beds both of sin and holiness. Trees grow better in plantations; they shelter each other from the violence of the wind, and the severity of the cold, and draw each other into a taller and a straighter growth: so it is with the trees of righteousness of God's own right hand planting, and it is by being thus planted in the house of the Lord, that they shall flourish as the palm tree, and grow as the cedar in Lebanon.

You may thus *be useful to others*. Your parents will rejoice over you with unutterable joy; your ministers will be encouraged in the work of the Lord; serious persons may be drawn by you into the church, and the unconverted may have their attention roused, and their conscience awakened; thus what is so beneficial to you, will extend its advantages to others; and the King of Zion will look upon you with peculiar and ineffable delight.

OBJECTIONS.

Before this chapter closes, however, I must answer the objections which are but too commonly brought, even by those whose hearts are right with God, against this act of obedience to Christ.

Some are in doubt about their personal religion. Where this is the case, let them not remain in doubt any longer, but examine themselves, and bring the matter to an issue. "Examine yourselves," saith the apostle, "whether ye be in the faith; prove your own selves." This is too important an affair to remain undecided and in suspense. Nor need you to be kept in the dark about it. If you really reflect, you must know whether you believe the gospel or not; whether you love the Lord Jesus or not; whether you are obeying God or not. Do not doubt your religion under the mistaken apprehension that doubts are proofs of piety, and evidences of humility. Your inquiry is not to be, "Am I a perfect christian?" but, "Am I a *real* one?" If you can answer the latter question in the affirmative, you ought not to remain out of the communion of the church.

Others are saying, *I am not fit to join the church yet.* Then you are not fit to die. God requires no other prerequisite to the Lord's table, than what he does to heaven; and all the fitness he requireth for either, is to repent of sin, and to believe on the Lord Jesus Christ.

I am afraid, say some, of making a public profession, lest I should dishonor Christ by sinning after it. In some cases this is nothing more than an excuse for not making a profession at all, as if it were no sin to offend God before a profession is made. Many dread the idea of binding themselves by the acknowledgment that they are christians; forgetting that it is their sin not to make a profession, and that they will be condemned for neglecting it, as some others will be for disgracing it. If, however, it be really the mistaken scruple of a timid mind, I would say again, the way of duty is the way of safety; do your duty, and trust God for preserving grace. For a man to be afraid of doing what is right, lest he should afterwards do wrong, is singular caution: he forgets that by his neglect he is already sinning. What reason is there in saying, "I am very weak, and therefore will neglect this prop—I am liable to start aside; and therefore will not avail myself of this scriptural restraint."

I am too young in years, is the frequent thought of young people. Certainly not, if you are not too young to believe the gospel, to love Christ, and to discern the Lord's body. Is there any age specified in the New Testament, below which no one is to join the church. If so, where is it? There is none. Faith working by love, is the qualification for membership, not years. Children of ten years of age or, even younger, if they are believers, ought to be admitted as members. Age has nothing to do with it. If we might make any difference, I was going to say, the younger the more welcome. Jesus shewed his favor to the young when he said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God."

I am too young in the faith, say others. Not if you are sincere. You may have been converted only a month, but if truly converted that is no objection. The same day that they believed, the three thousand persons converted under the sermon of Peter, were added to the church. The privileges of fellowship are needed, if possible, more by the young than by the aged christian: they are milk for babes, as well as strong meat for them who have attained to riper years.

I see it neglected by others older than myself, even by my own brothers and sisters. Would it be any excuse for your neglecting salvation altogether, if they were to do so? Certainly not; for religion is a personal concern, the obligations of which are in our case, in no degree dependant on the manner in which they are acknowledged by others. The more it is forgotten by others, the more we should feel excited to prac-

tice its duties ourselves. Your obedience is not to be withheld because your friends or relatives neglect theirs. It may be, that your decision will have a favorable influence on their minds; if not, and even on the contrary, you should by such an act incur their displeasure, you are not to let this operate on your heart. Your duty to Christ is paramount to all other considerations, and you must obey him though it be by taking up your cross.

I tremble at the denunciation, where it is declared by the Apostle, "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself." This word should have been rendered "*judgment*," as it refers to those visitations of temporal punishments, with which the members of the Corinthian church were punished for their profanation of the Lord's supper. It certainly was not the Apostle's intention, as some weak and timid minds seem to think, to teach that sins committed after this act of Christian communion, are unpardonable. Transgressions committed after a participation of the eucharist, are it is confessed, additionally heinous, because committed against increased privileges and obligations, but they are still pardonable through the blood of Christ which cleanseth from all sin.

I may be a Christian, and get to heaven without being united with the church. That there are some in this case, I have no doubt; but it becomes a question whether any one can really be a Christian, who knows it to be a duty, and yet wilfully neglects it under the pretext just stated.

Having thus explained the nature, and stated the advantages of church fellowship, and replied to some of the excuses by which a neglect of it is attempted to be justified, I must leave the subject to your serious consideration. It is perfectly obvious to every thinking and observant mind, that the obligations to this act of duty, are not felt, at least as they ought to be, by many who have "*tasted that the Lord is gracious*." To such persons I recommend the consideration of those passages in which a profession of our faith *before men*, is most awfully demanded. "*Whosoever*," said our Lord, "*shall confess my name before men, him will I confess before my Father which is in heaven: and whosoever shall deny me before men, him will I also deny before my Father which is in heaven.*" These words occur also, with little variation, in the gospel of Luke. The same sentiment is conveyed by the apostle Paul: "*If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved: for with the heart man*

believeth unto righteousness, and *with the mouth confession is made unto salvation.*" In these passages, and others of a similar meaning, a confession, or profession, for the words are nearly the same in signification, bears a very close connexion with the hope of salvation: and how any one can be said to make a confession of Christ, who does not connect himself with a christian church, I am certainly at a loss to understand.

ILLUSTRATION OF SCRIPTURE.

ROM. xii, 8.—*He that giveth, let him do it with simplicity.* 2 COR. ix, 7.—*For God loveth a cheerful giver.*—CONTINUED.

THERE are numerous objections alleged by many against contributing to the missionary cause, the insufficiency of which you must clearly perceive, if you would be a cheerful giver. If a doubt remains on this subject, you will either give nothing, or it will be grudgingly, and not with pleasure. Investigate, then, for a moment some of these objections.

"We are not able; we have nothing to spare;" will be alleged by some. It is admitted that the means are possessed in very different degrees by different individuals; and that of those to whom much is given, will much be required. *For, if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.* If you cannot give \$1000, you may give 100, or 10, or 5, or at least 50 cents, per year. The smallest offering will be acceptable and useful in this cause. To enjoy the pleasure of contributing for this important purpose, you need not deprive yourselves of the comforts of life, provided you do not mistake extravagancies for comforts. Certainly your excuse will be sustained if you cannot give without depriving yourselves of the real necessities of life. We do not, however, believe that there is a single family, in the enjoyment of health, however indigent their circumstances may be, who could not bring every year, at least a small offering to the treasury of the Lord. An experiment has actually been made with success on this subject. A number of families in the poorest class of the community, have been induced to try if they could not purchase a Bible, by saving a penny a week, or such other small sum as would answer the purpose within a given time. They made the attempt, and contrary almost to their own expectations, found that they *could* succeed; they persevered with cheerfulness till the Bible was paid for. They have then continued their efforts till all the members of the family were

supplied with the sacred volume. Having thus ascertained what they could do, they have pursued the same measures, and have thus been enabled to contribute cheerfully to the funds of the Bible Society. This object has been accomplished by, perhaps a little more industry, a little more economy, and a little more frugality. These habits, when once acquired, have been found in no small degree to promote their temporal interest and their comfort. They were gainers, not losers, by the experiment. They had also the additional pleasure of possessing the Bible as their own, and of giving something to supply others with this invaluable treasure. They did not pay the whole sum at once, but laid up weekly or monthly portions, until the whole amount was in hand, and then they would pay it with cheerfulness. This is the method we have already suggested, and would again earnestly recommend to all who would enjoy the pleasure of promoting that kingdom which is from above. Lay by you in store, in weekly or monthly sums, or at such other times as may be most expedient, the annual amount of your contributions. Do not depend on drawing the sum required from the common fund. For your annual and stated engagements have a separate and distinct treasury, or place of deposit, where these consecrated offerings shall be laid up; no matter if it be weeks or months before they are called for. Draw on your common fund for occasional and unexpected contributions; but for stated offerings, let there be in each family a *treasury of the Lord*. By pursuing this method you will find that you are able to give something to spread the gospel through the world, however limited your means may be.

There are some of your neighbors whose worldly circumstances are, as far as you can judge, equal to your own, who give nothing to advance the kingdom of Christ; if application is made, they allege they are not able. But how much do they spend, every year, in mere extravagancies, without adding in the least to the real comforts of life; how much in the gratification of pride; how much in the indulgence of animal appetite to excess, perhaps in riot and debauchery, to the real injury of their health, their fortune and their peace? All this they could spare for religious purposes, and enjoy good health, domestic peace and a fair reputation into the bargain. Such is their own explanation of this excuse; their conduct, more plainly than their words, tells us what they mean when they say, we have nothing to spare for the missionary cause: they would rather gratify their own criminal propensities than give one cent to advance the cause of Christ.

Go back about eighteen hundred years; place yourself in the court of the temple; observe that woman passing along. In the midst of a crowd, she is alone; for she is poor, and is a widow. But her heart is joyous, and her countenance is cheerful; for she bears in her hand an offering to the Lord. This offering is not a small part of a large amount which is left behind; though but *two mites*, it is *all the living that she has*; not another mite is left. With humble confidence she looks for future supplies to that God, to whose cause she makes this small but cheerful offering. This woman did right; or she did wrong. If she is doing wrong, how could she receive the cordial and distinguishing approbation of Jesus? He cannot, he will not approve of what is wrong. If she is doing right; *go thou and do likewise*—give, if not the whole of your living, at least such a part, as will secure the approbation of Him who approved this widow's offering. If ever the plea of inability could have been sustained, it might have been in the case of this widow. But she felt like the captive Hebrews; she preferred Jerusalem above her chief earthly joy. This objection proves the *unwillingness*, but very seldom the *inability* of those who offer it, to give something to advance the kingdom of Christ.

Others excuse themselves by alleging that all that they can give will be of no importance; what will a few dollars, or a few cents avail in a work of such magnitude and difficulty as the conversion of the world? If the poor widow had thought and reasoned in this manner, the treasury of the Lord would never have received her two mites. But she considered it a privilege, not an irksome task to contribute. Her two mites were of equal value with any other two, cast in by the rich. The most copious rains are made up of small drops falling together; the largest rivers are composed of small fountains, of numerous little rivulets united together; the mighty ocean itself is composed of small drops, and these drops again of still smaller particles; this vast earth which we inhabit is composed of very small atoms of matter. One drop would not make a shower; one fountain, one rivulet, will not make a river. But let those drops, in sufficient numbers, fall together, and the earth will be refreshed with the fertilizing shower; let those fountains and rivulets unite, and the river will flow. If the Directors of the Bible, the Missionary, the Education, the Tract Society, had but a few dollars, or a few cents to employ—this would, indeed, when compared with the necessities of a sinful perishing world, be like a few drops to the earth, parching with drought. But place at their disposal

respectively \$100,000, or even \$50,000, and from this reservoir of christian charity, they will send forth streams of life, in ten thousand directions, to mitigate the miseries and save the souls of men. Now, it is a fact, that this amount is made up of single dollars; and these dollars again of single cents. Give one dollar more, and you increase, so much the more, the whole amount; give but a few, even but one cent more, and you increase the number of dollars. This amount is not the offering of one individual, but of thousands, who, with willing hands and cheerful hearts, bring their respective offerings to the treasury of the Lord.

The principle on which this objection rests is utterly false. It implies that if other people neglect their duty, you will be justifiable in neglecting yours; that if others are dishonest, and rob God of his right, you may be dishonest, and rob him also with impunity; that if others, by withholding the means of spreading the gospel, will give their consent that *six hundred millions* of their fellow-men shall perish in the superstition and wickedness of paganism; that thousands, and tens of thousands, in christian lands, for want of the stated ordinances of the gospel, shall revert back to a state of ignorance and vice, not less dangerous than paganism itself; if others will consent to this, you will also give your consent, by withholding your part of the means by which it is to be prevented. Every one must see that this reasoning is unsound and dangerous. You will not be judged, at the last day, by the principles and practice of the world, but by the word of God.—Follow that rule, therefore, now, by which you are at last to be tried. Instead of being influenced by the example of others who neglect their duty and their privilege, let your example *provoke them to love and to good works*. If your offering is small, let it be given with the greater punctuality, cheerfulness and prayer. This objection has no weight; it has not even plausibility,

Others will object that it is inconsistent to send your charities to operate and produce their efforts at a distance, while many objects of compassion are at hand, under your own immediate notice. Let those who make this objection, who of course will not adopt your plan, occupy this ground, assuage these sufferings, and then the objection will have no weight; the inconsistency with which you are supposed to be chargeable will disappear. At least no person can consistently make this objection who does not contribute as much for the relief of sufferings which are near, as others are doing for the same purpose at a distance. It is probable, however, that these ob-

jectors are doing as little for the relief of suffering which is near, as for that which is more distant. Propose to these men a plan for the relief of these miseries which they witness, and it is probable they will object to your plan as too limited; present to them a scheme whose object is more distant and therefore more extensive, and they will aid you. Tell them that your plan embraces both those which are near and those which are distant; then, you undertake too much, and therefore cannot succeed. To secure their assistance, you must attempt but one thing at a time. To those who are determined not to contribute for religious purposes, you can present no plan which suits their views; their ingenuity will find some excuse.

Some would have you to believe that they cannot contribute to the subject of *foreign* missions; because it is sending money out of the country. This objection will be made with a graver face, while, at the very moment, perhaps, they are drinking their *tea*, which cannot be obtained without sending every year hundreds of thousands of dollars to distant regions of the globe. They may allege that this is a necessary of life: our Fathers and Mothers, during the Revolution, did not consider it a necessary of life; rather than countenance the principle on which alone it could be obtained, they nobly determined to live without it. But, admitting that it is a necessary of life, is not the gospel, at least as necessary to the salvation of the soul? If they do not object to the exportation of specie for tea and other spices, rest assured this is not the real objection to the support of foreign missions. If you could search the *inner man*, you would most probably find that they loved their wealth too dearly to spare one cent to promote the gospel. If they felt as deep an interest in the advancement of the Redeemer's kingdom, as they do in the gratification of their own taste, this objection would never be heard.

Those religious Institutions which claim your assistance embrace objects both at a distance and near at hand, both domestic and foreign. The United States is the field within which the labors of the Bible, the Domestic Missionary, the Tract, the Education and Sunday School Society, are chiefly confined. If domestic objects call forth your warmest charities, you can be gratified in aiding these Societies. If distant and foreign objects more deeply interest your heart, the Foreign Missionary Society will receive your contributions for this purpose. Or if you cannot enjoy the blessedness of an approving conscience unless you embrace both foreign and do-

mestic objects, then cheerfully support all these Institutions, and this blessedness shall be your own.

There are not a few who will dismiss all application for aid in promoting the gospel with this objection—"we are in debt; we must be just, before we are generous; we cannot spare any thing until our just debts are paid." This objection is made not only with much self-complacency, but often with an air of triumph, as if it could not be answered. It is admitted that every one ought to be just and honest; which he is not, and cannot be, unless he is using all suitable endeavors to pay his debts. This inference, however, does not follow from this admission. Before one debt is paid, another is contracted; and thus the excuse becomes a perpetual one.—Let it be asked, for what are they in debt? Perhaps for some valuable addition to their property; they have been adding house to house, or farm to farm. Their wealth and their ability to aid these charitable purposes are actually increased; and yet from the manner in which this increase is obtained, they derive an excuse for withholding this aid. Is this sound reasoning? Perhaps this debt is in consequence of idleness, want of economy, or extravagance in living; if so, this is making one crime an excuse for another; the consequence of these criminal practices is alleged as an excuse for the neglect of an important duty. They have been idle, wasteful and extravagant; therefore, they are not bound to aid in sending the gospel to the millions of mankind who are perishing in ignorance. Or, what is still worse, this debt may be owing to the destructive habits of intemperance and dissipation.—The means which a kind Providence has entrusted to their care for the purpose of doing good, are wickedly squandered in doing evil; then, this very evil and its consequences are given as the reason why they have not done the good which they ought to have done. All these will think and feel very differently from what they now do, respecting these excuses, when they shall be revived at the great day of accounts.

There is no ground on which the claims of these Societies may, with more safety, be placed than that of justice. That justice which would bind you to *owe no man any thing*, will bind you also to *render to God the things which be God's*. You consider it an act of justice, not of charity, to pay the Physician for his services in restoring your health from a state of sickness. You would, at least you ought to have paid this Physician more cheerfully, if, by his agency, your health had been preserved, and this sickness prevented. Through how great a portion of your life does the Lord preserve your health!

And is He entitled to no acknowledgment for doing that, for which you would willingly pay the Physician? One seasonable shower sent, or one chilling blast withheld, may add to the fields of the Farmer one hundred dollars more than he would otherwise have received: is He entitled to no acknowledgment who *causeth the sun to rise*, who *sendeth his rain*, and who *holdeth the winds in his fist*? Your house and your property are preserved from fire: is He entitled to no acknowledgment whose *minister the flame of fire is*? When his vessel returns in safety with a rich cargo, how much, on the principle of justice, is the Merchant indebted to Him who *commanded the winds and the sea*, so as to secure this return? Let the claims of God as well as men be acknowledged, and then let justice be done; these religious Societies will then be furnished with ample means for carrying forward their *labor of love*.

If these remarks have exceeded the bounds originally intended; and if they appear to have digressed from their professed object; let the deep interest we feel on this important subject, be our apology.

HERMON.

THE PERFECTION OF DIVINE TESTIMONY.

A SERMON.

"The testimony of the Lord is sure, making wise the simple."—Psalm xix. 7.

IN the inspired volume, various titles are given to that revelation which God has made to man, answering to the various aspects under which it is viewed, and its varied relations to our character and destiny. Each of them discloses his character, invested with new majesty and loveliness, and points out our duty with additional clearness and precision. Do we hear of the law of the Lord? Behold the supreme Legislator seated on the throne of universal and everlasting dominion, promulgating to his intelligent creatures a law which is holy and just and good, and calling upon them by all that is awful and all that is delightful in eternity, to bend every faculty of their souls to an active and cheerful obedience.—Are they the judgments of the Lord which are here recorded? Behold a practical illustration of the holy and immutable principles of the divine government, in a series of providential dispensations, beginning with the creation of the world and urged on through each successive period of time, by unerring wisdom and almighty power, to their consummation amid the glories of eternity, and challenging from every creature, reverential wonder and voluntary co-operation. Do we

read in these sacred pages, the gospel of our salvation, glad tidings of great joy to us and to all people? Behold sovereign and unbounded goodness, summoning omniscience and omnipotence to aid in the accomplishment of her gracious purposes; freely presenting her unspeakable gift, offering to the guilty, the polluted and the dying, pardon, purity and immortal life, through the blood and righteousness of a divine Redeemer, and claiming from those, who are indebted to her for every comfort and every hope, devoted affection and unceasing praise. Is it the testimony of the Lord which is here brought to the knowledge of his creatures? Let the cavils and the murmurs of a benighted and erring world be silent as the grave, while amid its darkness and delusions, eternal truth lifts her majestic voice, and announces with infallible certainty and unerring precision, all that it is most necessary for man to know. Let men lay aside their pride, their passions and their prejudices, and receive with meekness the ingrafted word which is able to save their souls: For the testimony of the Lord is sure, making wise the simple. In the text the revealed will of God, is called, the testimony of the Lord, and its peculiar excellence and the temper necessary to profit by it are brought into view. Let us direct our attention to these two points: The excellence of the testimony of the Lord, and the temper necessary to profit by it.

I. Its excellence. The testimony of the Lord is sure, making wise. Testimony may be worthless either because we cannot rely on its truth, or because we cannot discover its meaning, or because its subject matter is trivial. But if its veracity be unimpeachable, if its meaning be clear and precise, if it relate to interesting and important concerns, it is valuable and excellent; and just in proportion to the degree in which it possesses these characteristic features, its worth is enhanced.—The testimony of the Lord is sure. It is infallibly true. It is plain and precise. Man may testify falsely, because he is ignorant, or mistaken, or wicked. The fairest conclusions of human reason are often erroneous, because we do not thoroughly understand the principles on which we argue, in their wide extent and varied relations; and while we examine them, the eye of the mind is discolored by prejudice or distorted by passion, and they seem to possess a shape or hue not their own. But the testimony of the Lord is wholly exempt from all this uncertainty. His understanding is infinite. All things are naked and opened to him. Known unto him are all his works. God is not a man that he should lie, nor the son of man that he should repent. Hath he said, and

shall he not do it? or hath he spoken and shall he not make it good? By his word all things were created; by his power they are supported, and by his will directed with unerring precision to the accomplishment of his purposes. With him is no variableness nor shadow of turning, and he reigns over all with absolute and eternal dominion. It is manifest, therefore, that he cannot deceive or be deceived. Doth he utter a promise or a threatening? Omniscience, omnipotence and immutability are pledged to perform it; and it must be performed. Doth he utter a declaration concerning himself or the character or condition of any of his creatures? It must be true. For his mind comprehends at once universal nature; his eye penetrates the deepest and darkest recesses of creation, and glances from eternity to eternity; he can have no possible motive to deceive, and falsehood is the object of his infinite abhorrence.

On his testimony, therefore, creatures may rely with a confidence which nothing can shake. They that trust in his word shall never be moved. Creatures may change,—The earth and the Heavens may pass away,—All nature may totter with age, or tremble in the convulsive struggles of dissolution;—but the word of the Lord abideth forever. And as the testimony of the Lord must be true, so he has given us an assurance that his testimony is embodied in the Bible. In the miracles wrought to confirm it, in the prophecies interwoven with it, in its sublime exhibitions of the divine character and purposes, in its thorough analysis of the human heart, in its wonderful adaptation to our circumstances, in the powerful and lasting effects it has ever produced, we see his signature and seal. We have proof of its genuineness which we are no more liable to mistake, than if we heard him speak, as he spake to Israel at Sinai, when from the midst of the fire, a voice went forth, that shook the mountain to its base, and filled his chosen people with awe.

II. The testimony of the Lord is plain and precise. The testimony of men is often of little worth, because though their intention be good, they are ignorant of the subject on which they would give us information, or their ideas are confused and indistinct, or the language they use to convey them to us is imperfectly adapted to that purpose. The artful have ever misled those who relied on their candor by ambiguous expression, and equivocation has often served to cover designs which it had been shameful or dangerous to avow. In consequence of the feebleness of our powers, and the limited extent and imperfect nature of our knowledge, the best con-

clusions we can form are often vague and indefinite; and after our most strenuous exertions, we can only approximate toward truth. The Lord knoweth all things. He is perfectly acquainted with all that he would make known to us, with the state of our minds, with the means by which instruction may find its way to them most surely. Nor can he deceive. Accordingly his testimony is characterized by transparent clearness and unerring precision. In all that he hath spoken, there is nothing ambiguous or equivocal. Nothing artfully designed to mislead the unwary. Nothing which, if it be not wrested from its plain and obvious meaning, can betray into gross and ruinous error. To reap the full benefit of his instructions, it is indeed necessary that we conform to that law of our nature, which demands diligent and persevering exertion, as the price of every valuable attainment; and in the revelation he has made to us, God has not sought to gratify idle curiosity, or to encourage that pride of intellect which forms so broad a feature of our fallen nature. But while he hath given us full scope for the exercise of our mental powers, while he hath in many things left us in the dark, that our pride may be humbled, and our attention confined to what is important, how plainly hath he taught us all that is essential to guide us in the path of duty, to direct our faith, to support our hope, to animate our love, to conduct us, in a word, through the sins and the sorrows of earth, to the holiness and the joys of Heaven. "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind and with all thy strength, and thy neighbor as thyself. Repent ye and be converted, and your sins shall be blotted out. Believe in the Lord Jesus Christ and thou shalt be saved. He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly and to love mercy and to walk humbly with thy God? who will render to every one according to his deeds,—to them, who by patient continuance in well-doing seek for glory and honor, immortality, eternal life; but to them, who are contentious and obey not the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil." How perspicuous, how precise are these and similar instructions of the word of God! What but wilful blindness can mistake their meaning! How unlike the vague conjectures of purblind reason, or the confused and contradictory dogmas of infidel philosophy? *Here* is celestial light shining in full splendor on the path of life eternal, so that the wayfaring man, though a fool, shall not err therein. *Here* the rule of our

lives and the charter of our hopes are as if written with a sunbeam on the broad face of Heaven, so that he may run that readeth.

I need say little of the importance of the testimony of the Lord. It maketh *wise* unto salvation. It is the word of the eternal God, and it treats of eternal life and eternal death. It is fraught with the destinies of the deathless soul, of the soul which is worth more than worlds—destinies which shall unfold with increasing grandeur and awfulness forever amid the purity and bliss of the redeemed, or the guilt and woe of the damned. If that be true wisdom which flies from all that is sinful and all that is wretched, and aspires after and attains eternal life, then the testimony of the Lord maketh wise. But it may be asked, if the testimony of the Lord be as certain, plain and important as you represent, why is there such a diversity of sentiment and conduct among those who appeal to it as the rule of faith and practice? Why is there not a perfect unanimity among all who profess to bow in submission to its authority? Why do we witness such a prevalence of error in its various forms, of error, often important, sometimes essential? To these queries we shall find a ready answer, while we consider in the SECOND PLACE,

The temper necessary to profit by the testimony of the Lord. The testimony of the Lord is sure, making wise *the simple*. The term, simple, is sometimes applied to the understanding; it is then for the most part used in an unfavorable sense, and implies ignorance, irresolution and folly; frequently in the Bible it is used with reference to the heart, and is then nearly related to sincerity, candor, docility, and other commendable and excellent qualities of the temper. Thus it is written, The Lord preserveth the simple; and again, The entrance of thy words giveth understanding unto the simple. So the Apostle, in his epistle to the Corinthians, couples it with godly sincerity. But our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, we have had our conversation in the world. Simplicity of temper implies a freedom from every undue bias and prepossession, and a disposition meekly and honestly to hear and receive instruction. It is the disposition so powerfully urged upon us by the Lord Jesus Christ, when he says, Except ye be converted and become as little children, ye shall not enter into the kingdom of Heaven. It is opposed to that hatred of the truth, so often cherished by the infidel, the licentious and the profane; which manifests itself in cavils and sneers and blasphemies, and which leads men to examine the testimony

of the Lord, that they may be able to expose it to hatred, derision and contempt; that they may pick flaws in its evidence, murmur at its precepts, scoff at its mysteries, and revile its doctrines. What a reflection would it be on the character of God, if those who read his testimony with such a temper, and treat it with such impious scorn, should grow wise unto salvation by it. How appropriate, how righteous that appointment of God, by which he has ordained, that those who seek in his word a stumbling block, should find it a rock of offence over which they may stumble and fall to rise no more! Simplicity of temper is opposed to that pride of intellect, so common among men of reading and reflection, whose hearts are unrenewed by the grace of God. This proud conceit of the sufficiency of their own reason and the extent and accuracy of their own knowledge, either leads men wholly to disregard the testimony of the Lord as incapable of affording them any important and useful information which they do not already possess, or if they search the scriptures, it causes them to sit down to this work with a temper rather suited to judges than to learners. Accordingly they reject as false or neglect as useless whatever is opposed to their preconceived opinions; they narrow and lower to the measure of their own reason whatever surpasses their comprehension; they explain away whatever baffles their penetration. Instead of receiving with meekness the testimony of the Lord, they arrogantly presume to cross-examine their maker. Instead of taking his testimony as the man of their counsel and the guide of their conduct, they venture to fetter it by their own opinions, and to offer it a sacrifice to their own self-conceit. And do they not receive that recompense of their error which is meet, when professing themselves to be wise, they become fools? Insects of a day, do they think they shall be able to measure by their feeble reason the perfections and purposes of the Infinite God? Retire,—Retire into your own insignificance, creatures of yesterday, nor dare to place yourselves in competition with the eternal fountain of wisdom and truth.—Again, simplicity of temper is opposed to that prejudice and passion, by which the advocates of every human system are more or less biassed. Men are prone to open their Bibles rather to seek support for opinions already formed, than simply to ask, how is it written, what is the testimony of the Lord. See in this the great source of that diversity of sentiment, by which the christian church has been so much divided, and which has so often set the disciples of the same master at variance with each other. Is a man a Calvinist? He shall find in his Bible nothing but Cal-

vinism. Is he an Arminian? Every thing there shall serve to confirm his belief in the system he has adopted. We love our opinions, and though supposing them erroneous and regarding them simply as error, we would cheerfully offer them up on the altar of truth; yet to discover their error, to feel that the sacrifice must be made, is peculiarly disagreeable and painful. Hence the danger that we shall bend the testimony of the Lord, to a conformity with a standard of our own; hence our proneness to overlook or wrest what is contrary to our sentiments, and to find evidence of their correctness where no such evidence exists. Could christians wholly lay aside prejudice and passion, could they simply inquire with perfect impartiality and candor what is the testimony of the Lord,—how rapidly would their difference of sentiment decrease, how fast would the walls of separation vanish, and those insulated communities which have so often frowned defiance on each other, exhibit the lovely appearance of one great family, animated by the same feelings of brotherly affection, and keeping the unity of the spirit in the bond of peace. In the last place, simplicity of spirit is opposed to that indifference to religion, truth and consequent indolence and carelessness in searching after it, which shows its pernicious influence, in the ignorance and thoughtlessness of so many, who are infested by no gross errors, and who do not withhold their assent when truth is proposed to their minds. If you were imparting to a fellow-man information deeply interesting to him, which he could obtain from no other quarter, how deeply would you feel yourself injured, how justly would you accuse him of criminal folly, if he suffered every trifle to divert his attention, or in the midst what you had to say, should yawn and compose himself to rest. Yet this is but too just an illustration of the manner in which many receive the testimony of the Lord. And is it any wonder that such should fail of growing wise? When men thus insult their Maker, by trifling with his testimony, what can they expect, but to be left ignorant of the things which belong to their peace, until they are forever hid from their eyes?

What we have thus said of that which is opposed to simplicity of temper, supercedes the necessity of entering at large into an affirmative description of its nature. It implies such a sincere love of truth as disposes the mind to receive it, when known, with cordiality and delight. It implies such an humbling sense of the feebleness of our powers and the limited extent and imperfect nature of our knowledge, and such believing apprehensions of the truth and majesty of God, as causes

the mind to bow in meek and humble deference to his authority, to receive his testimony without cavilling or contention, and to rely upon it with confidence, however it may abase our pride, or transcend our comprehension. It implies such a spirit of impartiality, such freedom from prejudice and passion, as causes the mind to examine with coolness and candor the testimony of the Lord, that its plain meaning may be ascertained, and then resolutely to reject every thing which it does not countenance, and as resolutely to receive every thing which it supports, to count a "thus saith the Lord," as the only, and the sufficient warrant, of faith and practice, and to carry out this principle into the life, though it may render it necessary to cut off a right hand or to pluck out a right eye. It implies, moreover, an earnest desire to know and do the will of God, leading to a diligent use of all the helps to the attainment of this knowledge which he has placed within our reach, to a serious, prayerful and persevering study of his word.

This is simplicity of spirit, and they who possess this temper shall be made wise unto salvation by the testimony of the Lord.

And now what remains but to offer some motives to the cultivation of such a temper.

Consider in the first place how reasonable and dutiful it is thus to receive the testimony of the Lord. What are we, that we should dare to reject, or to murmur at, or to pervert, or to disregard, the testimony of the Lord? Called into being but yesterday, shut out from all intercourse with God's intelligent creation except through the medium of our senses, every thing around us and within us replete with mystery, our mental powers enfeebled by sin, our perception darkened and our judgment warped by prejudice and passion, daily detecting our errors and altering our sentiments, what are we, that we should not listen with simplicity to the voice of God infinitely wise and good, when he condescends to testify to truths of everlasting moment respecting his character and will, and our duty and destiny. Oh what gross absurdity! Oh what daring impiety, that the testimony of the great God should be wrested or despised, or perverted, by a worm crawling on his footstool.

What can be more reasonable than that the ignorant and the erring should humbly seek illumination and guidance from the fountain of wisdom and truth? Or how can the creature be absolved from the most solemn obligation, to listen with meekness to the instruction which falls from the lips of his

Creator? It is his province to teach and to command, and ours to believe and to obey ; nor is it possible that any mysteriousness in what he reveals, or any contrariety to our passions and prejudices in what he requires, should release us from an obligation to receive his testimony with simplicity. To neglect his word, to reject its authority, or to pervert its meaning, is alike indicative of intellectual weakness and moral depravity ; and whatever may be the vigor of man's mind, or the extent of his knowledge, never does he give a fairer exhibition of wisdom and goodness, than when with the temper of a child he sits like Mary at the feet of Jesus and drinks in his instructions as the life of his soul.

The cultivation of such a temper will tend to make us wise and happy.

The testimony of the Lord comprehends all that truth which is necessary to enlighten the mind as to its most precious interests, and to prepare the heart and form the character for present usefulness and peace, and future glory. It contains this truth plainly announced, and announced upon an authority which leaves no room to fear that we shall suffer by trusting to it, which banishes completely and forever every doubt as to its certainty and sufficiency. Every one who considers the immense importance of a knowledge of our duty and destiny, and the vague, uncertain and often contradictory conclusions to which we are conducted by the exercise of unaided reason, must acknowledge that such information is infinitely desirable and beneficial. Nothing else can relieve that intense anxiety, that almost agony of spirit with which every seriously reflecting person sometimes contemplates his present situation, and ponders that boundless and untried futurity which lies before him. Nothing else can afford a foundation of peace and hope so solid, that it is not shaken by the storms of adversity and borne away by the dark and rapid river of death; without it the soul, enveloped in darkness, is tossed from wave to wave of perplexity and doubt, amid an ocean of conflicting opinions—without a refuge or a resting place. With it, and with a disposition to receive it with simplicity, it feels itself upon a rock, whence it may look down in calm and undisturbed security on the angry billows, and around with the satisfaction of conscious rectitude and safety, and upward with a hope full of immortality. Receiving with simplicity the testimony of the Lord, it drinks the water of life, pure and unadulterated, from the fountain, and under its healing, purifying and invigorating influence, its spiritual maladies shall be removed, its spiritual defilement shall be purged away,

and it shall escape from the thralldom in which it has been held the willing slave of sin. Glowing with renovated health and strength and beauty, it shall walk abroad, in the glorious liberty of the sons of God, and bursting the fetters of sense, and rising above the influence of prejudice and passion, it shall know the things which are freely given to it of God; it shall feel the constraining influence of the love of Christ; it shall be a consecrated temple for the in-dwelling of the Eternal Spirit, and while yet on earth its conversation shall be in Heaven. Thus it shall continue to ripen for more enlarged knowledge, more perfect holiness, more consummate joys, and await with filial confidence the hour, when He on whose testimony it relies, shall call it to himself.

THE MINISTRY OF THE CHURCH, HER BEST FRIENDS OR
WORST ENEMIES.

THE present age constitutes an era in the history of the church of which the past affords no resemblance since the remote time when she shone in her primitive glory; for religion is now exerting stronger, and wider, and holier influences than the world has ever felt before. If we look at the age of the crusades, we may see host after host rallying round the standard of the cross; but it then led them only to plunder, ravage and blood: we may see the rich and the noble giving their wealth and their influence, not to the treasury of the Lord, but of the Pope—to be expended, not in spreading abroad the words of eternal life and extending the kingdom of the Redeemer, but in building splendid churches, endowing convents and monasteries, and in extending the dominion of the hierarchy. If we look to the reformation, we may find purity in doctrine, holiness in life, and zeal in religion,—but no spirit of extensive benevolence. The Puritans of England, and the Presbyterians of Scotland, exhibit nearly the same distinctive features; but the religion of our age seems to unite the various and separate excellencies of the past, and wears a more harmonious and beautiful aspect. And may God grant that no distorted feature, no harsh coloring, no unlovely blemish may remain to mar her beauty.

The church, however, in the midst of her prosperity, has much cause to fear; for that very prosperity exposes her to danger. One of her greatest dangers at present appears to be from her own ministry. If they are intelligent and zealous men, “full of faith and the Holy Ghost,” the evils to which she is exposed may be avoided or endured; but if other-

wise she can scarcely escape ruin. At present there seems to be an inclination to admit and sometimes urge into the sacred ministry, men who are unsuitable for the station.—From the spiritual death that reigns in foreign lands, from the desolations at home, and from the rapidly increasing growth of our population over the supply of ministers, an appeal has been made to the churches, which has roused the feelings and the energies of many to raise up and commission ministers as numerous and as rapidly as possible; and the result is that many have already assumed the sacred office, or are now preparing for it who are destitute of the requisite piety, talents or learning. The desire to encourage and to aid those who would make useful ministers ought certainly to be cherished, and increased if possible; for to a truly pious heart there is something appalling in the awful responsibilities of the sacred office, and he needs encouragement; and to others poverty presents an insurmountable barrier to keep them from serving their heavenly master in the ministry, and they need assistance,—or rather God requires that the churches should lend their aid to equip a soldier of the cross for his service.—We must not attempt to remedy the evil by suppressing this spirit; but by keeping a diligent guard, to prevent those from entering the ministry who are unfit for it.

The first guard ought to be in the church session, to prevent those from uniting with the church who fail to give evidences of piety. It is often a source of distress to the minister and elders of a church, when their sacramental seasons pass and none are found coming over to the Lord's side: and it ought to be, for it is usually a token of their unfaithfulness. If persons at such a time, and especially young men of promising talents whom they hope to rear for the ministry, present themselves for admittance to the church, it is difficult to refuse them, even though their examination is not quite satisfactory. In addition to this, it is a fact, that in some churches the session never reject an applicant for admission, because, say they, "we ought not to discourage any who are desirous of returning to the Lord, or we have no right to judge men's hearts, and as there is nothing against them we are bound to admit them,"—apparently forgetting that "by their fruits ye shall know them," and that for a man to be a christian it is not enough that we have nothing *against* him; we must have something *for* him; for since men are not pious by nature, it is a false and often fatal charity to call them such, until we have satisfactory scriptural evidence that they have become so. In some churches also the session seem to admit members

on the principle, that if they are not really converted it will be soon discovered, and then they can be dismissed; or if the candidate is one that expects at some future time to enter the ministry, they feel that he will soon be placed under the care of the Presbytery, and then he will be more closely examined, and if deficient, will be rejected. They, too, seem to forget that it is easier to cause ten pious men to believe themselves destitute of piety, and leave the church or even the ministry, than it is to expel one that is a deceiver or is himself deceived; and thus perhaps they carelessly entail upon the church a curse whose bitterness will be felt when they are dead.

A second ordeal for candidates for the ministry ought to be in the commencement of their theological studies. When a young man first directs his attention toward the ministry, it should be the care of his christian friends and advisers to examine the temper of his mind, his intellectual powers, and especially his character for piety, and if they find reason to fear that he will not make such a minister as the cause of Christ requires, they ought, if possible, to turn his attention another way; while they should as sedulously beware of discouraging one who does really appear to be called of God to the ministry. When such an one is entering upon his theological studies, and while pursuing them, either with a private clergyman, or in a theological institution, it is no very difficult matter for those who instruct him to learn his moral and intellectual character. If the standard of piety, talents and learning among the public and private professors of Theology were as high as it ought to be, and if they duly felt the responsibility of their station with regard to the character of those they instruct, they alone might be a sufficient guard to keep the ministry pure. But this security is destroyed by the operation of one or two practical errors. By some private professors of Theology, and perhaps in some of our public seminaries, the principle is adopted, that if a student gives any evidence of personal piety and of common sense, it is sufficient. Though he may have little piety, little zeal in his Master's cause, he can go where the people have none and be useful; and though he may have feeble talents and no learning, he can go where the people are ignorant, and exert a good influence; at least while ministers are so few, he can fill some vacant place.—But would not such persons be far more useful out of the ministry than in it? Would it not on the whole promote the spiritual welfare of the church to leave such vacant places unoccupied till they can be filled with men that are suitable? And are not such men, though supposed to be trained for a peculiar

place, very apt to get out of their place? It is entirely a mistake to suppose that mere piety, that is mere conversion of the heart, is all that is required in a minister. Surely if any station on earth requires very *ardent* piety it is this. Nothing else can ensure that blamelessness of life without which a minister is but a curse to the church. Nothing else can give him that spirit of faithfulness, that untiring zeal, and rouse him to put forth those persevering efforts which are necessary to make his ministry successful.

Another error consists in the sentiment, that the duty of teachers of Theology consists merely in *teaching*; that as they have no power to hinder the ordination of those who are unworthy, it is useless to inquire whether they are worthy or not, and vain to attempt to influence them: or they imagine that if the person is found deficient in piety or talents or learning, the competent authority will of course refuse to ordain him. But there is no certainty in this, so long as different ecclesiastical bodies ordain on different principles. The writer of this has heard a candidate for the ministry assign as a reason for applying for ordination in one place in preference to another, that he could there escape an examination as to personal piety. Every pious and intelligent teacher of Theology, who has the power to discourage, and stop the progress of a student evidently unworthy, ought to exercise it, and feel that he is accountable to God for the evil consequences if he does not.

The last safeguard for the ministry lies in the ordaining power. It is customary in the Presbyterian church for candidates to continue some time under the care, and subject to the direction of the Presbytery. Thus they have abundant opportunity to become acquainted with his piety, talents and learning, and are therefore less liable to error in judging of the external evidences of his call to the ministry. There is, however, sometimes even in Presbyteries, a carelessness in the examination of candidates for licensure or ordination, which, to those who look at consequences, is often alarming. With regard to piety the Presbyteries are often superficial in their examinations of the candidate, and negligent in their inquiries about him. They imagine, that he must be a pious man of course, or those who had the direction of his studies would never have encouraged him to proceed so far—that those who have had the best opportunity to know him must certainly be convinced of his fitness for the ministry as far as piety is concerned, while perhaps those very persons have been suspicious of his piety during his whole course; at least

have been fearful that he had not holiness enough to make a useful minister, and have allowed the candidate to proceed, with the expectation that the Presbytery would examine him closely and faithfully, and probably reject him as deficient in piety. And thus through the mutual errors of the teachers and the Presbytery a candidate is licensed or ordained, when no one that knows him has the least confidence in his fitness as to piety for the great and responsible work of the ministry. Not more than three years ago a case of this sort occurred under the writer's observation. A young man of splendid talents and winning manners entered one of our Theological schools to prepare for the ministry. As soon as he became acquainted with the students, they began to suspect his religious character, not supposing that he was an impostor, but that he had mistaken something else for piety. As their acquaintance increased the opinion was confirmed in the minds of all, for all the conversations, all the public exercises of writing, and even the prayers, led them to believe that that brother, so much admired for his talents and so much loved for his amiableness, was wrong at heart. Although one's religious character suffers a close scrutiny in a Theological school, under the daily inspection of its members; yet they are disposed to deal kindly with one that errs. But in this case, after the utmost stretch of leniency, none could feel satisfied. Many endeavored to bring the individual to a sense of his condition, and to a knowledge of what true religion was, and many made his case a subject of constant and fervent prayer. The instructors also, with paternal faithfulness, told him they were afraid he was entirely destitute of true piety, exhorted him to self-examination, to repentance and faith, and sometimes knelt down by his side and prayed for him. They and others wrote to his friends, expressing their feelings on the subject. At length he applied for licensure in a Presbytery, of which but one member knew him, and was received, on the ground that, although his examination was not *quite* satisfactory, he could scarcely pass three years in a seminary without unfolding his character, and they had heard nothing against him; and that they were unwilling to vote in opposition to the member who knew him best, and seemed to be desirous to have him licensed. Thus was one, evidently unprepared, sent forth to the churches to calm the troubled consciences of false professors, and lead inquirers astray. The Presbytery were subsequently convinced of their error, but then the licentiate was at a distance from them, and they felt

unwilling to retract their license without evidence of some gross immorality or manifest heresy.

With regard to talents and learning an examination is often suffered to be slight, because, as the course of Theological study has improved with the progress of intelligence and literature among the people, many of the elder and leading members of Presbyteries are unwilling to question very extensively or closely on subjects, with which they perhaps have but a slight acquaintance. Sometimes too, if the candidate has passed through a public course, they suppose that he must already have *sustained* the examination of competent and faithful men, and therefore a close inquiry may be dispensed with. This latter reason is however entirely without force; for the examiners in our public seminaries have no power to *degrade* a student, if there is a total failure in his examination. They merely make their report to the body that constituted them, and a Presbytery has no means of knowing the result of the examination of their candidate. And if they infer that the examination was good, because they have never heard that it was bad, they will in many cases arrive at a conclusion grossly false.

For the former evil there is an excellent remedy adopted by some of our Presbyteries and found to be successful. It is to divide the subjects for examination into various departments and appoint one or more of their members to take charge of each department, and prepare themselves for it by occasionally refreshing their memories if the subject is one which they have previously studied, or studying it if it is not; then let different men be appointed to examine on Biblical Theology, Church History, Church Government, Pastoral duties, Casuistry, Hebrew, Greek, Latin, Natural Philosophy and Mathematics, Mental and Moral Philosophy, Rhetoric, Exposition of Scripture, Manners and Customs alluded to in the Bible, Sacred Geography. Let others have the privilege of asking such questions as they choose, but let the burden of the examination rest upon the men appointed. And after one or more years let the appointments be changed so that all in their order shall have the benefit of being compelled to review the first principles of science, and re-arrange their thoughts on the fundamental branches of Theological learning. In this manner the examination of candidates would cease to be a mere mockery, and would be a valuable source of improvement to the Presbytery, and to the christian audience which is sometimes present on such occasions.

The evils here mentioned are felt by all who have seen their extent. Because all must feel, that, according to the words of the confession, "it is highly reproachful to religion, and dangerous to the church, to entrust the holy ministry to weak and ignorant men," and especially to men who are either destitute of piety, or who show by their lives that its influence upon them is feeble. To avoid these evils there is but one course, and that is for the elders of churches to be close and faithful in their admissions of church members,—for the friends of those preparing for the ministry to endeavor to aid them in growing in grace and a knowledge of the Lord Jesus Christ,—for those who instruct them to examine them closely on the subject of piety and talents, and if they find them deficient, to endeavor to turn their attention to some other occupation where they will be less injurious than in the ministry,—and finally, for the Presbyteries to feel the responsibility resting on them as guardians of the peace, purity and welfare of the churches, and to exert themselves strenuously to make their guardianship successful.

I have in this essay, confined my remarks to the Presbyterian denomination, not because they are most culpable for neglect on this subject, but the contrary; for it is manifest that they are least so. And also because there is more hope that they will give the matter a serious and prayerful attention.

BEDE.

ON THE STUDY OF LANGUAGES.

THE study of languages is usually undervalued by illiterate men, and sometimes effectually ridiculed or opposed, so that many a young man is prejudiced or disgusted with this study, and induced to omit it entirely in his education, or attend to it so superficially as to derive little or no benefit. This radical and alarming error has arisen, doubtless, from an ignorance of the real tendency, and uses of this study. It is no uncommon thing to find students in our literary institutions, who would be exceedingly confused to be asked by a plain man,—why they are studying Latin or Greek? and who are often troubled with the thought, that they are spending the brightest and best of their years in merely learning words which will soon be forgotten. It is said that the question, "what is the use of studying Latin?" once occurred to a class of school boys, and caused no little confusion. It went round among them without an answer, and was the subject of thought and conversation for some days, till at length one of

them by a splendid effort of genius discovered and announced, that its only use was—to enable them to teach others. It would not be a cause of surprise, to find many a sapient sophomore, many a grave senior, and many a laureated graduate, who would be unable to render a much wiser answer.

It may, therefore, be profitable to collect and examine the most weighty reasons which have induced the directors of public Seminaries to devote to the study of languages so large a space in the prescribed course of liberal education.

The fact that almost every learned man, since the noon-day glory of Roman literature, has been master of some other language than his own, certainly forms a very strong reason for the continuance of the practice; for experience on such a subject is far safer than theory. We know that the course of education which includes languages, has made *many* great men; and that the course which excludes them has made but *few*. The literary, professional, and political men of eminence, in almost every age and country, have *generally* been thus educated. It is therefore folly to adopt any other course till it is *proved* to be better. And we ought not to forget that a few splendid exceptions do not constitute such proof. While we gaze with admiration upon *one*, who has attained intellectual greatness by pursuing an unbeaten path, we ought not to forget the *thousands* who have failed, and fallen unnoticed by the way side.

To this it may be added that some of the most intelligent and learned men the world has ever known, have been great linguists. John David Michaelis, Professor at Gottingen, reported the most learned man of the eighteenth century, was master of eight or nine languages. Sir William Jones, whose “law of Bailments” has been pronounced by eminent Lawyers to be the most masterly elucidation of abstruse legal principles ever produced, was a profound scholar in seven or eight, and partially acquainted with twenty-seven languages. Professor Tholuck, of Halle, late of Berlin, who is supposed to be the most learned *young* man in Europe, (for he is but 27,) is renowned for his extensive knowledge of languages.—It does seem, therefore, that the study of languages is a very important ingredient in the formation of the intellectual character of great men, and therefore deserves to be cultivated.

Another argument, for the study of ancient or foreign languages, is drawn from the value of the literature contained in them. As a foil to this, it is sometimes urged, that all which is important will of course be translated. Though this is partially true, yet its force is diminished by the fact, that it

is very difficult to obtain a *good* translation, because translating for the press is a sort of labor which the best scholars usually avoid,—that there are many works, or parts of works, which are invaluable to individuals, but are not worth a translation for public use,—and that in modern languages, it must of course require a long time before the latest and best works can be translated.

The literature, found in the languages usually studied by linguists, may be thus briefly noticed.—In ancient Greek, we have of course the literature of the world in that age, together with the inspired documents of the christian religion. In Latin, the remnants of Roman genius, and also many very valuable works in Theology, and the human sciences, left to us by the mighty men of the three last centuries. In French, are found the best works on Chemistry, Medicine, Anatomy, Surgery, Mathematics, and tropical Agriculture. In Spanish, some of the best authors on the early history of our own country. In Italian, much delightful poetry, and many valuable works on the fine arts. And in Portuguese, all that relates to the discovery of the East Indies, with the introduction of the christian religion, and European arts and customs. In German, we find the best works on the Natural Sciences, Philology, and Mental Philosophy, and much valuable matter on Biblical Theology. If we turn to the Oriental languages, the venerable Hebrew offers us the ancient word of God. The Syrian gives us the best paraphrase of the New Testament. The Arabic affords us the literature of the reigns of the Caliphs, when Europe was in the gloom of the dark ages. And Persia, in a language more like our own than almost any other, regales us with poetry as sweet as the odour of her roses, melodious as the song of her nightingales, and brilliant as the pearls of her waters.

Another argument for the study of languages is derived from its influence on the mind. It not only strengthens the memory, but it also gives vigor to the reasoning powers.—Mathematics solely has generally been relied on for strengthening the intellect. But there is one important reason why it should not be the sole dependence. It is, that mathematical reasoning can seldom be applied to the occurrences of common life. In mathematics there are no probabilities—for every proposition is certainly true, or certainly false, but the reasoning of common life is mostly a comparison of probabilities. It is highly important that the intellect should be trained in the way that it is destined to operate. And this is done by a faithful study of languages—for the kind of reasoning, em-

ployed in this, is precisely the same as that required in the business of life. When a word bearing various meanings occurs in an author, the scholar is obliged to weigh the probabilities for and against each meaning, before he can ascertain the true one. He must inquire what is the most common meaning,—in what sense his author generally uses the word,—what sense is commonly given to it with reference to particular subjects,—what sense the words in immediate connexion require. The proofs from these and similar sources will have different degrees of force, and be arranged on different sides of the question, according to circumstances. When, by a continued exercise of this sort, the mind is inured to this mode of reasoning, it is prepared for a vigorous and successful application to most subjects which will occur in the business of life. It is very difficult to find a close, fair reasoner, who has not enjoyed a faithful training of the intellect in this mode.

Again—the study of languages gives a precision to one's ideas, which is seldom derived from any other source. In reading an English author, there is a continual proneness to pass over passages without inquiring what they mean, or whether they mean any thing; and too many are satisfied with a sort of undefined idea of the general meaning. This inevitably induces a loose habit of thinking, which nothing can so readily detect or correct, as the study of some other language. As a necessary counterpart to precision of ideas, one requires precision in the use of words to express those ideas. The habit of translating is the only exercise that has ever been successfully used for this purpose. And this may be safely recommended, because the rationale of the effect is perfectly philosophical, as the following explanation will clearly show: In searching for the meaning of a word in a lexicon, we usually find a number of words placed as meanings, which may be called synonymes of each other, as they mean *nearly*, though not quite, the same thing. The habit of translating must of course cause these words to be associated together in the mind. And this will be the precise remedy required for the defect of a want of precision in language; for this defect usually springs from the use of words which do not definitely and fully express the idea which is intended.

The study of languages also enriches the mind with many new ideas which can be derived from no other source. For instance, the English word "*home*" conveys to the mind of a Frenchman an entirely new idea, or rather group of ideas. In some connexions he might translate it into his vernacular

by "*maison*," "*logis*," or "*sejour*." But in its common acceptation, though it would be untranslatable, it would reveal to him that loveliness of domestic life, which is peculiar to the English or Americans. This may serve as a specimen of a very large class of words in every language, from which we may learn the manners, customs, modes of dress, and the popular philosophy of a people more effectually than from any other accessible source. In many instances, the history of opinions is more clearly revealed in the gradual change in the meaning of certain words, than in scrolls of parchment, or monuments of marble.

Finally, many of the richest figures of speech, and many of the most energetic expressions in our own language, have been derived from other tongues. The fountain is yet flowing with abundance, and offers its treasures to all who, undeterred by prejudice or indolence, persevere in the search.

The study of languages, therefore, as a classical exercise, deserves the patronage of the old and the attention of the young, since it affords to the scholar a kind of knowledge and of mental discipline, without which he need not hope for great success, or usefulness in life.

ALMA.

REVIEW.—*The Canon of the Old and New Testaments Ascertained ; or, the Bible Complete without the Apocrypha and Unwritten Traditions.* By ARCHIBALD ALEXANDER, Professor of Didactic and Polemic Theology in the Theological Seminary, at Princeton, N. J.—Published by D. A. Borrenstein : 1826.

This book, which made its appearance about a year since, has, we are informed, been well received by the christian public. We do not, therefore, notice it—merely to recommend it to our readers—for the well known character of the author and the merits of his work, render any recommendation from us, at this time, superfluous. We are induced to notice it by the consideration of its importance. It supplies a very important desideratum in our Theological Literature. There is no other book in our language which can be regarded as a good substitute for it. The subject which the author has investigated and presented before us in a compendious form, is a part of the very foundation of revealed religion. If this be defective, the whole system is defective. If the foundation be not firm and immovable, the superstructure is liable to be swept away.

It is therefore of immense importance for every one to know

whether any writings have been transmitted to us, that *were given by inspiration of God*, and if any, what writings? It will not do to answer, *the Holy Scriptures*; for christians are not agreed as to the books which belong to the inspired Scriptures. Christians agree that the Bible is the word of God and of divine authority—but the momentous question still returns—“*of what books does this sacred volume consist?*” Every one who has the opportunity, ought to investigate this great question for himself, and be able to answer it. It is not enough that we have been *taught* to receive certain books as the word of God: No one, who can hear the voice of eternal truth, ought to build his faith on the instructions or traditions of men: no one should be content to receive the Bible or any part of it as the word of God, on the *mere assertions* of men without evidence of their truth, while he is capable of examining the numerous testimonies which support its divine origin, and has all the means requisite, to investigate the truth of these testimonies.

The history of religion warns us of the danger of substituting an easy reliance on the assertions or doctrines of men for a careful examination of the word of God. It is this easy unsuspecting confidence in the dogmas of their teachers, which prepares millions in the Papal Church to receive without inquiry the grossest errors—and which renders them insensible of the degrading nature and of the baleful influence of the superstitious observances imposed on them by an ambitious and crafty priesthood. If they are ever rescued from the servile chains in which they have so long been held in mental bondage—if ever they are delivered from the darkness of the shadow of death through which they are groping their way to the eternal world,—the spirit of inquiry must be awakened in their minds, and lead them to examine the Bible for themselves: Their understandings must be enlightened—and their hearts disciplined by the careful study and investigation of the truth as revealed in the Scriptures. He who builds his faith on the authority of men, is liable to build on a sandy foundation.

Those accustomed to embrace religious tenets without comparing them with the unerring standard of truth, will as readily imbibe in this way the pestiferous opinions of a spurious faith, as the holy precepts of the unadulterated gospel. It is not their business, they think, to inquire or examine, but simply to believe whatever they are taught. This blind credulity which shrinks from the labor of inquiry, has given currency to a thousand errors—has extended their withering influence over the minds of many—has listened to the dictates of the

wildest fanaticism with the reverence which is due to the word of God. Hence error in some of its thousand varying forms, has, in every age, been more zealously propagated, and more readily believed, than the plainest and most consolatory truths of the gospel. These considerations urge the duty on every one, who has the opportunity of examining the evidences of christianity and the ground of a rational belief in the inspiration of those writings which Protestants regard as the *Holy Scriptures*.

Protestant churches in this country, must, we think, consider Dr Alexander's work, as an important service rendered to the interests of Christianity. The tendency of a book of this character is to make men dissatisfied with vague and indefinite notions in respect to the evidences and truths of revealed religion. It recalls their attention from speculative theories to the examination of facts : it disposes them to go to the source of all truth to obtain the knowledge of Christ. It leads them from the contemplation of those ingenious systems, which have been moulded, if not created, by the wisdom of man, to the study of that volume which was dictated and given by the wisdom of God. It tends to awaken a spirit of inquiry and affords the inquirer definite and satisfactory knowledge on this subject. It thus exerts a powerful and salutary influence on Theological Education.

Every friend of religion will rejoice in the appearance of a work which leads men to examine anew the evidences that support the authenticity, genuineness and inspiration of the Scriptures—and to examine too the great truths which these Scriptures reveal. We rejoice that there is an increasing attention to this subject,—that there is a general returning to the Bible,—that an inquisitive eye is exploring the very foundation on which the kingdom of God is built ; we rejoice that the study of the Bible is beginning to be considered as of *primary* importance in preparation for the work of the ministry. We recollect the period when things were otherwise ; when the study of the works of Calvin or Turretin, or some other modern system-maker was regarded as the *principal* part of Theological Education. Instead of going directly to the Bible and making it his *text book* and *teacher* on all questions in Theology, the student was directed to digest the metaphysical speculations of some distinguished Divine, who had ingeniously systematized whatever he considered to be the doctrines of revealed religion. When we look over the ponderous volumes of Didactic Theology, composed during the seventeenth and eighteenth centuries, and examine the elaborate theories they

contain, and see their authors searching the Scriptures for passages to defend, at all points, their own favorite views as well as to learn the mind of the Spirit,—when we think of the Herculean toils it cost them to arrange, explain and support their systems, and of the intellectual struggles of their disciples in laboring to understand them—and when we think of their influence on the characters and services of many teachers in the church, it is with a painful feeling of regret; it is with the conviction that vast labor has been grossly misapplied.

By these remarks we do not impeach the motives of the writers in question. Living at a time when syllogistical reason was in vogue, and unable to throw off at once the fetters imposed on their minds by the Logic and Philosophy of the age, they no doubt believed that they could more effectually promote the interests of Christ's kingdom by their abstract and learned arguments offered in defence of their systems, than they would by simply interpreting the language and illustrating the truths of the Bible. But however pure may have been their motives, their labors have exerted and still exert an inauspicious influence on Theological learning. The celebrity given to their works in schools of Divinity, has retarded the progress of Biblical inquiry. Theological students and other inquirers, instead of going to the Bible and there drinking the waters of life, pure and unmixed, just as they flow from the exhaustless fountain, have too often been content to drink largely at streams, which, though drawn from the same fountain, are tainted by the channels through which they have passed. They have too often been satisfied with viewing the image of Religion as sketched by the pencil of an unskilful, or, at best, an imperfect artist, when they should have contemplated her radiant form clothed in celestial beauty, holy and untarnished just as she descended from Heaven.

Although some of the writers in question were giants in intellect—and are entitled to our veneration for the fixedness of purpose, the decision of character and the inextinguishable zeal, they discovered in their disinterested labors, still it is to be regretted that their works should ever have occupied so wide a space in Theological Education. They have too often been made the Directory and Guide of youth in their preparation for the office of the ministry. Having once studied and digested the nicely balanced theories of a system,—the spirit of that system will be stamped on the mind of the student. It will impart its own character to all his speculations; it will

direct his trains of thought and control his mode of reasoning; it will not suffer him to soar beyond the limits embraced by his favorite system. Every truth of the Bible must be so modified as to form a link in his theoretical chain. He involuntarily acquires the habit of viewing important truths in the relation they have to the different parts of a system, rather than in the bearing they ought to have on the condition and characters of men. This habit once formed adheres to him through life. It follows him to his study where he measures divine truth by the standard of his creed; it modifies his feelings and his thoughts, and gives a *formal* character to his devotional exercises. It follows him to the pulpit, makes him a timid or dogmatical expositor; it destroys that independence of mind which should characterize the minister of Christ, and represses that bold and fearless manner in which he ought to adapt and apply the word of God to the moral phenomena before him.

We would not speak lightly of the use of creeds and confessions as bonds of union among brethren; but we do reprobate that blind attachment which makes them a substitute for the Scriptures—which regards a particular creed as the standard of truth and the rule of duty: And we strongly object to the old mode of learning Theology from creeds and systems, for reasons which we have already given.

Let it not be inferred, from what has been said, that we think there is any want of harmony in the Scriptures. We believe that all the truths they reveal are consistent with one another, —while we confess ourselves unable either to explain or fully comprehend their consistency. Like the other works of God, his word is to us incomprehensible. We may understand divine truths, which we cannot fathom; we may have evidence of the reality of facts, while we are utterly unable to conceive *how* these facts can co-exist. There may be, there, no doubt, is the most perfect harmony or accordance between truths which to our limited minds appear to be at variance with each other. And we wish students for the ministry to become acquainted with these truths just as they are revealed in the Bible. Let the Bible be their Directory and Teacher in all things. Let them go to it with the docility of children, and meekly sit at the feet of Jesus and be taught by him. If the Holy Spirit has not told us *how* the sovereign agency of God in human actions can be reconciled with the freedom of man, let them not invent any theory to explain a subject on which the Bible is silent. It is sufficient for us to know the facts—that *God directs in all things—that man acts freely.* If the

Bible does not teach them *how* sin is transmitted, let them not go to Pictet or any modern Divine, to learn that there is a judicial transfer of guilt from Adam to all his posterity, or for any other hypothesis on this subject: let them rather improve the solemn fact, that "all have sinned and come short of the glory of God," and labor to save themselves and others from the power and curse of sin. The church has too long been satisfied on these points with reasoning that sounds to us like a voice from the dark ages; with arguments which were once dressed up in all the attractive embellishments of syllogism to edify the cloistered inmates of a monastery. We have lost our reverence for arguments of this kind; though they savor of antiquity, they do not appear to us like the preaching of Paul. The study of the Bible, if it does not make men silent on these abstract controverted points, will at least render them modest and charitable. It will dispose them to think more of those truths, which constitute the bread of life, and which are immediately connected with holy living—and to attach less importance to those points on which good men of the same communion have different opinions.

It is the study of the Bible which has awakened in Theological schools the Missionary spirit of the age. It is, we believe, the very spirit of the Bible impressed on the heart of the church, that has roused many from their slumbers to unite for the purpose of printing the sacred volume and disseminating it among all nations of the earth. Under the influence of this spirit many of the most promising sons of the church have conceived the holy purpose and have been nerved for the arduous enterprise of going to the distant heathen, and preaching the everlasting gospel to men sunk in the abominations of idolatry, and in all the brutal ignorance and superstitions of barbarians. Let the Bible, then, be daily consulted in the closet and in the family—let it be the text book in every Sabbath School—let it be made a study in every Seminary of learning—let a critical and thorough knowledge of the contents of the Bible be the great object of education for the ministry, and let the student bring to it a vigorous mind, disciplined by exercise and enriched with the treasures of human learning,—and it shall give a holy and a powerful impulse to the spirit of benevolent enterprise, now beginning to awake—which is destined to extend the influence of the gospel—the light and the hope of heaven to the ends of the earth.

"The time will come," says our Author, "I doubt not, when these studies will occupy the minds of thousands, where they now engage the attention of one. The Bible will grow into importance

in the estimation of men, just in the same proportion, as true religion flourishes. It will not only be the fashion to associate for printing and circulating the Holy Scriptures ; but it will become customary, for men of the highest literary attainments, as well as others, to study the sacred pages with unceasing assiduity and prayer. And, in proportion as the Bible is understood in its simplicity, and momentous import, the mere doctrines of men will disappear ; and the dogmas of the schools and the alliance with philosophy being renounced, there will be among sincere inquiries after truth, an increasing tendency to unity of sentiment, as well as unity of spirit. The pride of learning and of intellect being sacrificed, and all distinctions counted but loss for the excellency of the knowledge of Christ, a thousand knotty questions, which now cause divisions, and gender strifes, will be forgotten ; and the wonder of our more enlightened posterity will be, how good men could have wasted their time and their talents in such unprofitable speculations ; and more especially, how could they have permitted themselves, to engage in fierce and unbrotherly contentions, about matters of little importance."

"In those future days of the prosperity of Zion, the service of the most High God will be considered by men, generally, as the noblest employment ; and the best talents and attainments will be consecrated, on the altar of God ; and the same enterprises and the same labors which they now undertake to gratify an avaricious, ambitious, or voluptuous disposition, will be pursued from love to God and man. The merchant will plan, and travel, and traffic, to obtain the means of propagating the gospel in foreign parts, and promoting Christian knowledge at home ; yea the common laborer will cheerfully endure toil and privation, that he may have a mite to cast into the treasury of the Lord."

"These, however, may appear to many as the visions of a heated imagination, which will never be realized ; but if the same change in the views and sentiments of men which has been going on for thirty years past, shall continue to advance with the same steady pace, half a century will not have elapsed from the present time, before such a scene will be exhibited to the admiring eyes of believers, as will afford full ground to justify hopes as sanguine, as those expressed in the foregoing anticipations."—pp. 15, 16, 17.

In the first section of his work, our author shows by quotations from the writings of the early Christian Fathers and others that the word *Canon*, and its adjective *Canonical*, have been used in the church since the times of the Apostles to designate the inspired Scriptures. In the second section he proceeds to treat of the constitution of the canon of the Old Testament by Ezra ; and from the catalogues of the books made by some of the early Fathers, and from the agreement of Jews and Christians, he collects satisfactory evidences, that the

Canon of the Old Testament as it now exists, was sanctioned by Christ and his Apostles. His arguments to establish this proposition fairly meet, and in our estimation, remove every difficulty and all occasion for doubt. Instead of weakening by abridging them, we offer them to the reader in the words of the Author.

"Here," he says "lies the difficulty. Neither Christ, nor any of his apostles has given us a catalogue of the books which composed the Scriptures of the Old Testament. They have distinctly quoted a number of these books; and so far the evidence is complete. We know, that THE LAW and THE PROPHETS and THE PSALMS were included in their Canon. But this does not ascertain, particularly, whether the very same books which we now find in the Old Testament were then found in it, and no others. It is necessary then, to resort to other sources of information. And happily, the Jewish historian Josephus furnishes us with the very information which we want: not indeed as explicitly, as we could wish, but sufficiently so to lead us to a very satisfactory conclusion. He does not name the books of the Old Testament, but he numbers them, and so describes them, that there is scarcely room for any mistake. The important passage to which we refer, is in his first book against Apion, "We have" says he "only two and twenty books, which are to be believed as of divine authority; of which five are the books of Moses. From the death of Moses, to the reign of Artaxerxes the son of Xerxes, king of Persia, the Prophets who were the successors of Moses have written in thirteen books. The remaining four books contain hymns to God, and documents of life, for the use of men." Now the five books of Moses are universally agreed to be, Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. The thirteen books, written by the prophets, will include Joshua, Judges with Ruth, Samuel, Kings, Isaiah, Jeremiah with Lamentations, Ezekiel, Daniel, the Twelve minor Prophets, Job, Ezra, Esther, and Chronicles. The four remaining books will be, Psalms, Proverbs, Ecclesiastes, and the Song of Solomon, which make the whole number *twenty-two*; the Canon then existing is proved to be the same, as that which we now possess. It would appear, indeed, that these books might more conveniently be reckoned *twenty-four*; and this is the present method of numbering them, by the modern Jews; but formerly, the number was regulated by that of the Hebrew Alphabet, which consists of twenty-two letters, therefore, they annexed the small book of Ruth to Judges: and probably it is a continuation of this book by the same author. They added, also, the Lamentations of Jeremiah to his prophecy, and this was natural enough. As to the Minor Prophets, which form twelve separate books in our Bibles, they were anciently, always reckoned one book, so they are considered in every ancient catalogue, and in all quotations from them."

✓ "It will not be supposed that any change could have occurred in the Canon from the time of our Saviour and his apostles, to that in which Josephus wrote. Indeed, he may be considered the contemporary of the apostles, as he was born about the time of Paul's conversion to Christianity; and was therefore grown up to man's age, long before the death of this apostle; and the apostle John probably survived him."—pp. 31, 32, 33.

After giving a brief view of the numerous proofs by which the Canon of the Old Testament is settled upon the clearest historical grounds, the writer remarks,

"If all this testimony had been wanting, there is still a source of evidence, to which we might refer with the utmost confidence, as perfectly conclusive on this point; I mean the fact that these books have been, ever since the time of Christ and his apostles, in the keeping of both Jews and Christians, who have been constantly arrayed in opposition to each other; so that it was impossible, that any change should have been made in the Canon, by either party; without being immediately detected by the other. And the conclusive evidence that no alteration in the Canon has occurred, is, the perfect agreement of these hostile parties, in regard to the books of the Old Testament, at this time. On this point, the Jew and Christian are harmonious. There is no complaint of addition or diminution of the sacred books, on either side. The Hebrew Bible of the Jew, is the Bible of the Christian. There is here no difference. A learned Jew and Christian have even been united, in publishing an excellent edition of the Hebrew Bible.* Now, if any alteration in the Canon has occurred, it must have been by the concert, or collusion of both parties, but how absurd this idea is, must be manifest to all."

"I acknowledge what is here said of the agreement of Christians and Jews, can only be said in relation to Protestant Christians. For as to those of the Romanist and Greek Communions, they have admitted other books into the Canon, which Jews and Protestants hold to be Apocryphal; but these books will form the subject of a particular discussion, in the sequel of this work."—pp. 35, 36.

We intended when we took up this book to follow the author to the end of it, and present before our readers an account of the testimonies which show that the books, called by Protestants *Apocryphal*, were neither inspired, nor written by inspired men; and also a summary of the evidences which prove the divine authority of the books now generally received in the Canon of the New Testament. But our limits do not allow us to epitomize, or even to give an account of the arguments contained in the sequel of this valuable book. We can

* See the *Biblia Hebraica*, edited by Leusden and Athias.

assure the reader, that a careful perusal of the work itself, will be far more profitable to him than any epitome of it. We must therefore recommend it to him as worthy—not merely of being tasted, but of being read and thoroughly digested.

In closing our remarks on this book, we would invite the attention of Theological students to the *style* of it. There are no rhetorical flourishes, no far fetched metaphors to dazzle one in the works of this writer, and no long or complicated sentences loaded with a profusion of imagery to obscure his thoughts. Every thing is plain,—there is an artless simplicity in the structure of his sentences, which cannot fail to delight the cultivated mind, while it makes the author perfectly intelligible to the unlearned. In his compositions, simplicity, perspicuity and good taste are so happily united, that he secures without apparent effort the attention of the reader to the most abstruse discussions of Polemic Theology.



LITERARY AND PHILOSOPHICAL INTELLIGENCE.

Map of Virginia.—Mr TANNER, of Philadelphia, has just published a splendid Map of this State, upon a scale of five miles to the inch. It is 8 feet in length, and about 5 feet 6 inches in depth. It is ornamented on the one side with a handsome view of the University, Thomas Jefferson's pride and delight, and on the other side we are presented with an accurate view of this city. In the centre are placed the State Arms, with a view of the Natural Bridge and Harper's Ferry. This map is published by authority of the Legislature of this State, and neither expense nor labor has been spared in rendering it a splendid piece of workmanship.

Sir Walter Scott and his History of Napoleon.—The French Liberals are not at all satisfied with the new life of Napoleon. They charge the author with carelessness, inaccuracy, and prejudice, and say that, however clever as a novelist, Sir Walter is not able to estimate the character or to write the history of Napoleon.

Don Halen's Narrative.—Colonel Don Juan Van Halen, the brother-in-law of General Quiroga, we understand, is about to publish a very remarkable narrative, consisting of a detail of his sufferings in Spain, and imprisonment in the dungeons of the Inquisition; of his escape, and flight to the Eastern Territory of Russia; and of his subsequent adventures with the army of the Caucasus, under General Yermolow. It is edited from the original Spanish MS. by the author of Don Estoban and Sandoval.

Mrs Sigourney's Poems.—Mrs Sigourney has recently published another volume of fugitive poetical pieces which will add much to her already distinguished character as a poetess. The work is entitled "Poems, by the

Author of Moral Pieces;" and it is composed of short poetic effusions on a great variety of subjects, written at different periods.

Professor Stuart's Ernesti.—Professor Stuart's translation of *Ernesti* on Interpretation has been re-published, with notes, by the Rev. Dr. Henderson, of the Mission College, Hoxton, England.

The Legend of the Rock.—A new work is in the press in New York, entitled "The Legend of the Rock!" It is written by Mr JAMES MACK, a youth of that city, in his seventeenth year, who is deaf and dumb, and was instructed at the New York Institution. It is pronounced to be an extraordinary production.

Work on the Revolution of 1688.—Sir James M'Intosh's great work on the Revolution of 1688 is understood to be prepared for the press. The author is said to have availed himself of the library of the Duke of Bedford in collecting his materials.

Extract of a Letter from Germany.—"The traveller who sees the capitol and then the country of Hesse, however much he may admire the statues and picture galleries, the marble bath and water works of Cassel, will find them but a poor compensation for the poverty, filth, and wretchedness, which are so abundantly scattered through the smaller towns and villages.

"As in the rest of Germany, the farming population is collected into villages, containing from twenty to an hundred houses. These are built close together on narrow streets, which an unsuccessful attempt to pave has made rough, but not clean; and that the greatest possible quantity of filth may find its way into the houses, the entrance to the latter is usually on a level with the street. The mud walls of the cottages; the narrow windows, sometimes with and sometimes without glass; a ragged, filthy, and occasionally inefficient covering, with the frequent applications for charity which the traveller encounters, afford no favorable idea of the condition of our *cide-vant* foes. In some places, heaps of manure in front, half concealed the houses: access to which can only be gained by passing over this formidable barrier.

"The peasantry are a large, muscular race, with a certain clumsiness in their persons and movements. Their features are gross, displaying little animation or intelligence, but no want of good nature or an obliging disposition. From the constant habit of working in the fields and sharing the severest labors with the men, the females are in no wise inferior in strength, as their brawny shapes fully indicate. The peasantry are regarded by their neighbors as the least intelligent in Germany; and "blind as a Hessian," has become a by-word. A paragraph that appeared not long since in a Cassel newspaper, is an evidence that blindness is not confined to them, but is occasionally found amongst gentlemen of the quill. So, says the editor, commenting on a report made in Congress in 1826, the committee recommend the extermination of cannibals, and "yet three hundred years ago, such were the Americans themselves!" O! this precious guide to his "blind" countrymen! The idea that they were crossing the ocean to fight

the children of cannibals, may have been prevalent among them fifty years ago, (their barbarities leave us little room to doubt it, but it seems singular that it should survive. Yet we must not forget that ideas amongst them are remarkably tenacious of existence, and though the new opinion came into being half a century since, the old one has not yet had time to expire. The following fact may also be regarded as a case in point: A young Hessian not long since inquired of one of our countrymen if we yet had more than one tune in America, for his father had assured him that, at the time of the war, we had but one, and that was "Yankee Doodle." The Hessians, I believe, had reason to remember this.

"Nothing strikes the traveller with more surprise than the immense loads which he sees every where mounted on the heads of the peasants, and especially the females. We saw several bundles of hay transported in this way, which seemed no contemptible load for a beast of burden that had the advantage of a double pair of legs. Every one, it is true, must judge of the use to which his head is best applied; but the choice of the Hessians appears somewhat singular, unless, indeed, reasoning analogically from its arched form, they have concluded that it must grow stronger, the more weight it carries. It would be injustice not to add, that in this operation they are guilty of no unnecessary cruelty to this member, which is charitably allowed a protection and relief unusually assigned elsewhere, i. e. a well stuffed cushion. The practice has besides the merit (no mean one) of making the person erect, and gives an attitude and motion really not ungraceful.

"The peasantry are in some measure bound down to the soil where they were born, by a regulation which prevents them from gaining a legal residence elsewhere, except on the payment of a considerable sum to the district into which they would remove. Nor is a peasant girl allowed to marry unless she procure a certificate of permission from the magistracy; the cost of which varies in proportion to her means, but is in no case less than fifteen or twenty dollars. The governments of Germany are uniformly more disposed to check than to promote matrimony.

Wonderful Provision of Nature.—There are no rivulets or springs in the island of Ferro, except on a part of the beach which is nearly inaccessible. To supply the place of fountains, however, nature has bestowed upon this island a species of tree, unknown to all other parts of the world. It is of moderate size, and its leaves are straight, long, and ever-green. Around its summit a small cloud perpetually rests, which so drenches the leaves with moisture, that they constantly distil upon the ground a stream of fine clear water. To these trees, as to perennial springs, the inhabitants of Ferro resort, and are thus supplied with a sufficient abundance of water for themselves and their cattle.

The Sea Elephant.—In some remarks, by M. Peron, on the habits of this animal, from an analysis on Freycinet's Voyage, it is stated that great dangers attend them at the bottom of the sea. Upon some occasions the fisher-

men report they have seen them unexpectedly come from the bosom of the deep, apparently much frightened, and many of them covered with enormous wounds. They lose a great quantity of blood, and their terror and their wounds prove evidently that they have been chased by one or several most formidable enemies. What can these terrible adversaries be? The fishermen unanimously agree that no known animal could inflict wounds so large and so deep. They can only suppose that these monsters live far from the shore, and dwell in the depths of the sea, as they have never been able to discover the smallest trace of them. They add, that they have no doubt it is to preserve their young from these enemies that the trumpet seal hinders them, with so much anxiety, from going far from the shore, or to dive too deep, as we have often observed. Capt. Weddell, in his *Southern Voyage*, also gives a striking description of these animals, with which Freycinet's observations agree throughout.—*Edinburgh Journal of Science*.

RELIGIOUS INTELLIGENCE.

BENEVOLENT SOCIETIES.

THE spirit of benevolent enterprise which is beginning to awaken the church, calling upon her to *arise and shine* and reflect the light of eternal truth upon the world that lieth in darkness, is justly regarded as a distinguishing characteristic of the nineteenth century. During the preceding age, few inquiries were made about the moral condition of the heathen, or indeed of multitudes that were living in christian countries without the knowledge of the gospel; and consequently, their spiritual wants were unknown or forgotten; or if remembered by the church, but feeble efforts were made to supply them, and but little interest was taken in the progress and prosperity of the cause, on which depend the moral destinies of the world.

While the Church was in this state of inaction, it was indeed an important step toward a better state of things to arouse the public mind and present before it a view of the ignorance, degradation and guilt in which three-fourths of the human race were sinking. Such was the work performed by Buchanan and other missionaries who first surveyed the moral desolations of the East. When they made their report of *facts*, collected by patient and careful inquiry—the Christian public was startled—many were surprised as if these facts were then known for the first time. The feeling was awakened almost simultaneously throughout Christendom—that *something must be done*. New societies arose—the efforts of many, to meliorate the condition of pagans, were combined; and their labors were owned and blessed by the great Head of the Church: and it is worthy of remark, that the *spirit of inquiry* from that day to the present, has kept pace with the progress of Christian enterprise. New facts are collected and reported—and new calls are yearly—are daily made for more united and vigorous efforts in this cause which embraces the honor of God, and the salvation of

man. The few laborers that have been sent forth—on entering their respective fields, and surveying their vast extent, have discovered that many, *very many* of their brethren must come to their help, before they can take possession of the land and secure the harvest now ripening before them. They have indeed commenced the harvest, and the first fruits of it have already been gathered into the heavenly garner; but what has been done, is as a drop to the ocean, compared with the efforts and sacrifices which christians will yet feel it their privilege to make in extending the knowledge and influence of the gospel.

While we view with gratitude the success with which the benevolent efforts of the age have been blessed,—the following *facts* ought to be remembered—and they ought to awaken a lively and more powerful interest, than has ever yet been felt on earth in behalf of the spiritual wants of **SIX HUNDRED MILLIONS** of the human race. These statements we copy from the first number of the Quarterly Journal of the American Education Society, a new periodical published by the directors of that society.

American Board of Commissioners for Foreign Missions.—The American Board of Commissioners for Foreign Missions have forty-three stations among the heathen, and about the same number of ordained ministers.—These would supply one *county* of 50,000 inhabitants, with christian institutions at home. The annual receipts of the Board are greater than those of any benevolent society in the United States: and yet there are *individuals* in the country whose yearly *private* income exceeds those receipts, and who could therefore, if disposed, do more for Foreign Missions than the christian community now does.

Important means of multiplying Ministers.—The Secretary of the American Education Society has frequent occasion, in discharging his official duty, to become acquainted with the early religious history of the young men who are under the patronage of the Society. These interviews often disclose interesting facts. Among them the following are peculiarly noticeable.—The young men in many cases acknowledge themselves indebted to the influence of a pious *mother*, and they generally refer the time of their conversion to a season of *Revival*. This combined influence is doubtless the source, from which the church is to look for a large proportion of her ministers. Let mothers, in view of this fact, early consecrate their sons to God, and spare no pains to train them for his service. Let the friends of revivals keep it in mind and labor and pray for the continuance of these powerful instruments of regenerating the world.

American Bible Society.—The American Bible Society has been in operation nine years. It has published *half a million* of copies of the Scriptures. *Three millions* of people are estimated to be destitute of the Bible in the United States, and *twenty millions* more in Spanish America and Brazil.—*Hundreds of millions* are destitute in other portions of the world.

American Tract Society.—The American Tract Society at New York has printed in two years 44,000,000 of pages of tracts; less than *one million* of

which have crossed the Alleghany mountains. *Four millions* of tracts have been published, while the population is *twelve millions*. The London Society publishes *Ten millions* tracts annually.

American Home Missionary Society.—The American Home Missionary Society employed last year 169 ministers and paid on an average one fourth of their support. There are, of the Presbyterian denomination alone, one thousand churches which have no Pastors.

American Sunday School Union.—The American Sunday School Union, embraces 2415 schools, 22,291 teachers, and 159,000 scholars in 28 states and territories. The number of children in the United States, of an age suitable to attend Sunday Schools, is probably 3,000,000.

Comparative receipts of British and American Societies for 1826-7, in round numbers.

Br. and For. Bib. So.	\$356,622	Am. B. Com. for For. Miss.	\$67,401
Church Miss. Society	204,000	American Bible Society	64,464
Wesleyan Miss. Society	201,804	Am. Sun. School Union	42,000
London Miss. Society	157,137	Am. Ed. Society (cash)	37,874
Religious Tract Society	66,675	Am. Tract Society	30,113
London Jews Society	64,267	Am. Home Miss. Society	18,140
Hibernian Society	32,945	Am. Colonization Society	15,933
Sunday School Union	20,870	Am. Bap. Board of Missions	10,987
Br. and For. School Society	8,353	Methodist Miss. Society	6,215
Continental Society	8,340	Am. Jews Society	1,223

Let the people of the United States give to religious charities *three cents*, for every dollar they now spend for ardent spirits and the pauperism occasioned by it, and a greater sum would be raised than the above societies, in England and America put together, now receive. What a fund, then might this favored nation possess for works of benevolence, should the monster, Intemperance, be destroyed, as there are at length some rising hopes that it will be !

BRITISH AND FOREIGN BIBLE SOCIETY.

THE facts announced in the report of this Society, read at the annual meeting in May last, afford encouraging evidence that the benevolent enterprise which its friends have undertaken is going on. The light is spreading, and in its progress it discovers the wants and the misery of those who have long been groping in darkness.—As we have not room for the *entire* report, we offer the reader an abridgment of it, embodying such facts as, we think, must awaken a deep interest in the prosperity of this noble cause.

“The Report begins by mentioning the effect of the “three Regulations,” adopted at the previous Anniversary, which limit the efforts of the Society to the circulation of the *Scriptures without the Apocrypha*.

“The Committee express their unfeigned regret, that in the adoption of these measures, they have failed in their effort to conciliate their friends in Scotland. Several of the Bible Societies in that country have withdrawn their connexion with the National Institution, and others, at least for a season, have suspended their usual remittances.

The resignation of Rev. Dr Steinkopff, who has filled the station of Foreign Secretary for 22 years, 18 of them without any compensation for his services, is spoken of as an occasion of much regret. His place is temporarily supplied by the Rev. Dr Pinkerton, until a suitable successor to the former shall be appointed.

BIBLE OPERATIONS IN FRANCE.

The Committee speak in the highest terms of the talents, diligence, and zeal of Professor Kieffer, of Paris, in whom they have found a truly valuable coadjutor. In his labor of printing the Turkish Bible, he has been unremitting, availing himself of all the observations which have been made upon that version. The printing of the Old Testament is already completed, and the New Testament is in progress.

Through the agency of this gentleman, the Committee, early in the year, ordered twenty thousand copies of De Sacy's Testament, and very recently, an edition has been called for, of five thousand copies more. Two editions of the Protestant Bible have been put in hand, one of a pocket size, for which there is a considerable demand. Professor Kieffer has availed himself of a favorable opportunity, to transmit fifty Bibles and four hundred Testaments to South America. He has also forwarded two hundred French Testaments to Hayti. To meet the wants of numerous Protestants in the Department of Laziere, in France, the Society's Committee at Paris immediately furnished them with five hundred copies of the Holy Scriptures, and Professor Kieffer has been authorized to provide them a further supply of five hundred Bibles and three hundred Testaments, to be sent through the Auxiliary of St Hypolite. One thousand German Bibles have been sent to the Societies at Colmar and Mulhausen; one hundred Testaments to a minister of Anduze; and on the recommendation of the Rev. Francis Cunningham, two thousand Testaments to a minister in one of the Southern Departments. The whole number of copies issued within the year, through the agency of Professor Kieffer, is 45,117.

The printing of the Carshun, and the Syriac and Carshun New Testaments at Paris, is nearly completed.

Just before the anniversary of the British and Foreign Society for 1825—6, the Rev. F. Cunningham, above-mentioned, signified to the Committee his intention to make an extensive tour on the Continent, and was authorized to draw on the Society's stock at Paris, for two hundred Bibles and two thousand Testaments. Of these he had the happiness of placing five hundred in a prison, the inmates of which amounted to four thousand!—While at Paris, Mr C. met with an active friend of the Bible cause, and, with the approbation of the Committee, engaged him to visit different parts of the South of France, with a view to promote the objects of the Society.—The following is an extract from his correspondence:

"A proprietor of immense forges will consider it a pleasure and a duty to serve the good cause of the New Testament. This respectable citizen assured me that his workmen, since they have read the Scriptures, conduct

themselves better, and give themselves less to dissipation." Of a prison he states, "Several criminals, who, being in other prisons, had received a copy from the turnkeys, to whom I had sent some, said to their companions in misfortune,—‘While we employ ourselves in reading the Gospels of our Lord, our misfortunes are less grievous to us.—Do as we, my friend, said a man condemned to the galleys for life, and you will see how much lighter and more supportable the weight of our chains will become.’ At one place, the mistress of a school related to him, that ‘a poor old man, at the point of death, begged to address his twelve children on the great advantage of reading the New Testament. This scene, he adds, was touching; for the sick man quitted this world blessing your excellent undertaking, and saying to his children,—‘In this book I leave you the best legacy to promote your happiness.’”

BIBLES IN GERMANY AND SWITZERLAND.

A friend of the British and Foreign Society at Brussels, has sent an account of the issues from the Depository in that city, from which it appears that, during the year, nearly one thousand copies in French, Flemish, and German, have been distributed. To replenish his French stock, he has requested one hundred French Bibles, and two hundred French Testaments, which have been forwarded.

The Bremen Society has effected some distributions among emigrants; and its Secretary observes,—‘It seemed to me that the Bibles and Testaments could not be better disposed of than by putting them into the hands of these poor people, who, on the eve of bidding adieu to their native country, and with an uncertain prospect of the future before them, could alone be certain of finding comfort and consolation in the word of God.’ To this Society the Committee have granted one hundred Portuguese Testaments.

The visit of Dr Pinkerton to Luebeck, in the year 1825, has not been forgotten; and the Committee of the Society there, in compliance with his suggestion, have commenced inquiries from house to house, and have been surprised to find how great a deficiency of the Scriptures still exists. ‘Not a single copy could be discovered in any of the cottages of the laborers at Israelsdorf, at a distance of about an hour’s walk from Luebec.’ Other places were found similarly situated. To meet these newly discovered wants, five hundred Bibles have been sent.

The indefatigable labors of Dr Leander Van Ess in the cause of the Society, must be well known to our readers. They are the more noticeable, because he is still a Roman Catholic, though of the most evangelical character. In compliance with his earnest solicitations, five thousand Bibles were ordered for him in July, 1826, which have long since been distributed; and as soon as the arrangements with him were completed, orders were given for supplying the Depository over which he is placed, with twenty thousand copies of his New Testament. The same opportunity was embraced by adding eight hundred Lutheran Bibles, without the Apocrypha, which the Commit-

tee rejoice to say he is perfectly willing to circulate. The following are extracts from some of the letters of his correspondents :

"A few days ago, several bargemen visited me, to whom I had given a copy of the New Testament last year, and they could not sufficiently testify their delight at the perusal of the interesting 'Bible Book,' as they termed it, assuring me, at the same time, that, by lending it about in the places where they principally resided, a general desire had been created to obtain it." "Urged by a similar wish, a person in affluent circumstances came to me, from a distance of sixteen hours' walk, and requested me to sell him a copy of your New Testament. Being somewhat anxious to know what led him to apply to me, I questioned him on the subject, and learned, that having accidentally seen a New Testament in the hands of a private soldier to whom I had given it, he had in vain attempted to persuade him to sell it; not succeeding, and finding that I had originally furnished the book to the soldier, he was determined to apply at the fountain head, and took the journey accordingly." Another correspondent writes: "In the whole parish I have not been able to discover either a Bible or a New Testament; many have not a notion of them." This writer, in a second letter, observes: "You may, therefore, easily suppose that your present of a few New Testaments, for which I thank you with tears of gratitude, appeared to me as a boon from heaven."

A third correspondent writes to him thus: "You can scarcely conceive the joy which manifested itself throughout my parish, on our learning the arrival of the New Testaments which you sent us. From the time of their reaching us in the evening, till ten o'clock the next morning, I was overrun with applications for them, so that I could only with difficulty keep back a few copies, which had long before been promised." A fourth states: "Besides attending to the children in the manufactories, I endeavor to put the word of life into the hands of workmen and common laborers, and have, in several instances, had the pleasure to perceive that it has manifested its saving power upon them." From a fifth letter the following is an extract:—"The Rev. Mr ——— wishes much to be able to distribute the sacred volume among his parishioners. They reside in about thirty different places; and partly owing to their living so far remote from the parish church, and partly in consequence of the frequent returns of bad weather, they are obliged to spend many a Sunday without divine service."

From Hanau, the Society states, "We will cheerfully, and with the most conscientious fidelity, distribute such copies of the Sacred Scriptures as you may hereafter be pleased to intrust to us. And it is our earnest wish that you may very often afford us opportunities for so doing, for our means are very scanty. Two hundred Bibles and 300 Testaments have in consequence been sent to this Society."

The demand for Pastor Gossner's German Testament has been such as to induce the Committee to purchase 5000 copies from Munich.

To the Basle Bible Society two grants have been made in the course of the year, consisting each of 1000 New Testaments.

The Burn Bible Society has been honored with the patronage of the Government, and has received a donation in money, to be laid out in Testaments by the Commissioners, for distribution in schools.

Great activity prevails in the Saxony Bible Society, and its valuable President, Count Einsiedel, continues to support the Institution with the same zeal as ever. One thousand Testaments have been voted to it by your Committee.

At Herrnhut, the seat of the Moravian operations, Bishop Fabricus has been more successful in his attempts to distribute Bibles conformably to the rules of the Society; and, in acknowledging one grant of 500 copies, he writes, "If the same demand continue, you will not have reason to regret their being forwarded hither." And then, under date of February last, he writes, "with respect to Bibles, I am at present so situated as to be obliged to apply to your Committee for a fresh, and I would add, an early supply, as otherwise I may soon find myself without a single copy in our Depository." A further grant of 500 copies has accordingly been placed at his disposal.

A letter from the Weimar Bible Society says, "In reply to inquiries recently instituted on the part of the Upper Consistory here, it appears that there are nearly 1000 copies wanting in the schools; and this only in six dioceses: and that in the remaining eight dioceses, at least as many more Bibles will be required." In consequence of this information, the Committee made the Society an offer of 200 Bibles and 300 Testaments, which were most gratefully accepted.

In Prussia, the cause of Bibles is evidently gaining ground. The Secretary of the Berlin Society writes, "Our wants, and consequently our exertions, are daily increasing." To this Society 5000 copies of the New Testament and Psalms, bound together, have been forwarded by the Committee of the B. and F. B. Society during the year; besides which, some hundred copies of the Bohemian Testament have been distributed.

The Silesian Bible Society having sent an affecting representation of the losses sustained by some destructive fires, by which churches and schools, as well as other property, were consumed, and the people, in consequence, so far from being able to contribute any thing to the purchase of the Scriptures, standing in need of pecuniary relief, the Committee have given 500 Testaments and 300 Bibles, to relieve the wants created by these afflictive dispensations.

To the Buchwald Bible Society have been granted 300 German Bibles and as many Testaments; to the Society at Bruntzlau, 500 copies of Gossner's Testament; to the Gumbinnen Society 200 German Testaments; to the Society at Dantzig, 300 Bibles and 500 Testaments; to the Society at Posen, 200 Bibles and 300 Testaments; to the Society at Cologne, 1800 of Gossner's Testaments, and 600 Bibles; to the Society at Elberfeld, 800 Testaments.

A Cavalry officer in Pomerania has addressed the Committee from Berlin and informed them of a desire, on the part of many among his troops, to be

possessed of a copy of the New Testament with the Book of Psalms. Several of his brother officers unite with him in the petition to the Society for assistance to remedy the want of the Scriptures among the men. This application was answered by a donation of 600 Testaments in connexion with the book of Psalms.

At Neuwied every disposition has been manifested to fall in with the views of the Society. The result of Dr Pinkerton's visit is still felt; and active exertions and inquiries are making at this place. 1000 German Bibles, together with 25 English and 25 French, have been granted to this Society; and in acknowledging their arrival, the Secretary writes, "Every one of us has reason to be glad and thankful for it, inasmuch as we shall, probably in the course of this year, be enabled to accomplish the important object of our desire; and that there will be no cottage within the limits of our Society destitute of the word of God." A request for 200 of Van Ess's Testaments, was also complied with.

An Association formed at Dusseldorf has had an interesting opening for introducing the Scriptures into the barracks at that place, and 500 Bibles have, in consequence of the application of a clergyman, been placed at his disposal.

Dr Steinkoff has again had the pleasure of visiting Count Von-der-Recke, a truly Christian philanthropist, residing at Dusselthal, and has solicited for him 250 Bibles and 100 Testaments.

In giving an account of the distribution of a former grant, a Clergyman at Warsaw pleasingly observes, "It will appear to the glory of our great God, that the grain of mustard seed sown by your first grant of 100 Bibles and 500 Testaments, has multiplied every year; and I hope also has produced some fruit in the hearts and lives of those who have received it."

It appears that among the Jews, to whom the above writer is a Missionary, there is a considerable "stir about this way," and that many had literally crowded to his house to obtain copies; and he had only to regret that his stock on hand was not far more considerable. 100 Hebrew Bibles, containing both Testaments, have been placed at his disposal, together with 100 Hebrew Old Testaments, 300 Hebrew New Testaments, 500 German Bibles, and 500 Testaments, with 50 English Bibles.

DENMARK.—The Danish Bible Society is actively proceeding. The five books of Moses, with the Psalms and Isaiah, in the language of Greenland, have been completed; 50 copies have been sent to that country; and a Missionary in Greenland is translating other parts of the Old Testament. A revised copy of the Icelandic New Testament is nearly ready for printing.

A Clergyman at Stavanger has also rendered an account of 200 Bibles and 2000 New Testaments, placed at the disposal of himself and others in 1818. And he writes, "It appears, God be praised, that, particularly among the youthful classes, a desire is awakened of reading the word of God; and a great number of young persons have, this year especially, provided themselves with New Testaments."

Another gentleman, to whom a grant had been voted, has rendered an account of their distribution, during a voyage which he made along the shores of Norway, in the course of the last summer. Intending to visit such places in the course of the ensuing summer as he was not able to reach before, and which extend over a length of coast for 500 or 600 miles, he has earnestly intreated a further supply, and has been furnished with 1000 copies of the Danish Testament. An edition of 5000 Danish Testaments has been published in Denmark, the present year, at the expense of the B. and F. B. Society.

SWEDEN.—In acknowledging a letter from the Committee to the Swedish Bible Society, Count Rosenbald observes, "I ought not to conceal, that in this year, demands for Bibles have been greater than usual, which will surely rejoice the Committee of the British and Foreign Bible Society so much the more, as the sacred fire here burning was lighted by them. By God's aid, this fire shall not go out." An offer of 500 Testaments has been cheerfully accepted; and it has been determined to print in this country an edition of the Swedish New Testament, consisting of 5000 copies.

RUSSIA.—The operations of the Bible Societies in Russia have been suspended by an Imperial Ukase. In that document, however, the following consolatory sentence is found; "The sale of the Holy Scriptures, already printed in Slavonian and Russian, as also in the other languages in use among the inhabitants of the Russian empire, I permit to be continued at the fixed prices." Dr Patterson, in forwarding a copy of the Ukase, writes, "I do not see that any thing remains for me to do but to unite with you in committing the cause of the Russian Bible Society into the hands of the God of the Bible, who we are sure takes a deeper interest in the progress of his own truth than we can possibly do, and whose will it is, that his Word should run and be glorified." Dr Paterson has kindly attended to the winding up of the affairs of the British and Foreign Bible Society, as connected in some places with those of the Russian: and in writing respecting some copies of the Scriptures lying at Odessa, has brought under the notice of the Committee the German colonists in that quarter, for whose use he strongly solicited some German Testaments; 1000 copies have accordingly been sent.

MEDITERRANEAN.—The issues at Malta during the half year ending Dec. 31st, 1826, amounted to 3539 copies.

In urging their demand for the Greek Scriptures, with a particular reference to these valuable coadjutors in the work of the Bible Society, the Secretaries write, "It is painful for us to hear and see so great a demand, while it is wholly out of the power of our Depository adequately to meet it."

From Corfu, the Rev. Mr Lowndes writes, "The printing of the Albanian and Modern Greek goes on well." The Testament is more than half completed. The Scriptures continue to be distributed in the island; and latterly many volumes have been sold by a Jew of Corfu, who has been twice to Cephalonia, for the purpose of disposing of this sacred merchandize.

Into Italy, through various channels, Bibles and Testaments are introducing in small quantities. The same may be observed of Spain and Portugal.

The issues from the Depository at Constantinople, in the past year, have amounted to 5,673 copies, which are considerably fewer than those of last year. "Yet I think," observes Mr Leeves, "we have reason to be thankful for what has been done, especially when it is considered that during the year past we have witnessed a bloody revolution, which has changed the whole face of the state, and a conflagration which consumed an eighth part of the city; not to mention the minor fire at Galata, at the beginning of the year: events which it may easily be conceived are unfavorable to the peaceful circulation of the scriptures, by the impoverishment they produce, and the distraction of men's minds to other subjects." It is matter of joyful reflection, that in the last four years, 21,000 copies of the Word of God, in whole or in part have gone forth from this station, to enlighten the inhabitants of these dark and unhappy countries. For the Greek Scriptures there is happily, in every direction an increased desire, and of these have been sent to the Depository at Constantinople, one thousand Modern Greek Testaments, and five hundred Ancient and Modern together. The conversion of three Jews, and the conviction of many more, can be plainly traced to the influence of the Scriptures circulated by this society.

Mr Barker who is stationed at Smyrna, has caused to be distributed during the year, 2,045 copies of the Bible, either entire or in part. "*No obstruction is, in fact, thrown in his way: anathemas against purchasing or reading the Scriptures, produce little effect.*" At Thessalonica, which he visited, his whole stock of Bibles was purchased by Jews. Shortly after his return to Smyrna, he wrote thus to the Committee: "Lately, I have been disposing of many copies of the Armenian Scriptures, and am now about to sell from 300 to 400 volumes to a priest who is going to Armenia. He is gathering the money by subscriptions, for he is poor, and he intends to distribute them in his country among the poor. The Depository is continually open from morning till night, and issues the bread of life to individuals of all sects. The Committee have replenished his Depository by a grant of 1,500 Greek Testaments, either ancient or modern, 200 modern Armenian, and 100 Slavonian and Russ.

INDIA.—"When I first arrived in Calcutta," writes Mr Thompson, late one of the East India Company's chaplains, "copies of the English Sacred Scriptures were scarce and very dear: few were to be found among his Majesty's and the honorable East India Company's regiments; and none could be obtained without great difficulty, and at an enormous price. All the principal stations of the army are now furnished with Depots, under the management of the chaplains; the Scriptures are accessible to all, and, by means of the associations and their branches, every soldier in his Majesty's and the honorable Company's regiments, may, if he pleases, now possess a copy of the Bible." The distributions from the Calcutta Depository during the year last reported, amounted to 15,190 copies.

With regard to the demands in general, it will be gratifying to learn, that urgent and increasing applications have been received from every quarter within the province of the Madras Society's operations, for supplies of the

Holy Scriptures. The total amount is 12,028 copies, viz. 922 in English, and 11,106 in the native languages, a number far exceeding those of any preceding year.

At the request of the Bombay Auxiliary, one hundred Amharic and Ethiopian Gospels and Scriptures, and fifty Ethiopic Psalters, have been sent them, in order to be transmitted to Abyssinia, through the agency of a gentleman connected with that country. One hundred Ethiopic Psalters, and three hundred Amharic and Ethiopic Gospels, have also been forwarded to Malta in the hope of their reaching the same destination.

At the date of the Bombay report, the Missionaries at Surat observe :—“ Since September last, we have given away about eight thousand parts of the Goojurattee Old and New Testament, and in the course of a month every copy will be gone. The call for books during the past nine months has been greater than it is likely to be again in the same space of time for years to come, on account of a pilgrimage in the vicinity of Surat which began during the last rains, and will close about the same time this year : it occurs every twelfth year. It has brought people from every part of the province of Goojurat, and the scriptures have by this means been scattered over a large extent of country.”

In Ceylon, the desire manifested for the Scriptures in Tamul, happily continues among the native population at Jaffna. Considerable subscriptions have already been made among themselves, and it is only a matter of regret that a sufficient number of copies cannot be obtained so soon as they anxiously wish. This has led the Committee at Colombo, to a determination to print themselves an edition of 3000 copies.—*To be continued.*

SOUTHERN POLEMICS.

The Church Register of August 25th, contains a communication signed VIRGINIUS, in which, speaking of the Review of Bishop Ravenscroft's Vindication, Virginus remarks as follows : “ The worthy professor has published, in a separate pamphlet, the Review of Bishop Ravenscroft's Vindication, which originally appeared in thirteen monthly numbers of the ‘ Evangelical and Literary,’ but has been careful to omit all that part of the December number relating to Bishop Horsley's charge, upon which you [the editor of the Church Register] were pleased to animadvert.”

The publishers of the Review take this opportunity to inform VIRGINIUS, that they made the omission in question, without the knowledge of the writer; and that ‘ the worthy professor’ is not responsible for it. Of course, Virginus' logical inferences—that ‘ the worthy professor virtually acknowledges that he was in error; that he was imprudent enough (to say nothing worse) to comment with great boldness and appearance of vast learning, on writings which he had never examined’—do not follow absolutely certain.—‘ The worthy professor’ has not publicly acknowledged that ‘ confusion had confounded his brain.’ These and other inferences equally logical, couched in language equally courteous, Virginus has drawn from the mighty fact, that a *postscript*, published in the Magazine, was not published in the Review. This ‘ *Postscript*’ is what it professes to be, ‘ a passing observation on some of the squibs or remarks made at the time by the advocates of high church principles.’ The publishers omitted it simply because it is a *postscript*: In thus telling the truth about it, they do not wish to diminish the apparent complacency and other good feelings with which Virginus enjoys the victory he has obtained over ‘ the worthy professor,’ by this omission.

JUSTIFICATION BY FAITH.

COPY OF A LETTER TO A FRIEND, BY A LADY.

My Dear Friend,—You request me to notice some of the objections which have been brought against the Doctrine of Justification by Faith ; and say that you have promised some sceptics of your acquaintance to make them acquainted with my opinions on this subject. I would certainly rather refer both you and them, to the sources from whence I derived my convictions, but I can have no objection "*en passant*" to show you my little lights, lest you should think me in utter darkness.

In the first place, I must acknowledge that I found mysteries in the Doctrines of Christ, but I clearly discerned that these mysteries were of his own choosing, and I did not doubt the wisdom of his choice. In the next place, I determined to go strait to the Gospel for a solution of these mysterious parts of God's own word, and to pray for His spirit to enable me to comprehend them, being resolved to leave as far as in me lay, the interpretation of these incomprehensible things, *to the Lord, to whom they belonged*. I then set about a prayerful perusal of the Bible, and the result was a perfect belief in the Doctrine of Justification by Faith. I found upon searching my heart, that I had no righteousness of my own : and therefore shrunk from the impossibility of working out my salvation unaided. I saw in Christ a perfect Righteousness ; and found in him a willingness to admit me to the justification of his own perfect obedience. But though his righteousness can save me from the penalty of the law, it does not become my own, but still remains his. Those only are justified through his merits, who have that trust in him which renders them faithful to him through life, abiding in him as faithful fruitful branches.

Faith incorporates our souls with Christ. This union is plainly and repeatedly designated. Our Saviour says, "not all who say unto me Lord, Lord, shall enter the kingdom of Heaven." That is, not all who *profess* faith, really *possess* it. But those who have its vital spirit abiding in them, are one with Christ, and being received, into this mystic union may claim justification in his name. They are his acknowledged members, are accepted in him, because he has merited righteousness for as many as are found in him, and will be justified through him, because he died to purchase this redemption for his chosen, knowing that they could not save themselves because of the prevalence of sin, and the difficulties of the law, he offered himself in their place, to suffer the punishment of

their disobedience and to impute to them the merit of His obedience.

Therefore man is justified by Faith in Christ, however strong his inherent sins may have been. The punishment has been borne, the penalty has been taken away and man is now bound to keep himself in Christ till he shall plead his merits in final judgment. This is rendered possible, by the love which constraineth us to forsake sin for his sake, who died for us.

There are two sorts of Faith to be found in the world, one is a *dead, inoperative Faith*, or rather a cold acquiescence in the historical account of our Saviour as set forth in the Bible. This is thought by those who hold it, to be sufficient for salvation. They have no spiritual discernment of the beauties of divine truth, and rather shun those parts of the Bible which inculcate a strict conformity to scriptural precepts. Instead of seeking to comprehend the mystery of godliness, they avoid entering into perplexing investigations, and content themselves with the morality of the holy book in its most simple application, and as it most nearly resembles the morality of man. These persons acknowledge the mediatorial character of the Saviour in their prayers. But they address him more as a God of power, who can give them what they want, than as a God of mercy who has pardoned their sins. Love, which is an important constituent of spiritual Faith, mingles not with this mode of worship, consequently it does not elevate and purify the affections, and in fact does little more for the persons who profess it, than annex them nominally to the visible church on earth.

The *other kind of Faith* is attended with important influences over the minds and hearts which receive it. As it is spiritually discerned, so is it spiritually applied. It awakens such a thirst for further illumination, as leads its recipient to search the scriptures with avidity, and follow all the appointed means of acquiring knowledge. It believes implicitly in the promise of the spirit, and seeks constant aid from that master teacher of the human heart. It shuns conformity with the world, and seeks conformity with God. It receives the mysteries of holiness implicitly and without contention, for it believes intuitively whatever God hath said. Having received the Lord Jesus Christ as a Saviour, it retains him as such, pleading his promises, seeking his aid, adoring his perfections, loving his mercy.

In short, being justified by faith, the sinner has peace with God. He has discovered by the light of the spirit the exceeding sinfulness of his own heart. He hears the threatnings of

the violated law denouncing upon him the wrath of the Judge, and he flies to Christ as to the city of refuge. There, he finds such sweet security, that he loves to expatiate on his privileges. He dwells upon the transcendent excellencies of the Saviour he has found, and counts all things but loss for the excellency of the knowledge which abounds in him. He is ready to exclaim with the Apostle, that he desires to be found in Christ, not having his own righteousness which is of the law, but that which is of God by faith. He has escaped the dangers of an evil world, and found refuge in the ark from the rising deluge. There, "all things work together for his good," and nothing can separate him from the love of Christ, for, says the Apostle, "all things are yours, and ye are Christ's and Christ is God's."

I know well that those who contend for these promises in literal acceptation are stigmatised as *enthusiasts*. My own comprehension of this term is widely different from the one in general acceptance. It seems that to consider religion the one thing needful, to make faith the rule of life and the subject of conversation is *enthusiasm*. I have been stared at with marked disapprobation by a fellow Christian, for expressing my acquiescence with the Divine will, under a heavy affliction, in scriptural terms, with rather too much vehemence of action. My heart was deeply wounded by the stroke, but my faith was then in strong and habitual exercise, which enabled me to sustain the dispensation with fortitude. I was told afterwards that it was said of me on that occasion, that my enthusiasm had actually conquered the proper sensibilities of my nature. I mention this only to detect the error of those who thus misjudge me; and prove the danger of confounding the highest exercises of a divinely given principle, with the triumphs of error in its lowest form.

But while I read my Bible with the aid of the spirit, I must attach definite ideas to certain energetic passages, and cannot submit either my reason or my will, to frigid interpretations. "This is the record that God hath given us eternal life, and this life is in his son. He that hath the son, hath life; and he that hath not the son, hath not life." Again to the question, "who shall be saved from the wrath of God?" the answer is decisive--They that receive Christ--they that believe him--they that are found in him. Union with Christ is therefore necessary to salvation; and how is this union to be maintained in the midst of a crooked and perverse generation, but by a zealous attention to the means appointed in scripture, if christians are to avoid all peculiarities in their manners and practice for fear

of being ridiculed as enthusiasts, they cannot become a peculiar people. It is not that the charge can injure them individually, but the cause itself may be injured, by throwing odium or ridicule of any kind on its professors. For instance, if a sincere believer who is endeavoring to acquire the truth and wishes to make it manifest to others, is called an enthusiast by fellow Christians—it follows that he is deprived of the opportunity of benefiting others by exemplifying the power of the gospel in imparting strength to the weak. There is a promise that strength shall be given to those who seek it by Faith, in the time of need. I have implicit faith in this promise, for this blessed strength has been imparted to me in trials which would have completely overcome my natural fortitude. I see around me many dear friends suffering a variety of sorrow, without the precious aids of the gospel, I have taken occasion to tell them my own experience, and urge, with heart yearning tenderness, their adoption of the same strengthening principle. They listen with complacency, but my example has lost the influence it might have had, by their having been told that my fortitude is not the natural result of Faith, for that even my fellow Christian's wonder at me and call me an enthusiast.

But to return from this digression. The Faith I have attempted to describe, has its characteristic too plainly defined in scripture to be mistaken. Its very essence is scriptural, and its operations upon the spirit of man affect such a change as is expressed in scripture by the remarkable sentence—*"He is a new creature."* We are given to understand that there are people in this world, who will not believe in this effect of faith, and who dislike those who are changed by it, *"The world knows us not."* The world will not love those who are not its own. *"The natural man discerneth not the things of the spirit, because they are spiritually discerned."* From thence we must conclude, that the Faith which prompts to good works is the only true faith; and that good works are the only signs of such a faith. No man can expect to earn this life-giving principle, by his works; for until he is justified by Faith, his works cannot be good. It is the motive alone which gives them acceptance, and unless that motive is *Love to God*, (which cannot be in the unchanged heart) man may labor in vain through life, without being acceptable to his Maker. Many good deeds may be done in this world from motives of self-love. Alms-giving, often proceeds from this principle, which is one of the rulers of our degenerate nature. Pride itself often prompts actions that pass very well upon the muster roll of worldly virtues.

But the Faith which justifies, works by love to God and man, purifies the heart, and overcomes the world. What is meant by the "baptism of the Holy Ghost," if we are to remain materially the same after becoming followers of the cross? What is to be understood by the "baptism of fire," if it is not to warm our affections, purify the dross of carnal passions, and transform the soul into some faint resemblance of the being who has commanded us to be holy and perfect—because he is holy and perfect. No, my dear friend, depend on it, the calm and cold interpretation of scripture so common in this world, does not suffice for the work of regeneration, and without regeneration we cannot enter the kingdom of heaven. There are dangerous errors current upon these subjects among our fellow-creatures. Oh may the author of light shine with his fullest radiance upon such persons; and bring them to his feet in an humble teachable frame of mind. Let us pray for them and for ourselves my dear friend.

Ever yours,

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ALL SCRIPTURE PROFITABLE.

"All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.—2 Timothy iii, 16, 17.

THIS passage not only asserts the inspired authority of the word of God, but it asserts that it was all given by inspiration, and is, of course, *all profitable*; so that the man of God who would be "perfect, and thoroughly furnished unto all good works," must acquaint himself with every part of it. Unfortunately, however, to a very considerable extent a different opinion has prevailed. The New Testament has been regarded as a kind of substitute for the Old. It is thought to contain not only every thing which is necessary, but every thing which can be materially profitable to the man of God, and that the Old Testament is of little use and no authority except as a record by which we are to ascertain the person and authority of our Saviour. It is my purpose in this essay to point out the connexion between the Old Testament and the New, and endeavor to counteract the pernicious influence of that opinion.

It is not my purpose to show that an acquaintance with the whole Bible is *necessary* to salvation. All that I shall attempt to show is, that it is *profitable*. Life may be sustained by milk, but meat is necessary to afford the strength and vigor

of manhood. So a knowledge of a few very simple truths, the first principles of the doctrine of Christ, is all that is *absolutely* requisite for acceptance with God; but he who would attain to the fulness of the stature of Christ, must grow in knowledge as well as in grace and must possess in a large degree, the spirit of wisdom and revelation in the knowledge "of the God of our Lord Jesus Christ, the Father of glory."

It is not difficult to ascertain the origin of this opinion, which has severed the books of the Old and New Testaments, and consigned the former to neglect; but it is difficult to find any sufficient apology for this procedure. In Ephesians ii, 15, our Saviour is said to have abolished in his flesh the enmity (that is, the cause of enmity) between the Jews and Gentiles, the law of commandments, contained in ordinances; and in Col. ii, 14, he is said to have blotted out the hand-writing of ordinances, which was against us, which was contrary to us, and took it out of the way, nailing it to the cross.

But by what authority can any one ground upon these passages the opinion that the whole Old Testament as a rule of faith and practice is abolished. That something was abolished cannot be questioned. But what was it? Was it that law which was in the heart of David and which he speaks of being sweeter than honey and the honey comb?

Scarcely will it be contended, that law was never so designated. No, it was the positive institutions of the ceremonial law—the law respecting the ordinances which were appointed at Sinai through the mediation of Moses. These were outward and limited by their very nature to the duration of the temple worship and Jewish Commonwealth.

Let it then be distinctly understood, that the priesthood and those ordinances of the Mosaic dispensation, which belonged to it as a system of political government and all those rites which were merely typical of the coming and work of the Saviour, and which were not only designed to prepare the way for the introduction of the gospel dispensation, but, like so many uplifted hands and fingers, pointed to the Messiah to come, were abolished by his death and resurrection. The typical priesthood terminated in the offering of the great High Priest. The typical sacrifices ceased, when Christ our Passover was slain. The political and judiciary institutions of the Israelites were subverted, when their nation was destroyed and the sceptre passed from the hands of Judah into the grasp of Gentile power.

But does this prove that even those parts of the word of God which contain an account of these institutions and ordinances,

may not be replete with valuable instruction? Was not the wisdom and goodness of God, displayed in the scheme and design of these institutions? When the christian understands their spiritual import, may not his affections be kindled as he meditates upon them?

But we have more substantial arguments than these which seem to be presented by the reasonableness of the subject.

Those who despise every thing else in comparison with the New Testament, will surely acknowledge its authority in the decision of all questions, on which it can be obtained.

The New Testament consists of twenty-seven books, composed by eight different authors, at different times and places. It was not until near the close of St John's life, if it were during his life, that they were in part collected together into the form in which we now have them. St John was the last of the Apostles who remained on earth. At the time when each portion of the New Testament was written, there was no such volume in existence as this, which we now so denominate, since each portion was in due time to help to constitute it. Whatever mention of the Scriptures is made in the New Testament, must have been made with direct reference to the Old Testament, since no other Scriptures were at that time known.

We do not deny that the Holy Ghost might have dictated the remarks of the inspired writers respecting the Scriptures, with a foresight of the circumstances of a future and complete canon, and that the same remarks may be applied to the *whole volume* as we now have it. But certainly those who trace each portion of the New Testament in its separate form and previous to the collection of its parts, and who had been accustomed to speak of the Old Testament by the designating title of "the Scriptures" could not at the time have thought of any other book than the now too much neglected volume of the Old Testament.

When our Saviour exhorted the Jews to search the Scriptures, and where the Bereans in Acts xvii, 10, are said to be more noble than those of Thessalonica, in that they received the word with all readiness of mind, and *searched the Scriptures* daily to see if these things were so, the Old Testament might have been referred to, only, to ascertain the person of our Saviour, and the correspondence of the testimony of the Apostles with the recorded prophecies. But their authority is appealed to on this subject, just as it is on every other, without an intimation of any difference.

In no case is there any circumstance in the manner in which

either our Saviour or the Apostles quote the Old Testament, which intimates the abolishing of that part of the sacred Scriptures or a re-enactment of any particular laws.

We may however remark here, that we have repeated intimations of the superior glory of the christian dispensation, as a period of unprecedented light and privileges.

Our Saviour is said to have "brought life and immortality to light through the gospel." Life or true happiness and the method of attaining it, as also the resurrection of the body and its subsequent immortality, were known, though obscurely, to the saints of the Old Testament. Our Saviour brought them out of the obscurity and uncertainty which enveloped them, and presented them in a meridian light. He more clearly explained the moral law—stated in a new form of words and enforced by new motives, the duties and obligations of christians; and as an elder brother of the great fraternity of the household of God, he urged more distinctly the duty of *love* upon all his followers.

All those passages then, which only prove the paramount authority of our Saviour may be laid aside as having no relation to this subject. It is acknowledged that when we read that we are to "hear him," though we believe that these words were spoken with a special reference to the unbelieving Jews, who, it was foreseen, would be stubborn and disobedient, yet we acquiesce in the command, as though it were addressed to us. Had he or his Apostles directed us no longer to search the Scriptures for information respecting the character and will of God, and our duty, and no longer to regard "the testimony of the Lord in the Old Testament as sure, making wise the simple," or the "commandment of the Lord as pure, enlightening the eyes," we would acquiesce in this injunction also.

But when we see his doctrine contrasted with the law of Moses, we are not to infer that it is contrasted with the Old Testament as a volume, unless it can be shown that in such passages the whole volume is called the Law or the law of Moses. No one questions, but that the positive institutions of the Mosaic law were limited by their nature and abolished by the coming and death of Christ. Moses as the mediator of that ceremonial law, and Elijah, the great prophet of the Old Testament, both vanished into insignificance in their offices, before the waxing glory of him, who was and is, both priest and king.

In Matthew v. 17, our Saviour says, "Think not that I am come to destroy the law or the prophets (which was a Jew-

ish phrase used to designate the whole of the Old Testament) I came not to destroy but to fulfil. For verily I say unto you till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and teach men so, he shall be called least in the kingdom of heaven."

He is speaking of the law and the prophets. What commandments is he thus scrupulously guarding against every infraction? Obviously those which he immediately goes on to discuss. How was he about to fulfil the law? Not surely, by informing them that the whole book in which it was contained was to be of no further authority, than merely to prove him to be the Messiah, but by enforcing its spirituality and obligations.

In Rom. xv, 19, the word which is here rendered "fulfilled" is rendered "fully preached." In Col. i, 25, the Apostle says, "according to the dispensation of God, which is given to me, for you to fulfil the word of God." In the margin of your Bibles you have it very correctly; "fully to preach the word of God." Our Saviour purposed to *establish* the law, by fully explaining it. This he proceeded immediately to do in his sermon on the mount.

In this sermon, he gives no intimation of abolishing the Old Testament, but only of explaining the law, so as to remove the false glosses of the Jewish Scribes and Doctors.

He gives us a plain intimation of this, in the twentieth verse, and leaves no ambiguity with respect to the design of his sermon on the mount.

"For I say unto you, that except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Their righteousness consisted in an obedience to the letter of the law. They entirely overlooked the spirituality of it. He then proceeded to point out the defects of their construction of the law and of their righteousness grounded upon that construction.

This is also manifest from the manner in which he quotes their words, "ye have heard that it was said by them of old time"—neither our Saviour nor his apostles ever quoted Moses and the prophets in this manner, in any other instance—and we have no right to suppose that he would do so here.

This is made more manifest by the fact that the 43d verse is no where found in the Old Testament. God did indeed require of them as a church to execute vengeance upon *his* enemies and *their* enemies, but no where did he inculcate hatred of enemies as a general rule of conduct.

In explaining the moral law, he did not stop to prove his explanations, but based them upon their own reasonableness, and the authority of his character as the Lord and giver of the law.

But in other cases, he does quote the Old Testament, and whenever he quotes it, he does it either to explain some point, or as authority to establish his own doctrines and vindicate his practices. He reproves the Scribes and Pharisees for transgressing the commandment of God by their traditions, and for making the commandment of God of none effect. "He justifies himself and disciples with respect to the Sabbath, not by abolishing the law and enacting a new one, but by quoting from the Old Testament a passage to prove the spirituality of construction which ought to be put upon the commandments, and that the positive parts of any law ought to yield whenever there is any competition with the great law of love "I will have mercy and not sacrifice."

In the same manner we find the Old Testament referred to in the Epistles, not merely to prove that Jesus is the Christ, but to confirm the doctrines taught, whereon there was a passage which could be appropriately quoted and applied. Only to mention a few instances instead of many. In Rom. xii, 19, the Apostle enjoins meekness and quotes the Old Testament as well known authority to enforce the duty, and in the 20th verse, he inculcates kindness to our enemies, and again quotes the Old Testament to enforce it. Throughout the New Testament, quotations are interspersed in almost every page, either more or less distinct, and formally and always in a manner which seems to intimate their unquestionable authority.

I know of but one passage in the New Testament which in the face of it seems to militate against the authority of the Old. That is John i, 17. The law came by Moses, but grace and truth by Jesus Christ. But St John could not have intended that there was no law known until Moses, and no grace and truth revealed until the advent of our Saviour. Where there is no law, there is no transgression; but Abel, Noah and Abraham were saved through faith, and therefore by grace; but this could not have been the case, had there been no law by which they were condemned, and no grace by which they might be saved.

And now we are prepared to consider the force of meaning of the text under consideration, viewed in connexion with the context. In the 14th verse, St Paul exhorts Timothy, now an Evangelist and a teacher of the doctrines of Christ, to continue in all things which he had learned and had been assured

of, knowing of whom he had learned them, and that from a child he had known the *holy scriptures* which were able to make him wise unto salvation through faith, which is in Christ Jesus. And then he adds in the words of our text, "all scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." Timothy could have been instructed in no scriptures but in those of the Old Testament, and in these he is exhorted to continue, and reminded of his great privilege in having been taught them in his childhood, and their value is expressed in their being declared to be able to make him wise unto salvation through faith, which is in Christ. This we humbly conceive is as much as can be said of the New Testament or even of the united volumes of the Old Testament and the New.

The circumstances under which the Apostle introduces the words of our text are worthy of remark. "All Scripture." He must, by these words, have referred to the Old Testament, which he had just before mentioned, and declares not only that it was inspired, but that at the time when he was writing, under the gospel dispensation and long after the abolition of every thing which could be abolished, all scripture was *profitable* for doctrine, for reproof, for correction, for instruction in righteousness.

As God has in his wise providence so ordered that the New Testament is bound up with the Old, I do not object to applying to the whole volume every passage which commends the word of God, all which I would contend for, is that it applies with equal force to the Old Testament as to the New.

In the present age, every portion of the word of God is to be read, and *different*, but perhaps equally important advantages are to be derived from them. No where in the inspired volume, do we find such sublime and affecting exhibitions of the one living and true God, the Great Jehovah as in the Old Testament. His power and wisdom and goodness are set forth by the boldest images which the works of creation furnish.

The history which we there have of his tender care of his church, and of the judgments with which he has from time to time visited a world sunken in iniquity, is but a penciled sketch of his attributes. What imagery is employed in the books of Job—of Psalms and in the Prophets to convey to our limited capacities some conceptions of the majesty and holiness of God! How admirably adapted to enlarge our conceptions of his character—to fill us with reverence and yet inspire our confidence.

Where in the inspired volume do we find such exact delineations of the christian's varied exercises and experience as in the book of Psalms? Where such sweet effusions of a devotional spirit? Where such appropriate language to aid the burthened soul to express its desires before its God in prayer, and where such helps both to kindle and to express the transports of holy joy? I repeat the sentiment, that one may be a christian without any knowledge of the Old Testament, except what he derives from the New; but no christian can fail to be profited by the perusal of this portion of the revealed word, and no one who is acquainted with it will fail to have frequent recurrence to it under the various alternations of exultation and despondency, incident to his spiritual warfare.

Of this use of the Old Testament, our Saviour has given us specimens in his own example. At the age of twelve years he astonished the doctors and scribes by the proficiency which he had made in the knowledge of the Scriptures. In the temptation, every assault of Satan was resisted by quotations from the Old Testament, and whenever he vindicated his conduct against the malicious insinuations of his adversaries, he constantly did it by appealing to the Old Testament. Of this use we have hundreds of instances in the New Testament where the Old Testament is quoted to establish doctrines and to enforce duties. These quotations are made just as we quote the scriptures—sometimes verbatim—sometimes agreeing with the original Hebrew, and sometimes with the Septuagint—sometimes the sense of the passages is given in other words, and sometimes the meaning without reference to any particular passages.

On some points we do not hesitate to say that almost all our information is to be obtained from the New Testament. The method by which the redemption of man was to be effected, the resurrection of the dead, the privileges of the latter day glory, were subjects not unknown to the believers of the Mosaic dispensation, but they were obscurely taught, they were indistinctly understood. There were many things which on account of the veil which was spread over them until the coming of the Messiah, were denominated *mysteries*; and they were so denominated by the Apostles, not because they were not fully revealed, but because they had been long concealed.

But there are other subjects of a practical nature much more *distinctly* taught and more fully explained in the *Old Testament* than in the *New*—and which must be either unknown or misunderstood unless we have continual reference to the Old Testament.

Let us examine a few of these.

In no single instance did our Saviour enjoin upon his disciples or upon the multitude who listened to him, the duty of attending on public worship. But one hint on this subject is found in the New Testament, and *that* in the 10th chap. and 25th verse of Hebrews, when the Apostle, in the most cursory manner, says, "not forsaking the assembling of yourselves together as the manner of some is." On the Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians—on the disciples to whom Paul, James, Peter, John, and Jude wrote, no such duty was enjoined. No where is it enjoined upon gentiles. Shall we infer that this duty, on which depends the whole success of gospel ordinances and institutions is one of trivial importance and not deserving a more express notice under the gospel dispensation. The conclusion is obvious, that this duty was so fully and so expressly pointed out in the Jewish laws that there could be no occasion for any further mention of it. The very structure of the apostolic epistles, seems to imply that the churches had a *law already* to which reference might be made respecting the proper course of conduct to be pursued. It would have been easy to have crushed, at once, the Old Testament as a book of reference, except with the Jews, and to make the interference of their apostolic authority the termination of every question of duty. The Old Testament plainly enough proved Jesus Christ to be the Messiah; why, if that was its use, was it permitted to be foisted into all controversies respecting the changes which were taking place in the *institutions* of the church?

Neither the observance of the Christian Sabbath nor even of the seventh part of our time, whether Jewish or Christian sabbath, is any where expressly enjoined in the New Testament. It is uniformly omitted by our Saviour whenever he gives a summary of the moral law, and in the epistles it is no where commanded.

Yet this, like the one already mentioned, is so intimately connected with the ordinances and institutions of Christ's kingdom on earth, that without it, nothing but a miraculous deviation from God's usual course of dispensing his favors, could save the institutions of Christianity from crumbling to atoms. In the Old Testament the law of the Sabbath was positively enacted and fully expounded. Some things respecting its observance of course ended with the destruction of the Jewish commonwealth, but no intimation is given of a formal repeal of the law, and of course, the repetition of it was quite unnecessary to one who receives the whole volume, em-

bracing both the Old Testament and New as containing the revealed will of God. The change of the day is as unimportant a circumstance with respect to the general law as the change of one dress is to the duty of clothing the body in decent attire.

In the Old Testament solemn and considerate oaths and vows are sanctioned, and special rules are given respecting the taking and the fulfilling of them. The propriety of them is not questioned, and their acceptableness in the sight of God is fully recognised. No reason can be given why they should be proper *then* which does not exist in equal force *now*. Yet the language of the New Testament has appeared to many to prohibit them altogether. But taken in connexion with the Old Testament it is quite evident that the *abuse* of them is what is so positively prohibited.

In the New Testament no direction is given for *family prayer*, and but one hint of such an institution can be found; and that so obscure that it is questionable whether it is an allusion to family worship, or to social worship in general. The passage is found in 1 Peter iii, 11. "Likewise ye husbands dwell with them according to knowledge, giving honor unto the wife as unto the weaker vessel and as being heirs together of the grace of life: that your prayers be not hindered." Can we suppose that the worship of God in families, if so important a subject to the interests of religion, would have been thus lightly touched upon, in a book which was designed to give us a complete system of doctrine and duty? Can we suppose that it was omitted to give place to more important matters, when one half a chapter in 1 Corinthians is devoted to directions respecting the combing of the head?

The reason of this omission is obvious, if we receive the Old Testament as authoritative on points of duty. The duty of promoting religion in families is there very clearly inculcated. The passover was eaten in families, and parents were most explicitly directed to teach these things to their children. The family, otherwise denominated the house or household, was associated with the head of it in almost every transaction. No one who reads the Old Testament could doubt but if the head of a family worshiped God at all, it was his duty to do it at stated times with his family.

No distinct or adequate information can be obtained from the New Testament on the subject of marriage affinities. No intimation is found on the subject, except in the fifth chapter of the first epistle of Paul to the Corinthians, where the Apostle gives a solemn charge that one should be cast out of the

church on account of having his father's wife. On what principle and by what rule was that man condemned? Because such incest was not so much as named among the gentiles? And did the Apostle leave the Corinthian Church to take its laws on this subject from the gentiles, sunken, as they were, in the pollution of this very class of sins against which he was guarding the church of Christ? Or did he order him to be cast out by pronouncing an apostolic decision on this particular case, that it is wrong and worthy of exemplary treatment? And if we abolish the Old Testament, is the marriage of a father's wife, the only case in which Apostolic authority and wisdom decided? Am I permitted to marry my own sister, because it is not prohibited by any express rule in the New Testament? No, but I am prohibited, because we have no repeal of the Mosaic law so far as this subject is concerned; and the apostle interfered in the case of the Corinthians, not to decide that the marrying of a father's wife was wrong, but to enforce discipline in the church according to *acknowledged and authoritative principles*.

The relation of the children of believers to the visible church is very distinctly stated and recognised in the Old Testament. The duration of the covenant which secured to them certain privileges is very plainly announced. In this as in other cases of a similar kind, we have very few instances in which there is any hint on this subject in the New Testament. Nor does it seem to be necessary. As to the change of circumcision for baptism, it stands on the same ground as the change of the Sabbath from the seventh to the first day of the week. It is intimated, but not commanded, and very few remarks are found in the New Testament respecting the duty of instructing children or the manner in which they should be disciplined. But to a mind stored with the Old Testament information, the single charge to parents to train up their children in the nurture and admonition of the Lord is all sufficient.

In presenting these views of the inadequacy of the New Testament, for thoroughly furnishing the man of God for every good work, we are not conscious of any greater irreverence for it, than is chargeable to those who esteem the Old Testament inadequate for this purpose.

In support of the opinion that the Old Testament is abolished and the New substituted for it, it has been asserted that the Old Testament does not contain the principles of the same law of love which is given by our Saviour. But the moral law must be universally the same in substance. It may be given with different degrees of distinctness, but in its nature

it is unchangeable as its author. That our Saviour did unfold and set forth this law more clearly than it is found in the Old Testament is cheerfully conceded. But we do not acknowledge that the same law in substance is not found in the Old Testament. Love to God is taught in Deut. vi. 4, 5, "Hear O Israel, the Lord our God is one Lord. And thou shalt love the Lord thy God, with all thy heart and with all thy soul and with all thy might." Love to our neighbor upon Gospel principles is inculcated in Lev. xix, 17, "Thou shalt not hate thy brother in thy heart, thou shalt not avenge nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself." If they saw a brother's ox or sheep go astray, they were to bring him back again to him. If they saw his ox or his ass fall down by the way, they were to help him to lift them up again. See Deut. xxii, 1.

We know that the Scribes put a false construction upon the above passages and defined "their neighbor" as meaning one of their own nation. Our Saviour in the parable of the good Samaritan, vindicated these passages from their selfish and sinful doctrines, but in so doing, he did not enact a new law, he only explained the old one. The law, as found in the Old Testament, extended yet farther. It taught the Jews to love their enemies and do good to those who despitefully used them—not in the clear and express terms of the gospel, but in terms which can be explained to mean nothing else.

If the Israelites met their enemies' ox or ass going astray, they were required to bring it back to him again. If they saw the ass of him that hated them lying under his burthen, they were surely to help with him. Ex. xxiii, 4, 5.

Solomon in Proverbs teaches the same doctrine. If thine enemy hunger, give him bread to eat, if he be thirsty, give him water to drink. Prov. xxv, 21.

The Old Testament abounds with promises, made to the church then existing, which are now receiving their fulfilment, and will be fully accomplished when the millennial day shall be ushered in. We ask if the prophecies contained in the last chapters of Isaiah, may not be read and received as addressed to us as well as to them, or were they out-lawed and made obsolete by the closing of the Mosaic dispensation? If so, we need a new commentary, as unlike any which has yet been written, as the Koran is from the Word of God.

In Gal. iii, 8, we are informed that the Gospel, by this I understand the main principles of the Gospel, was preached before unto Abram, and in the 11th verse, the Apostle quotes Hab. ii, 4, to prove that the doctrine of justification by faith was taught in the Old Testament, and afterwards refers us to

the covenant made with Abraham, as our security for the continuance of gospel privileges among the Gentiles.

St Paul's conversion took place, several years, probably about four years after the death and ascension of our Saviour, and of course after the Old Testament was abolished, if it ever was abolished. By what law was he slain and brought to feel his want of a Saviour? What law said to him with such overwhelming power, "thou shalt not covet?" Was it not that law, in the letter of which he had been early and thoroughly instructed? Writing to the church at Rome, which was composed in a considerable measure of Jews, would they understand him to mean any other law than that which they were accustomed to read? It was surely the same law which David found to be perfect, converting the soul. Ps. 19.

We remark further, that beside numerous allusions to the Old Testament found in the New, which cannot be understood, without some acquaintance with the Old, the very language of the New Testament must be understood with a continual reference to the rites and customs which are more fully explained in the Old Testament. By this circumstance alone, the unity and integrity of the sacred volume seems to be secured.

To this dividing asunder what God has joined together, is to be ascribed much of the disgust which exists in the minds of many to the word of God. No one portion of it was ever designed to be a perfect and complete revelation of the will and character of God. He who would fully understand it, must endeavor to acquaint himself with every part of it, and compare scripture with scripture. While this remark is true with respect to many particular passages, it is most strikingly true with respect to the two great portions of it, the Old Testament and the New. The New Testament is like a brief commentary on the Old, or a key by which is obtained an easy access to the treasures of instruction there deposited, and without which, many mysteries would remain locked up from our use, while the frequent allusion found in the New Testament to the Old, can only be understood by a recurrence to the particulars there recorded.

But many have commenced reading the Old Testament without any acquaintance with the New, and because they could not immediately arrive at a full understanding of the meaning and intention of every successive passage, have concluded that it was a mere unintelligible jargon—a motley collection of unmeaning rites and trivial historical incidents; while others have commenced reading the New, without any acquaintance with the Old, and have felt themselves compelled

led to adopt about the same conclusion by the numerous facts there recorded, which derive their principal importance from their correspondence with the types and prophecies of the Old Testament, and by the frequent recurrence of phraseology which can be plain to no one who is not in some measure familiar with the Scriptures which were in use when the New Testament was composed. The Bible is not like an elementary work in Mathematics, nor like a system of Theology, where every proposition is explained and proved before another is laid down; but a book in which truth is presented and enforced in various ways and scattered throughout every portion of it—what is incidentally mentioned in *one* place is fully illustrated in *another*—what appears trivial *here*, is often shown *elsewhere* to be a link in an important chain of events; and what appears unworthy of being recorded in the word of God when considered by *itself*, often is found by other passages to display in a most signal manner, the particular and wonderful providence of God.

Had I not already protracted these remarks, it would be easy and pleasant to evince their truth by a copious reference to particular examples.

But I trust that enough has been said to show that all Scripture on examination, will be found to be profitable for doctrine, for reproof, for correction, for instruction in righteousness.

Happy should I be, if this feeble discussion should have the effect to excite the reader to a more enlarged and careful examination of the word of God. Delight in it will be in proportion to an humble and spiritual acquaintance with its precious contents. He will find in its seeming irregularity and unsystematic instructions, a dignity which looks down upon the littleness of systems. He will often find that its truths so communicated, will wind themselves into the heart, when methodical discussions only reach the understanding.

BRIEF ILLUSTRATIONS OF SCRIPTURE.

Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely for my sake. MATT. v, 11.

Language is employed, by the spirit of inspiration for the purpose of conveying truth to the mind. The words used in the Bible are sometimes to be understood in different senses, or with various shades of difference in their meaning. This meaning, however, may generally be ascertained, with tolerable accuracy, by careful attention to the context. There

are some words, again, used in but one sense; whenever they occur they are intended to convey the same idea to the mind. If they are used in a different sense; if they convey to the mind any other idea than this, they see them employed in a sense, and excite thoughts different from the intention of the spirit. This liberty, unwarrantable liberty, we must call it, has been taken with the word *persecution*. The verb, *to persecute*, *διωξω*, with its derivatives, *persecution*, and *persecutor*, are used, if we mistake not, in but one sense, especially in the New Testament. The verb means, to prosecute in the civil court; or to suffer in person, or in property, according to a legal sentence; or to suffer injurious treatment for which no redress can be obtained, from which there is no protection, by an appeal to the civil law: and this exclusively on account of religion, or for Christ's sake. Let an appeal to the New Testament decide this point.

That Christ, the Divine Saviour, was persecuted, none will dispute; his case, therefore, will furnish an opportunity of ascertaining the meaning of the word, or in what his persecution consisted. John v. 16. *And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the Sabbath day.* v. 18. *Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also, that God was his Father, making himself equal with God.* Here it is by no means doubtful in what this persecution consisted. These persecutors sought to slay him; they sought the more to kill him. That this was according to a legal sentence, is highly probable, if not certain. The supreme authority, both civil and ecclesiastical, at this time, among the Jews, was vested in their Sanhedrim, or great council. Before this tribunal the person charged with breaking the Sabbath, or with blasphemy, was brought for trial. Blasphemy is the principal crime here alleged; the one for which they sought the more to kill him. The punishment for this, according to their law, was death by stoning. Again we read, chap. vii. *Jesus would not walk in Judea, because the Jews sought to kill him. Is not this he whom they seek to kill? The Pharisees and the chief priests sent officers to take him.* Chap. viii. *But ye seek to kill me; But now ye seek to kill me, a man who hath told you the truth, which I have heard of God. Then took they up stones to cast at him.* We read frequently of the Pharisees and chief priests assembling their council, and consulting together to put him to death. They make repeated efforts to entangle him in his talk, that they might find accusation against him; some charge for which they could arraign him before their supreme tribunal.

Such was the persecution which Jesus suffered; and by which he was, at length, when his hour was come, brought to the cross. When he fled, yet an infant in his mother's arms, it was to escape the murderous sword of Herod. If he retired from the midst of the Jews, from Judea to Galilee, it was to escape death from his determined and bloody persecutors.

Frequently does the Saviour forewarn his disciples that they should suffer persecution. *If they have persecuted me, they will persecute you also.* From this we infer, not only that they should be persecuted, but that this persecution would resemble that of the Saviour himself. He tells them, in explanation of his meaning, not only that they should be hated of all men for his sake, but that they should be delivered up to councils; be beaten in the synagogues; be brought before rulers and kings; that is, they should be persecuted both by Jews and Gentiles. Their subsequent history verifies these predictions. By the Jewish council, and by the Gentile rulers they were thus persecuted. The apostles were cast into prison; some of them more than once; James was slain with the sword; Stephen was stoned. At this time there was a great persecution against the church which was at Jerusalem, which dispersed the members, except the apostles. From the predictions of the Saviour, and the accomplishment of these predictions in the sufferings of his disciples, we clearly perceive what it is to be persecuted.

The history of Paul, both before and after his conversion, will furnish another illustration of the meaning of the term persecution. The history informs us that he acted a conspicuous part in the death of Stephen: that he *made havoc of the church, entering into every house, and haling, suppon dragging by violence, men and women, committed them to prison. Breathing out threatenings and slaughter against the disciples of the Lord,* he obtains authority from the high priest to visit Damascus, *that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.* In the deepest humility and affliction of soul, he informs us how he acted his part as a persecutor of the church. *I persecuted this way unto the death, binding and delivering into prisons both men and women. And I punished them oft in every synagogue, and compelled them to blaspheme, and being exceedingly mad against them, I persecuted them even unto strange cities.* With a commission duly authenticated by the great council of his nation, with chains and fetters in readiness, we see him invading the sanctuaries of religious worship, bursting

into private houses, hastening from city to city, searching for disciples. When they are found, his first effort seems to have been, to compel them to blaspheme, not God, in whom he himself believed, but the Saviour against whom his bitterest enmity was directed. If this effort was successful, they escaped farther suffering; his object was gained. But if neither threatenings nor violence could induce them to renounce and blaspheme the Saviour; then, sparing neither sex nor age, they were bound, cast into prisons to await their trial; some of them suffering death from his hands, while others were dragged up to Jerusalem there to be punished. Such was the persecution with which this man attempted to waste and destroy the church of Christ.

That which he himself afterwards suffered was of the same character; legal, implacable and bloody. He is no sooner known as a disciple of Christ, as a preacher of the gospel, than the very measures which he had employed in the punishment of others, are put in operation for his own destruction. At Damascus the Jews took counsel to kill him; but he escaped by night from their murderous intention, through the aid of the disciples. He no sooner appears in Jerusalem than they went about to slay him. He who had, as a persecutor, invaded the sanctuaries of religious worship, is himself arrested in the temple. Before that same council which had given him his commission, he is called to answer for his life. As a mover of sedition, as a pestilent fellow, he was accused before kings and rulers, and pursued from city to city. Of the Jews five times he received forty stripes save one; thrice he was beaten with rods by the Gentiles; once he was stoned and left as dead. In bonds and in prisons more frequent than any other apostle. Such were the persecutions which Paul endured, and which terminated only with his life.

From this brief review, we think it appears with sufficient clearness what was the persecution mentioned in the New Testament: It was suffering for Christ's sake under a legal sentence. If this is the meaning of the word, in this sense, and no other, it ought to be used. Nor can it be used in any other without departing from the scriptural meaning. If Paul would not speak of the things of the spirit, or of spiritual things, in the words *which man's wisdom teacheth*, but in those only which the *Holy Spirit teacheth*; neither ought we to use the words of inspiration in any other than the scriptural sense; not in that which can have no other authority than the custom of men.

Yet we frequently meet with this word, and others relating to the same subject, both in discourses and in writings, in a sense entirely different from what appears to be the scriptural one. It is often used when the person using it means no more than *evil speaking*, or at most *reviling*. Both those are scriptural expressions, and have each their appropriate meaning. When the Pharisees called our Saviour a gluttonous man and a wine bibber, it was certainly speaking evil of him; when they charged him with being in league with Beelzebub, they certainly reviled him. But the persecution which he suffered was entirely different from this evil speaking or this reviling. Paul was evil spoken of and reviled; but the persecution which he endured was very different in its effects from both these. The one could only affect his character, not in the sight of God, but in the estimation of men who believed the reviling to be true; the other affected his liberty, his person, his life. The same difference of meaning will distinguish these three terms at this day, with all who respect the authority of scripture. Evil speaking manifests opposition of heart in those who use it; and is calculated, in some degree, to injure the character against which it is directed. Reviling indicates more bitterness of spirit, more malevolence of disposition, mingled with contempt; and is calculated to inflict a deeper wound than evil speaking.

You say that you are persecuted for righteousness sake: In what does this persecution consist? Have you by a legal process, been deprived of your property, your liberty, or has your person suffered violence? Neither of these is alleged. But you have been called a hypocrite, a fanatic, an enthusiast, and other terms of reproach and contempt have been used, calculated to injure your character in the view of men. On the supposition that this is groundless, that you have given no cause for it, this, indeed, is evil speaking, and it may be, reviling; but it is not persecution. This was not what the Saviour and his disciples were called to suffer in primitive times. This is not the persecution with which Paul wasted the church. He did not enter the synagogues and break into private houses merely to call the disciples hypocrites. The commission which he received from the chief priest was not to use reproachful language, contemptuous revilings, and then leave the christians in full possession of their property, their liberty and their life. His commission authorized him to seize the christians, to bind them with chains, to cast them into prison, to deprive them of life. If he had wielded no other weapons than those with which you have been assailed, his name would not have been such a terror to the disciples as it

was; he would not have made such havoc of the church as he did. If Paul himself had suffered no more than what you call persecution, his hands would not have been galled with chains, his blood would not have flowed so copiously, he would not have been left as dead on the earth.

Why then do you employ the term persecution, when evil speaking and reviling is all that you have suffered? Is it for the sake of distinction; that you may be supposed to rank with those who have been persecuted, who have professed Christ in defiance of bonds, of prisons, of the rack and of the stake? Wait, till you suffer as they have done, and you shall receive their distinction, their reward. Bear, with christian meekness and charity, the reproach with which you are assailed, and the blessedness promised to such shall be yours. If you should, in the kind providence of God, be exempted from persecution; if you should be permitted to worship God, and there be none to make you afraid; be thankful for the privilege; and remember that *where much is given, much will be required*. If you cannot receive the crown of a martyr, you may enjoy the reward of a *good and faithful servant*. If you cannot manifest your attachment to Christ by suffering persecution for his sake, you can by cherishing the spirit of meekness, humility, forbearance, brotherly kindness and charity; by feeding the hungry, clothing the naked, visiting the sick, instructing the ignorant, and doing good to all men; by *letting your light so shine before men, that they may see your good works, and glorify your Father who is in heaven*. You cannot suffer persecution unless it is the will of God to call you to such fiery trials; but you can cherish that christian spirit, and pursue that course of useful and persevering activity which will secure for you the approbation of your Judge, the *joy of your Lord*. If you decline this life of usefulness, there is reason to fear that you would shrink from the suffering of persecution. If you are not laboring to promote the cause of Christ, what reason is there to believe that you would suffer for his sake? The martyr shall receive his reward; so, also, shall the faithful servant, though he has never been called to suffer persecution.

Is the term persecution, used for the sake of emphasis?—Does it appear too flat, too tame, to say that you have been evil spoken of, or reviled? Truth is never to be sacrificed for the sake of emphasis. If all that you are called to suffer is evil speaking, it is not true to say, that you are persecuted. Whatever you may gain from men by falsehood, however emphatical it may be considered, you can gain nothing from the

God of truth. Others have reproached and even reviled you, falsely, we will suppose, and for righteousness sake: would it be true, in giving an account of this, to say, that you have been deprived of your property, or your liberty; that you have been bound with chains and cast into prison; that you have been beaten with rods, or tortured on the rack? This would not be true. Neither is it true, to say that you have been persecuted; for this is persecution, in the scriptural sense of the word. If you possessed, we will suppose, five degrees of piety, would it be true to say that you possessed ten? Certainly not. Five degrees might bear evil speaking with a proper spirit; whereas it might require ten, to bear persecution, in addition to evil speaking. Truth alone can be useful in promoting the cause of Christ, or in securing his approbation.

We, therefore, object to the sense in which the term, persecution, is frequently used among us. It is unnecessary. If you are reproached for Christ's sake, there are appropriate terms in Scripture for expressing this reproach, in all its various degrees. Besides, there are, to say the least, serious doubts respecting its truth. Our Constitution and our laws do not permit persecution on account of religion. You are not only permitted to worship God in that manner which you consider most scriptural, and according to the dictates of an enlightened conscience; but you are protected in the enjoyment of this invaluable privilege, in the exercise of this important right. You may believe every doctrine contained in the Bible, discharge every duty which it prescribes, without fear, with perfect safety; provided you do not infringe the rights of others. This does not, however, authorize you, under pretence of religious conviction, to violate the laws of the State, or injure the person, the property or character of your neighbor. If you should act in this manner, you would indeed, be liable to prosecution; not on account of religion, but for the want of it; because you have transgressed the laws of God and man. Cherish the genuine spirit of the gospel, and obey its precepts, and you can suffer nothing, in our highly favored country, which can, in truth, be called **PERSECUTION**. The Great Head of the church, who has promised his blessing to those who are persecuted for his sake, has promised the same blessing to those who *mourn*, who are *poor in spirit*, who are *meek*, who *hunger and thirst after righteousness*, who are *merciful*, who are *pure in heart*, who are *peacemakers*. This is the spirit of Christ. It will enable you to bear persecution, if you should be called to suffer it; or to be devoutly thankful, if you should be exempted from this suffering.

HERMEN.

REMARKS ON CERTAIN THEOLOGICAL ERRORS.

MR EDITOR,—I now distinctly recollect the pleasure which I felt and the benefit I derived from the perusal of two articles which appeared in the *Christian Observer*, about twelve years since—Nor was I the only one who was interested by them. They occasioned several pieces in the same work, all of which bore unequivocal testimony to their value.—I know your reluctance to publishing any selected articles, and your late numbers have given us sufficient reason to believe it is quite unnecessary.

But usefulness *rather than* originality is the grand object of your publication. Among the many very valuable articles which have appeared in your Magazine respecting the ministerial character and duties, I do not recollect one through which a vein of thought runs very similar to that which is found in these. Evidently they were not hastily composed—they are the result of much reflection—the subject of them can never become unimportant. So long as different opinions exist, and different methods of exhibiting the doctrines of the Bible prevail, no dispassionate discussion of these doctrines ought to be despised. The amiable spirit which pervades these articles is what most forcibly commends them to the attention of your readers.

I send them, hoping that while some of your readers may recollect them, they will be entirely new to most of them, and none who read them will complain that your numbers are not altogether original.—Should you copy them into your Magazine I shall take opportunity, verbally, to recommend them to the special attention of several of my friends who take, or have access to that work.

A CONSTANT READER.

There is a subject somewhat connected with a right view of the Moral Law, to which I conceive the attention of your readers may be advantageously drawn; I mean, a high and disproportionate kind of doctrinal sentiment, sometimes to be met with, which appears to me to err, not so much by any broad and positive departure from essential truth, as by a partial and intemperate exhibition of it. It wants the holy meekness, the just proportion, the wise use which the Scriptures uniformly inculcate, and in union with which the doctrines of the Gospel ought ever to be exhibited. I would willingly avoid the use of obnoxious terms; but I hardly know how better to describe by a single expression, the system of opinions I have in view, than by calling it, *a crude Calvinistic theology*. It cannot be considered as either enthusiastic or antinomian, in the stronger sense of those words, but it partakes, I fear not inconsiderably of both these evils. It is sometimes found to be adopted by persons, I most sincerely believe, of fervent and exemplary piety—men whom we cannot but love, and whom we should strive to imitate; but it more commonly infects the minds of the young, the ardent, and the inexperienced; honest perhaps in the main, but greedy of novelty, rash in decision, and ea-

Y ger in maintaining what they have once asserted. It is indeed the deep conviction that all error is unholy, and will surely, though perhaps insensibly, operate to the injury of the christian's faith, and obedience and joy, that has determined me to address you on the subject. I will not, however, dissemble the difficulty I feel in attempting it. To expose the faults of persons whom I believe for the most part to be truly pious, is dangerous to one's own mind. It is not easy to do it in the spirit of meekness. It is not easy wholly to avoid the errors which lie on the opposite side. It is not easy so to conduct yourself, that others may acknowledge and feel, that your motives are really upright. It is not easy to preserve your intentions uncontaminated with what is wrong. I think there is scarcely a worse temper of mind than that which can dwell with pleasure on the infirmities and mistakes of our brethren. At the same time we are, surely, permitted to state with modesty and firmness, what we conceive to be a departure from the simplicity of Christ; especially where such a statement may be the means at once of vindicating the truth of God from the misrepresentation of adversaries, and of guarding the young Christian from adopting views, which, however plausible they may appear, will infallibly lead him from the purity and humility of the faith of Christ.

The sentiments which I am about to detail, I impute to no individual, nor any number of individuals, in their full extent. A tendency to them in very different degrees, may possibly exist, where the consequences of the whole system are little suspected. I merely state what I conceive to be plain and tangible errors. Those who are candid enough to read my statements with attention, and compare them with the Holy Scriptures, though they should differ with me in judgment in some particulars, will yet, I should hope, receive them with the same spirit of affection in which they are offered, and fervently implore the grace and teaching of the Holy Spirit, on their re-consideration of the points to which they relate. On the system itself, I must beg leave to speak strongly and decidedly. A regard to truth will not allow me to palliate here. I really believe, that no one thing is more calculated to check the reviving piety of our days, and to provoke the Almighty to withdraw from us the light of his countenance, than the high and unmeasured doctrinal sentiments to which I allude; and the spirit and conduct with which they are too generally combined. Such sentiments and views, "will eat as doth a canker." And it is the duty of every sober-minded Christian to enter his protest against the adoption and propagation of them.

The chief errors of this crude system, appear to be these. 1. A disproportionate statement of the doctrines of election, predestination, and the decrees of God. 2. The inculcation of the atonement and righteousness of Christ, to the exclusion of almost every other topic. 3. The omitting directly to address the un-

godly, and to call them to faith and repentance. 4. An excessive endeavor to produce comfort in the minds of those who are considered as sincere Christians. 5. A merely slight and general explication of the duties of obedience. 6. An unscriptural and highly dangerous view of the doctrine of final perseverance. 7. An unsound and fanciful method of interpreting the Holy Scriptures. 8. A censorious and positive temper in pressing their sentiments on others, and in condemning those who decline to receive them.

1. The first point, then, is a *disproportionate statement of the doctrines of election, predestination, and the decrees of God.*—To the cautious and scriptural statement of these mysterious truths, I make no objection. I endeavor to do this myself on all occasions which appear to me suitable. I am persuaded they tend greatly to promote, as our Seventeenth Article expresses it, our joy, and love, and thankfulness, and obedience. But I can conceive few things more dangerous than the excessive and somewhat irreverent manner in which they are occasionally treated. I have sometimes heard language on these awful subjects, not only divested of all that deep humility which should mark every statement relating to them, but accompanied with a positiveness, and what appeared to me arrogance, which really made me tremble. In the Holy Scriptures I see these doctrines stated occasionally only and briefly, to churches established in the faith, as the Ephesian, Colossian, and Thessalonian, or in the due and natural course of an argumentative exposition of the truth, as in the Epistle to the Romans. And I observe, that such doctrine is in every case brought forward, not in an abstract metaphysical way, but for some directly holy purpose. The general course of scriptural instruction does not proceed on the basis of these awful and mysterious truths, but on the plain and intelligible ground of God's revealed will to man, as a fallen, indeed, but rational and accountable, creature. I apprehend, that for one verse referring to the secret decrees of God, there are an hundred which stand on the broad foundation of man's responsibility and duty. When, therefore, I listen to sermons or conversations which perpetually insist on these points, familiarly adopt terms of very dubious meaning, and proceed throughout, not on the revealed will of God, but on his inscrutable purposes, I must be permitted to consider such a course as a deflection from the right way, as at variance with the example, and opposed to the simplicity, of the unerring oracles of truth; and I must beg leave to inform all who may be but superficially acquainted with these subjects, that the great body of pious ministers and Christians in the Church, and I believe also among the Dissenters, do most decidedly disapprove of such an injudicious mode of instruction, and are desirous of doing all they properly can to discountenance it, both by the declaration of their sentiments, and by their own practice.

2. The second topic is, *the inculcation of the doctrines of the atonement and righteousness of Christ, to the exclusion of almost every other*

topic.—To “know nothing but Jesus Christ and him crucified,” was the apostle’s determination, as it must be ours. But the Apostle’s own conduct unquestionably shows that he comprehended in that brief definition a vast variety of topics subservient to his main design. And I conceive, we very inadequately fulfil the purport of the Apostle’s expression, if we content ourselves with a perpetual display of one or two points in the comprehensive doctrines of the Cross, to the neglect or exclusion of those numerous introductory or subordinate truths which are absolutely necessary to a just exposition, a clear understanding, and a profitable application of the whole subject. I know I ought to speak with caution, with peculiar caution, on this branch of our inquiry. The distinguishing character of our ministry, should be the doctrine of “reconciliation.” No other points should be so introduced, as to afford room to any *considerate* hearer to complain, that “Christ crucified” is not the prominent figure on the canvas. But I cannot for a moment doubt that it is our bounden duty to insist, also, on all those other scriptural truths which are necessary, in order to prepare the heart for receiving aright the doctrine of “Christ crucified;” and which serve to trace that doctrine out into its consequences, and to guard it against abuse and misapprehension. I must believe, while I have the Bible before me, that the being and attributes of God; the evidences of Christianity; the reasonableness and responsibility of man; the spirituality and obligation of the holy law of God, its awful sanction and eternal authority; the offices of conscience; the doctrine of repentance and conversion to God; the influences of the Holy Spirit; the necessity of regeneration; the effects of faith in purifying the heart and overcoming the world; the properties of gratitude, love, joy, and peace; the nature of prayer and communion with God; together with a variety of similar points, are essential, though subordinate, parts of that pregnant expression, “Jesus Christ and him crucified;” and are, like the shades or the grouping of the figures in a painting, absolutely necessary to the illustration of the main subject of the piece. In fact, it has often appeared to me (for I cannot be silent where I conceive truth to be concerned,) that a perpetual and somewhat wearisome repetition of a few topics, conveyed chiefly in certain current, but not very perspicuous, phrases, is a very inadequate way of giving instruction even on the exclusive points which are thus insisted on. The method pursued in the apostolic writings, is that to which I would ever adhere. There I observe simplicity and grandeur united in exhibiting the doctrine of a Saviour. There I see no unmeaning repetitions, no declamatory efforts; but the great and mysterious subject is unfolded in all its bearings; is accompanied with pressing exhortations to obedience; is relieved by all those numerous topics with which it stands connected; is placed in its just light, and guarded against the misapprehensions of the ignorant and licentious. When I compare

with this method, the jejune theology of which I now complain, I do not for an instant doubt which is best calculated to inform the understanding, and to sway the heart. V

3. A further branch of this system, is, *the omitting directly to address the unconverted, and to call them to repentance and faith.*—I am aware that some excellent persons would be unwilling to admit the truth of this observation. They imagine that they do preach to the impenitent. But in what way? Do they fully set before them the offers of mercy in Christ Jesus, and urge them by every argument to accept of those offers? Do they explain the nature, and press upon them the duty, of true repentance? Do they address men as reasonable creatures, with the same earnestness and importunity on the subject of religion, as they would on any point which affected their temporal interests? Do they employ the doctrine of the fall of man, and of his consequent inability to do any thing spiritually good, as the means of exciting him to pray to God for those sacred influences of his spirit by which alone he can be enabled sincerely to repent and believe the Gospel? Do they display to their hearers the willingness of God to bestow his Holy Spirit on them that ask him, as an inducement to enter seriously on the work of religion? Do they unfold the holy law of God, for the purpose of leading them to form just views of their own character, and of their need of repentance and faith? Do they thus “commend themselves to every man’s conscience in the sight of God?” I fear, that by the persons who have imbibed the general views I am now considering, few, if any of these points are attended to, except in a very slight and cursory manner; and that they not only in practice omit all direct addresses to the ungodly, but in theory condemn such exhortations as unscriptural. They are, without doubt, glad that the unconverted should hear their sermons on the grace and love of Christ; they judge it expedient to denounce upon them the awful sentence of the violated law; they will offer up sincere and fervent prayers for their salvation; but they do not, at least they do not frequently and fully, entreat men, with St Paul, “to be reconciled to God;” they do not directly exhort men, as St Peter did Simon Magus, to “repent of their wickedness;” they do not in their master’s name “command” men to “repent, and turn to God, and do works meet for repentance;” they do not call on men to “strive to enter in at the strait gate;” they do not say, “Awake, thou that sleepest, and arise from the dead.” I cannot imagine a more material defect than this in discharge of the high office of “the ministry of reconciliation;”—a ministry which has for its design, its principal design, to treat with rebel man, with a view to his return to God in Christ Jesus. I consider this as a most important, and even vital question. If this fatal misapprehension should unhappily spread, the effects will soon become too visible in the state of our families, and our parishes. Surely, if there be any one point, which more clearly than another may

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be inferred from the obvious and uniform tenor of Holy Scripture, it is this; that man, though a fallen creature, is to be addressed directly and importunately on all the high duties of religion. The whole Bible is hortatory. And those who so expound the truths which relate to the inability of man, and the power of Divine grace, as to lead them to relax in their efforts to arouse and alarm impenitent sinners, and to entreat and urge them to fly for refuge to the hope of mercy in Christ Jesus, appear to me greatly to misunderstand the whole subject. How such ministers can flatter themselves that they shall escape the doom of the unfaithful watchman, (Ezek. xxxiii, 7—9,) I know not.

4. The fourth particular I mentioned was, *an excessive endeavor to produce comfort in the minds of those who are considered as sincere Christians*—That consolation is a most important part of the effect which Christian doctrine ought to produce, I most readily admit. The character of our Lord was eminent for tenderness. The spirit of St Paul was as compassionate as it was elevated. The Comforter, is the distinguishing name of the blessed Spirit of God. But I object to the theology which I am now reviewing, that it aims to administer comfort in what appears to me an unsafe and unscriptural manner. Its tendency is, to make joy and confidence the almost exclusive test of a right state of mind. It proposes topics of consolation far too indiscriminately, and often to many, very many persons, who are least of all entitled to consolation. It appears to forget, that there are occasions when contrition and sorrow should penetrate the heart. The consequence is, that that species of instruction which would lead to a careful scrutiny of the heart and life, is almost entirely overlooked, and the whole system seems framed for producing ease of mind at almost any rate. A cautious train of scriptural evidence with respect to our state and character, is but little inculcated, and the perpetual endeavor seems to be to excite joy, by excluding topics of anxiety, and by violently urging on the attention, the promises and privileges of true Christians. This method, I cannot consider as either wise or necessary. Comfort thus injudiciously administered, is like a cordial, which may for a time exhilarate the spirits, but which infallibly injures the general habit, and prepares the way for proportionate depression. True and abiding peace is of another character, more slow in its growth, indeed, but more valuable in its properties, and more holy in its effects. It is like health in the natural body, which may be considered as the effect which arises from every part of the frame regularly discharging its proper functions, and not as the disorderly and fitful produce of a stimulating application. If, indeed, all those to whom sources of consolation are thus perpetually proposed were humble, watchful, and obedient believers in the Son of God, my present objection would have less weight; but when we recollect that these consolatory topics are most eagerly received by the young, the worldly-minded,

the inconstant, the disobedient, the presumptuous, I may leave it to your reflecting readers to judge of the mischief which must follow. I have been much grieved to hear the language which privat Christians as well as ministers occasionally use, in their endeavors to comfort those whom they admit to have committed great sins. But I will not trust myself to speak on this subject. I hope I may have mistaken their meaning.

I shall have said enough on this branch of my inquiry, if I am distinctly understood to object, not to topics of consolation when soberly treated, nor even to strenuous and animated endeavors to cheer the fainting Christian, when circumstances appear to require them, but to the perpetual and indiscriminate effort to produce consolation, and confidence, and joy in almost every variety of character and situation.

5. I come now to the fifth point which I have laid down—a *merely slight and general explication of the duties of obedience*.—Those whose minds are tinged with the errors I have detailed, uniformly fail here. I do not charge them with *directly* denying the obligation of the moral law on Christians as a rule of life. I do not charge them with *intentionally* separating the holiness of the Gospel from its privileges. I believe they are free from these serious imputations. I know, in many cases, that an eminently holy sympathy is propagated by their instructions both in public and private. They feel the purifying tendency of the doctrines they love in their own hearts, and wish to promote that tendency on the hearts of others. The defect in their system appears to me to be this, that they do not follow the Scripture into the detail of Christian duties. They are satisfied with general and very partial views of sanctification. They do not insist on the regulation of the temper, and the government of the passions. They do not descend, with the Apostle, to the special duties of every relation of life, and enforce on the husband and wife, the father and child, the master and servant, the governor and subject, the appropriate injunctions of the sacred Scriptures. The practical part of the Bible is a field which they do not cultivate. The consequence is, that the understandings of many Christians are not adequately informed on these subjects, nor their consciences directed. I need not say what must, in spite of the best principles and feelings, be the effects on their tempers and lives. It has always appeared to me, that if a minister is to amplify the doctrinal parts of the word of God, he is likewise to unfold the practical: that if he bestow five or six sermons on each of the three first chapters of the Epistle to the Ephesians, he should bestow as many on each of the three last: that if it be God's appointed means of producing faith and love to expound the one, it is equally his appointed means of producing holy obedience to enforce the other. I am aware that it is far more difficult to compose a sermon on a particular topic of duty, sincerity for instance, or the forgiveness of injuries, than on the general doctrines of the

grace of God; nor am I ignorant, that such discourses would be considered by the disciples of the school on which I am now animadverting, as dry and legal; but surely, these considerations should have no weight with any one, who remembers aright, that, "if he yet pleases men, he is not the servant of Christ." The case is, in my view, so perfectly plain, that it is unnecessary to say another word upon it.

6. I pass on to the next point on which I am to touch—an *unscriptural and highly dangerous view of the doctrine of final perseverance*.—This language is strong, but I think not stronger than the occasion requires. The doctrine of final perseverance I am inclined to believe, not because I find it very broadly laid down in the Holy Scriptures, but because I am of opinion that it may be fairly deduced from the declarations and promises of the Gospel; from the tenor of the covenant of grace; from the examples of the saints in holy writ; and from the whole scheme and bearing of divine truth. I know, Mr Editor, that you profess to stand on neutral ground on this and one or two other topics on which I have expressed my sentiments in this paper; and I trust, any language I may use will not be considered as at all entrenching on the general principles of your work. I must be permitted, then to concede to the persons whose system I am now considering, the truth of this doctrine. But is it therefore, to be perpetually and rashly propounded? Is it to be abstractly and coldly assumed as an axiom? Is it to be stripped of all the circumstances in which it is clothed in the Holy Scriptures, and taken out, naked and unguarded, to be exposed to the gaze of every beholder? Is there any one doctrine of the Bible which may not become suspicious and even dangerous, if it be separated from all the other doctrines with which it stands connected? I must confess, that I think immense mischief will be done, if the crude and intemperate views of this doctrine, which I know are taken by some very pious persons, should, unhappily gain ground. To hear such unwarranted and unqualified declarations as these: "One spark of grace can never be lost;" "if we once believe, we are safe for eternity;" "God may leave his people to fall foully." (I use the terms I have myself heard adopted,) "but not finally;" "however far you may depart from God, you will be brought back again;" is something more than indefensible: it is in my judgment perfectly frightful. Such statements appear entirely to overlook the important consideration, that even supposing each of them to be in itself true, their just use is connected with the previous question, whether we are real believers in Christ; and that this previous question involves an investigation of our whole character and conduct. What then can be more pernicious than a perpetual detail of propositions, easily remembered and greedily retained, which are dependant for their truth on many most important and difficult antecedent inquiries; especially if, whilst these apothegms are familiarly, and even sometimes, as I

think flippantly uttered, much of the cautionary and alarming language of Scripture is either wholly omitted, or feebly enforced? Surely, a scriptural view of this doctrine must be consistent with all the other parts of the Sacred Volume from which it is deduced. Surely every warning, every threatening, all the exhortations to watchfulness, all the denunciations on those who draw back unto perdition, all the dangers from the world and the flesh, all the details of the Christian conflict, all the fearful examples of those who have departed from the faith, are as much to find a place in our instructions, as those particular promises on which the hope of our perseverance rests. Without this, it is easy to see that the complexion of the doctrine, as it stands in the Holy Scripture, may be totally different from what it is as exhibited by its interpreter. This will appear in a stronger light if we consider that it is by salutary fear, holy self-distrust, eager vigilance, continual self-examination, and by the influence of all those principles which are calculated to move a creature like man in a state of probation, that it pleases God to accomplish his own purposes in the salvation of his faithful people. To omit, therefore, the means, whilst we hurry on to the end, is, as I conceive, a presumptuous tempting of God. It is proceeding on the fatal mistake of first taking for granted what the secret will of God is, and then acting on that assumption to the neglect, at least, to the comparative neglect, of those means by which alone God brings man to final salvation. The scriptural method appears to me to be, to encourage, as occasion may require, the humble and diligent Christian in his conflict by the cheering promises of God, to animate him to persevering efforts by the hope of protection and deliverance; and to fill his mind with admiring gratitude and fervent devotedness, by elevated views of the condescension and faithfulness of his Redeemer in the covenant of grace. There are some judicious remarks on this subject, in Mr Simeon's preface to his "Helps to Composition;" to which I refer your readers, whilst I proceed to consider,

7. The seventh error which I have stated as attaching to this system—an *unsound and fanciful method of interpreting the Holy Scriptures*. I am very far from intending by this the occasional mistakes which the most studious and humble Christian may commit, but that systematic mode of exposition which characterizes the ministry of those who adopt the sentiments I have been considering, and which appears to me to proceed from a disregard of the just rules of interpretation, a shrinking from diligent study, a passion for new or strange glosses, and an eagerness to engage every passage which is capable of subserving this purpose, in the support of some favorable sentiment. Thus in various degrees, and, I firmly believe, undesignedly as to many truly pious persons, the whole Scripture is made to yield to the rude hand of the expositor, instead of being taken in its obvious meaning, considered in connexion with its several parts, and allowed to instruct him authorita-

tively in the truths of the Gospel. This error lies at the foundation of all the peculiar views of the divines who are now under our consideration, and either occasions or confirms their chief departures from the simplicity of the faith. In this way, the typical parts of the Old Testament are not explained as the Apostle has given us the example, in their grand and leading features, but pursued out to the most minute and dubious ramifications. The historical writings, instead of being expounded for the purposes which their obvious meaning would point out, are wrested to a fanciful system of metaphorical accommodation. The Book of Psalms, in like manner, is considered, however violently, to be descriptive in all its parts, of the person and work of the Saviour. The parables of our Lord in the New Testament are likewise not permitted to convey the simple and beautiful instruction, which the explications of our Lord himself, or the circumstances in which they were delivered, usually furnish, but are compelled to yield to a new and unnatural process. Nor is this all: idiomatic language is sometimes utterly disregarded. The distinction between expressions found in a calm narrative, and a rapturous strain of poetry, is overlooked. A similarity in the mere sound of words is caught at: an incidental allusion in a sentence is dwelt on, to the neglect of the main subject. The evident tone and spirit of different passages is but slightly considered. Plain portions of Scripture are seldom selected as texts, at least are not so often taken, as those which afford room for a fanciful discussion. In a word, where this part of the system has been *fully* imbibed, which I sincerely believe is in very few cases, it is perfectly astonishing to observe the wild and unfounded expositions of holy writ which have been seriously contended for. I am not here objecting to a just exposition of the types and prophecies of the Old Testament, or to the most spiritual and comprehensive view of the instructions delivered by our Lord and his apostles in the New: but I do decidedly object to an incoherent and extravagant perversion of plain passages. I do not think that a sober interpretation of the word of God is the least mark of gratitude we can pay for the inestimable blessing. I do conceive, that to frame to ourselves any system of religion which does not allow every part of the Bible to retain its due place, is dangerous and indefensible. And I must be allowed to protest in the most solemn manner against the use of arts, which all unite to condemn in the Papist or the Socinian, and which ought equally to be dreaded in whatever ranks the innovation may choose to appear.

8. The eighth and last point which I consider as characteristic of the theologians I am considering, is, a *ensorious and positive temper in pressing their sentiments on others, and in condemning those who decline to receive them.*—To a firm and friendly statement of any differences of opinion, no reflecting person can object. The spirit of charity and meekness is in no way violated by such a conduct. On the contrary, every humble Christian is

glad to obtain further information, to relinquish a tenet which is proved to be erroneous, to compare his sentiments with those of others, and thus to aim at "growth in grace, and in the knowledge of his Lord and Saviour Jesus Christ." Even ardour and zeal in the defence of what we conceive to be essential truth, are entitled to our recommendation. But where we observe a censorious dogmatical spirit, which will listen to no arguments, however temperately stated, and which demands explicit acquiescence, and this in young and evidently uninformed characters, it is impossible not to lament the wide and essential difference. It has accordingly appeared to me, that no mark more clearly designates this crude and unscriptural system, than the bitterness and self-conceit which force themselves upon our notice. I fully admit that there are many eminent christians, who, though they have in some measure adopted the sentiments I am now reviewing, exhibit the utmost humility and charity in their spirit and conduct. But in the young and inexperienced, who have imbibed the opinions, without copying the graces of their teachers, I have myself almost uniformly seen a severe and unmeasured spirit of cavil. I have noticed a disregard of age, sex, and station in life. I have been distressed to perceive in them an incurable confidence, a superiority to instruction, a contempt of others, and incivility and coarseness of behavior, I will not say a vulgarity and indelicacy of language, which has utterly excluded any beneficial conversation when they have been present, and has converted what should have been the Christian intercourse of friends into a scene of angry and jarring disputation. It is not, indeed, wonderful that the contrite and lowly temper of our Redeemer should have forsaken those, who have departed from the simplicity of truth, in those very parts of it which are peculiarly calculated to produce the Christian spirit; but I cannot but deeply regret this last feature of the system, as it tends to case up the mind, to close it against conviction, and to prevent almost the hope of recovery. In fact, in some extreme cases which have fallen under my notice, I have seen, not only all disposition to improvement extinguished, but the very life and influence of religion gradually languish, a disputatious temper gain ground, a neglect first of ministerial and then of family duties prevail, till at last the deluded theorist either sunk into a mere form of godliness, or appeared openly to make shipwreck of faith and a good conscience.

It is the full persuasion of the unscriptural tendency of the various sentiments which I have now stated to you, that has induced me to address you at this time. I hope I have not misrepresented the case. I am sure I have not intended to do so. I have written with real pain and reluctance; nor am I sanguine in my expectations of success. Those, indeed, who have thoroughly settled in this system, are commonly so intrenched on all hands by the unhappy thralldom of a short-sighted, but plausible hypothesis, and are so little insensible of the evident effect of their doctrines on themselves

and others, that I should be backward at entering on the subject with them. There are others, again, of distinguished personal piety, who having early imbibed some of the views I have been considering, have neutralized the effects of them so completely by the fervent holiness of their spirit and character, as to render it doubtful whether any serious attempt should be made, to dislodge them in their advanced years from the ground they occupy. The persons whom I have had chiefly in view are younger christians and ministers, who rather admire and approve, than exactly understand and act upon, this perilous scheme of doctrine; and who are as yet accessible to calm and affectionate expostulation. Let me entreat of such to give this whole subject a renewed consideration. I doubt not but that their intentions at present may be excellent. They have been disgusted with the cold and worldly spirit of many Christians. They have thought, and thought rightly, that the grace and mercy of Christ have sometimes been too much obscured by human reason and human learning. They have, on the other hand, been warmed by the ardent zeal of some minister, or some private Christian who has maintained these sentiments. Perhaps the religious education they have received has had this tincture. I know the difficulty of rising above these impressions. Let me, however, beg such persons simply to ask themselves whether that comprehensive course of evangelical instruction, which, without neglecting any one part of Divine truth, insists chiefly, though not exclusively, on the doctrine of the cross, is not more evidently conformable with the general tenor of Scripture than the partial and narrow system which they have been led to favor.—I might be satisfied with this appeal. I think no one can soberly admit the plain meaning of the Word of God, and long maintain the disproportionate and incoherent theology I have endeavored to expose. But I would again entreat them to inquire whether, in every age of the church, the apostolic not excepted, there have not been some individuals who have stood on their narrow ground, and who springing up in the church, especially at the time of a revival of religion, have soon afterwards dwindled into their native insignificance? Nay, I would ask, does not the corruption of the human heart, lead us to expect such innovations? I am sure almost every Epistle of St Paul treats largely of defections, on one side or the other, from the simplicity of the Gospel. But may I not, besides, confidently refer them to the best men whom the church has known in our own day, or in that of our fathers; to those whose labors have been most successful in the conversion of sinners, and who have themselves most adorned the name of Christ; as all taking without exception, the broad and Catholic ground of Christian instruction for which I have contended? May I not go farther, and request the sincere inquirer after truth to compare the general effects of one system of doctrine with those produced by the other, in the spirit and conduct of the mass of their respective adherents? I feel persuaded that

whoever candidly attends to these suggestions, will soon experience fresh views of truth opening on his mind. A conscientious and ardent christian may easily be seduced for a time by a system which seems to promise greater spirituality, more love to Christ, and bolder acknowledgments of his grace—few young and affectionate hearts quite escape this snare—but as the character becomes more formed, the judgment better directed, the understanding more enriched with the various truths of scripture, the experience of religion more enlarged by sorrow and conflict, and the observation on what passes amongst those who profess the Gospel more extensive and matured, such persons gradually return into the plain and simple path which the real church of God in every age has trodden.—The crude produce of the early summer yields to the rich and mellowed fruit of autumn. May I indulge the hope that, under the blessing of God, this may be the case with some who may read these lines? The gradual, but sure, improvement consequent on such a melioration, will best attest the value of the change. All the grand principles of religion will remain the same, but the new and wise use to which they will be applied, and the various other doctrines which will invigorate and direct them, will add stability and consistency to every thing pure and holy in the character, whilst they tend to correct what is amiss, and supply what is defective. Every truth will assume a better tone, because it will be considered in a more just light. Something may at first be lost in sensible comfort, but this will be more than compensated by a growth in solid peace and joy. The love of Christ will be the prevailing principle of the conduct; and this will not be weakened but increased, by the new motives which are given for its exercise, and the new topics on which it will operate. Instead of those fervid emotions in which their religion had too exclusively consisted, a real advance in all the parts of Christian knowledge, in faith, in love, and in holy obedience will take place. Their former vanity or arrogance will be exchanged for child-like docility. Their general spirit towards others, will less resemble the warmth of a partisan, and partake more of genuine charity. Their usefulness in the world will be abundantly augmented by the discovery of new fields for exertion, as well as by the application of new principles of conduct. They will not be perfect, but they will be, what they were not before, consistent, humble, advancing Christians.—Their reliance on Divine grace will be a more pure and practical principle; and they will, ere long, look back on their former hasty judgment, and inaccurate notions, with the regret of one who was unhappily betrayed into an intemperance of which he did not know the evil, and who mistook the conclusions of human pride and infirmity, for the dictates of the unerring oracles of God.

D. W.

LITERARY AND PHILOSOPHICAL INTELLIGENCE.

A History of Modern Greece has just been published in Boston in a handsome Octavo volume. It is a reprint of a work in four small volumes published in London.

The Missionary Enterprise.—Mr Wayland's sermon, bearing this title, has lately passed to its seventh edition.

Writings of Wm. Crafts, Esq.—The fugitive writings of the late Wm. Crafts, Esq. of Charleston, S. C. both in poetry and prose, together with a memoir of the author, are in the press. The profits are to be appropriated to the benefit of his family.

Life of Columbus.—We learn, says the Boston Advertiser, that Mr Irving, who is still at Madrid, has finished his first part of his *Life of Columbus*, and has sent it off to London and Philadelphia for publication. From the fitness of the author for this undertaking, and his opportunities for executing it, it cannot be doubted that the work will be one of sterling value.

Scientific Research.—The French government have authorized a scientific research to be made, on a very extensive plan in the interior of Asia. It has been suggested by the professors of the King's Garden, and is to be under the direction of Monsieur Victor Jaquemont, a highly distinguished naturalist.

Andover Theological Seminary.—By the General Catalogue of the above institution just published, it appears that since its foundation in 1807, four hundred and twenty-two individuals, graduates of 16 Colleges and Universities, have completed the prescribed course;—277 of the number since 1815. Of the whole number, 42 have deceased, and 380 survive. In the two remaining Classes are 83.

A large proportion of those who have left the institution, are now settled as pastors in different parts of our country; 2 are Presidents of Colleges; 13 are Professors in Literary Institutions; 25 have gone forth as missionaries, principally among the American Indians; 3 are Editors of Religious Publications; 3 are Preceptors of Academies; 1 is principal of the Deaf and Dumb Asylum at Hartford; 9 are Agents or Secretaries of Benevolent Societies, &c. &c.

Of the whole number, 110 received their literary education at Yale College, 88 at Dartmouth, 80 at Middlebury, 57 at Williams, 29 at Harvard, 37 at Brown, 21 at Bowdoin, 18 at Hamilton, 16 at Union, 15 at Amherst, 8 at Nassau Hall, 5 at Vermont University, 1 at Jefferson College, 1 at Ohio University, 1 at Glasgow University, 1 at the University of Upsala, Sweden, and 18 have not been connected with any college.

Literature of the Ionian Islands.—Mr A. Klavos, a native of the Ionian Islands, exhibits the following picture of the improving condition of the literature of his country.

When Lord Guilford in 1820 made a tour in these Islands, for the purpose of ascertaining the proper method of securing the prosperity of various establishments for public instruction, he found only a small number of schools, and those in a deplorable state. The schools of mutual instruction at the present day are twenty-nine in number, and contain 1733 scholars out of a population of 176,392 persons. The university of the Ionian Islands was not opened till the autumn of 1823. In that year it contained sixteen professors, most of whom were of the first order. Almost all these young professors have studied in the most celebrated universities, at the expense of Lord Guilford; so that we have collected in our university a selection of learned men, whose minds are stored with knowledge acquired in England, Germany, France, and Italy. The following is a list of 13 chairs which are provisionally divided among the professors:—Theology, 3; civil law, 3; medicine, 3; botany, 1; agriculture, 1; chemistry, 1; mathematics, 5; philosophy, 2; rhetoric, 1; Greek literature, 2; English language, and Literature, 2; Latin literature, 1; history, 3; archæology, 1; physics, 1.

All the lessons are given in Greek, and the students are beginning to diffuse beyond the precincts of the university, forms of language richer and more elegant than those which are employed in continental Greece. In ten or fifteen years to come, our language will be fixed; then the ridiculous custom will disappear of employing in a Greek city a corrupted Italian jargon, even in Court and the National Assembly. See what we owe to the worthy chancellor of our university, to Lord Guilford alone! But this is not the limit of his benevolence. Whilst government provides at its own expense for the instruction in theology of one hundred young ecclesiastics, who will one day spread instruction in the country, and sustain the enlightened piety of the faithful, his lordship provides, at his own expense, for the instruction of 40 youths, destined to be either learned judges, just and honorable merchants, or industrious cultivators. The library, which had no existence two years ago, already contains 30,000 volumes of choice works, of which a great number are the property of our benefactor. We have lately formed a small botanical garden, which promises to become an object of curiosity. —*Christian Observer of July 1827.*

Important Literary Institution.—It may not be generally known to our readers, that there has lately been established in London, an institution for giving a regular course of instruction in various languages of the East. It is styled the "Language Institution in aid of the propagation of Christianity," and holds its meetings in Bartlet's buildings, the former location of the venerable "Society for promoting Christian Knowledge." Its President is Lord Bexley, and among its Vice Presidents are Sir George Staunton, Bart. and Sir T. R. Raffles, well known for their acquirements in oriental literature. The great object of the institution is to give a regular course of instruction by lectures, in many of the most extensively spoken languages of the East, and among them, the Chinese. Christian Missionaries may partake of the benefits of the institution, free of expense. It need scarcely be add-

ed that so important an institution is deserving the patronage of a people, who are so zealously engaged in sending Missionaries into heathen lands.—*Eng. paper.*

Labors of Whitefield.—It appears from a little account book, wherein this great man of God minuted the times and place of his ministerial labors, that he preached upwards of EIGHTEEN THOUSAND sermons, from the æra of his ordination to that of his death.

Powerful Microscope.—We have this week (says a N. H. paper) been gratified with examining a microscope made by Mr Ephraim Rand, of Bedford, and which he has been exhibiting in this town. It magnifies objects four hundred thousand times. We believe no instrument has been made in this country, which magnifies objects more than half as many times as this does. A common fly appears to be about fifteen feet in length, and the leg of a grasshopper about twenty feet. Thousands of eyes are perceptible by means of this wonderful instrument in a common fly, and we also perceive an innumerable number of animated beings in liquids. In the smallest grain of a fig, which we can see, we perceive a large number of living creatures.

Subterranean Forest.—The second volume of the Transactions of the Geological Society of London, contains a very interesting account of the subterranean forest, which was laid open in Norfolk, Eng. last autumn, by the sliding off into the sea of a large avalanche of rocks and clay.—The forest occupied a bed of about four feet in thickness. The trunks were found to stand, as thickly as usual in woods. The stumps appeared to be firmly rooted in the original soil, "but they are invariably broken off *about a foot and a half from the base.*" The stems and branches lie scattered horizontally, and among them are thin layers and cakes of decomposed leaves. The species of the timber is principally that of the pine, but there are some specimens of elm and oak. This forest extends twenty miles, and is from ten feet to two hundred feet below the surface of the earth.—*Salem Obs.*

TRANSPARENT PAPER—For this new kind of paper the public is indebted to the inventive powers of David Kiser. He has obtained a patent for it. "It is an excellent article"—says the New York Enquirer, "and if water marks were made on bank paper, bills of exchange, &c. there would be an end of counterfeiting. Banks might readily purchase the right, and have machinery to do it themselves; and it would be a mystery which need never be disclosed, at least those who are base enough to counterfeit, will never be able to discover the method of doing it. The paper is also well suited to cover prints and paintings in place of glass; if put on well there will be but little difference in the appearance of a picture from one covered with glass. The cost of covering a picture with transparent paper will not exceed 50 cents for a frame three feet by four feet: it is also used as a covering for windows, to prevent, the rays of the sun from passing through; at the same time to admit as much light as if no paper was on. It can also be used as a cylinder or tube, to put round a lamp or candle, and cause it to emit a more agreeable light.—These, are only a few uses to which it can be applied, many more will gradually develop themselves when artists are aware that such an article is to be obtained.

The Acropolis of Athens is a hill 250 feet high, situated near the centre of the ancient city. It was strongly fortified and ornamented with temples, the chief of which was the splendid temple of Minerva, the glory of Grecian art. The Persians under Xerxes took the citadel, put the garrison to the sword, and set fire to the fortress, and the temple of Minerva. The temple was rebuilt by Pericles with great additional splendor. Within was the statue to Minerva by Phidias the master-piece of the art of statuary. It was of ivory, 39 feet in height, and covered with pure gold to the value of \$530,000. In the year 1687, the Venetians attempted to make themselves masters of Athens; in the siege, the Turks having converted the temple of Minerva into a powder magazine, a bomb fell into it, and blew up the whole roof of that famous edifice. The Turks afterwards converted the inside into a mosque. This edifice mutilated as it is, retains still an air of inexpressive grandeur and excites the admiration of every beholder.—“For these forty years,” said the French Consul to Pouqueville, “do I behold this matchless structure, and every day do I discover new beauties in it.” The Turks fortified the Acropolis and built a large irregular wall around it. In the year 1821, soon after the commencement of the Revolution in Greece, this fortress was unsuccessfully besieged by the Greeks. The Turks who had with them about 50 of the principal Greeks, daily cut off the heads of several, and rolled them down the walls of the citadel. The next year it surrendered to Ulysses.

Glass was certainly known to the Romans under the reign of Tiberius as it is found in Herculaneum and Pompeii. It was introduced into England in the seventh or eighth century, but the manufacture of mirrors was a long time confined to the village of Marano, near Venice, whence they were furnished for all Europe. The different modes of making glass practiced in Italy were brought into France under Henry 2d, nearly at the same time it was into England.

Liberia.—Mr Cary says that Monrovia looks like many little towns in America, with nice stone or frame buildings, well painted or white-washed, and that it is as happy a little community as any you will find of its size in America or Europe.

RELIGIOUS INTELLIGENCE.

PRESBYTERY OF WINCHESTER.

On the 16th Oct. the Presbytery of Winchester met at Woodstock; and after a sermon by the Rev James Black, the Presbytery was constituted with prayer. The Rev. Dr Matthews was chosen Moderator, and the Rev. Wm. N. Scott was appointed clerk. Most of the details of business which claimed the attention of Presbytery would be uninteresting to the public.

At an early period of the sessions a Resolution was offered and unanimously adopted that the forenoon of Thursday should be spent in appropriate religious exercises by the members, with all others who might be dis-

posed to unite with them. The cheering news was not received from any of the churches within the bounds of Presbytery that religion was in a flourishing state. On the contrary it was known that there was much need of humiliation, confession, and prayer, for the special influences of the Holy Spirit to arrest the progress of vice, and to excite professors of religion to greater diligence in the discharge of their duty, and to cherish more of the spirit of their Divine Master. The members of Presbytery were conscious that they ought to unite in these confessions and these prayers, that with greater zeal and perseverance they might discharge their pastoral duties. A committee, appointed for this purpose, assigned to each member that part of this service which he was to perform. When the appointed hour arrived, Presbytery were pleased to find a large, attentive and serious audience assembled to unite with them in the exercise. The time allotted for this purpose was spent in reading the scriptures, in singing, in prayer, and in exhortation.

It is hoped that the example of the last General Assembly will be imitated by all the Presbyteries and Synods throughout our country. A day, or at least half a day cannot be more profitably spent than in exercises of this kind. The state of religion in the bounds of each Presbytery will suggest the kind of exercise which will be most suitable. Is religion in a flourishing state? are sinners awakened, crying for mercy, and coming to the Lord like doves to their windows? are the followers of Christ walking circumspectly, earnestly engaged in prayer, zealous and faithful in promoting the cause of truth and piety? Then, songs of praise are due; offerings of thanksgiving should be presented to the Lord Most High. Is the state of religion low; are sinners sleeping and perishing in sinful security; are professors of religion conforming to this world, manifesting but little of the spirit of their high calling? Surely this afflictive state of things calls, and calls loudly for humiliation, for confession, for deep mourning, for earnest prayer, that God would revive his work. It is hoped, therefore, that it will be as common to hear of a day, or part of a day, spent in these exercises by the judicatories of the church as to hear of their meeting.

Although the Presbytery of Winchester had cause of deep sorrow, they found some things also of a cheering nature. Two young gentlemen, Mr William Sickels, and Mr David N. Riddle, having been at former meetings, examined on their course of collegiate studies, and on other parts of trial, assigned by Presbytery, were now examined on the Hebrew, on Theology, Ecclesiastical History and Church Government; and having delivered each of them a Lecture and Popular Sermon—all which were sustained—were licensed to preach the gospel, as probationers for the Pastoral Office. This licensure took place on Thursday evening, immediately after public worship, in presence of a large congregation.

Two other young men, Mr Hutchinson and William C. Matthews, were examined on their experimental acquaintance with religion and their motives for desiring the gospel ministry; also on the languages and sciences; all which being sustained, were received as candidates for licensure.

The Rev. John Knox of the Presbytery of Orange, and the Rev. Mr Graves, of the German Reformed Church, being present, were invited to sit as corresponding members.

The Presbytery now consists of *twelve* members, have under their care *six* licentiates, *two* candidates, and *two* alumni.

The next meeting will take place in Winchester, in April next.

PRESBYTERY OF ORANGE, N. C.

The Presbytery of Orange held its stated Fall Sessions, this year, at Milton, commencing on the 26th September. For the information of their churches, and also for the preservation of their minutes, the Presbytery directed the publication of the proceedings in extenso, unless the stated clerk should deem it, in particular cases, inexpedient.

Milton, Sept. 26, 1827.

Wednesday night.—The Presbytery met at 7 o'clock, P. M., according to adjournment, and was opened with a Sermon, by the Rev. Wm. MacPheeters, D.D. the last Moderator, from Rom. i, 16.—“I am not ashamed of the gospel of Christ.” The Presbytery was then constituted with prayer, the following members being present.

Ministers.

Rev. Ezekiel B. Currie.
 “ Wm. M^cPheeters, D.D.
 “ Samuel Paisley.
 “ John Witherspoon.
 “ John H. Pickard.
 “ Jos. Labaree.
 “ Elijah Graves.
 “ Edw. Hollister.
 “ Lemuel D. Hatch.
 “ Saml. S. Graham.
 “ *Eli W. Caruthers.
 “ A. D. Montgomery.
 “ Jas. W. Douglass.
 “ Jas. Weatherby.
 “ *Wm. Neil.
 “ Darius C. Allen.
 “ Wm. S. Plumer.

Elders.

Elijah Picard.
 ———
 Joseph Smith.
 Wm. Huntington.
 Jos. Finley.
 Thos. B. Littlejohn.
 ———
 ———
 ———
 Chas. L. Read.
 * Levi Houston.
 * John Kitchen.
 Henry J. Foster.
 ———
 ———
 ———
 * Jno. W. Paxton.
 Thos. P. Atkinson.

*Appeared the second day of the Session.

Absent.—Rev. Wm. Paisley; Rev. J. Rankin; Rev. Jos. Caldwell, D.D.; Rev. Elisha Mitchell; Rev. Stephen Frontis; Rev. J. Knox; Rev. Thomas Lynch.

Adjourned to meet to-morrow morning at half-past 8 o'clock, A. M.

Thursday morning, Sept. 27.

The Presbytery met according to adjournment, and was opened with prayer. Members present as before.

The Rev. Jno. Witherspoon was chosen Moderator, and the Rev. L. D. Hatch, and Mr Wm. Huntington, temporary clerks.

A letter was received from the Rev. Robert H. Chapman, D.D. accompanied by a certificate of dismissal and recommendation from the Presby.

tery of Winchester, desiring to be received as a member of this Presbytery; and he was accordingly received.

A letter was received from Mr John Chavis, a licentiate, which was referred to the Rev. Messrs M'Pheeters and Witherspoon, with instructions to examine the contents, and report to Presbytery during its present sessions.

The Rev. John Witherspoon tendered his resignation, as stated clerk of the Presbytery, which was accepted, and the thanks of the Presbytery were voted unanimously to Mr W., for his faithful services.

Messrs Hatch, Allen and Graham, *Ministers*, and D. Atkinson, and E. Pickard, *Elders*, were appointed a committee of supplies.

Inquiry was made respecting collections to have been taken up, on the 4th July, in aid of the Colonization Society, agreeably to a recommendation of the Presbytery. It appeared that in some churches, contributions had been asked for; in others, various circumstances had prevented it.

For the Education Fund, the following sums were reported, viz:—

Congregations.

Hawfields and Cross Roads,	-	-	-	-	-	-	-	-	\$8 00
Chapel Hill,	-	-	-	-	-	-	-	-	12 00
Raleigh,	-	-	-	-	-	-	-	-	11 00
Little River, \$1,30.	Greears, \$1,10.	Eno, \$3,30,	-	-	-	-	-	-	5 70
Hillsborough,	-	-	-	-	-	-	-	-	22 00
Bethesda, Haw River, and Stony Creek,	-	-	-	-	-	-	-	-	1 50
Oxford and Providence,	-	-	-	-	-	-	-	-	6 00
Green Spring and New Hope,	-	-	-	-	-	-	-	-	6 00
Grassy Creek, and Nutbush,	-	-	-	-	-	-	-	-	28 52½
Buffaloe and Allemanee,	-	-	-	-	-	-	-	-	8 22½
Milton,	-	-	-	-	-	-	-	-	31 20
Murfreesborough,	-	-	-	-	-	-	-	-	10 55
A friend's mite, Lexington,	-	-	-	-	-	-	-	-	0 25
Bethany,	-	-	-	-	-	-	-	-	2 82½
Bethell, Greensborough, Newbern, Red House, Washington, Danville, Spring Grove, Bethlehem, Mount Hermon, and Harmony,	-	-	-	-	-	-	-	-	0 00
									<hr/> \$143 22½

The amount reported for the Presbyterial Fund, was \$6:50.

The recently organized churches of Danville and Lexington, on application, through their respective ministers, Messrs Plumer and Allen, were taken under the care of this Presbytery.

On inquiry respecting the poor of the Church, whether any are dependent on public charity, it was ascertained that there are two. The churches to which they belonged, were requested to provide for their support.

The committee appointed at the last stated sessions of Presbytery, to collect from the records of Synod and other sources, such fragments of our late records, (destroyed by fire) as may restore to the Presbytery a correct history of its proceedings, reported, that owing to the absence of the Stated Clerk of Synod from the State, they could not successfully prosecute their object. Whereupon, resolved that the same committee be continued, and that they report to the next stated sessions of the Presbytery.—Resolved,

further, that the Stated Clerk of Synod be requested to furnish some member of the committee, with such information from the records of Synod, as may be necessary, and that he be paid for his services out of the contingent fund.

The Presbytery then had a recess until 3 o'clock P. M. that the Board of Education might have opportunity to meet.

Afternoon, 3 o'clock.

The next stated sessions of the Presbytery were appointed to be held at Newbern, on the 3d Wednesday, the 16th of April next, at 7 o'clock P. M.

The committee of supplies made their report, which was received and adopted, and is as follows, viz:—That the Rev. Messrs Plumer, Douglass, Graham, and Montgomery, be appointed to spend one Sabbath each at *Harmony*.

Dr M'Pheeters one Sabbath in Johnston county. Messrs Currie and S. Paisley, one week in Randolph county.

Messrs Pickard and Graves, two weeks in Rockingham, Stokes, and Surry.

Mr W. Paisley, one Sabbath at Mount Hermon.

Messrs Labaree and Douglass, one Sabbath at Spring Grove, and to administer the Sacrament.

Mr Hollister, two Sabbaths in Clarksville.

Messrs Hatch, Plumer, and Weatherby, one Sabbath at Tarborough, and to administer the sacrament.

Mr Neil, one Sabbath at Edenton, and one at Halifax.

Dr Caldwell, and Mr Mitchell, each, one Sabbath at Pittsborough.

Messrs Plumer and Montgomery, one Sabbath at Cross Roads in Halifax, Virginia.

Mr Pickard, one Sabbath at Bethany, and one at Gilead.

Mr Weatherby, one Sabbath at Plymouth.

Messrs Pickard and Douglass, each to preach once at the Poorhouse, in Caswell county.

Messrs Currie, Witherspoon, and S. Paisley, to preach once, each, at the Poorhouse in Orange county.

Mr S. H. Smith, two Sabbaths at Spring Grove, and two at Roxborough.

An election was held for a stated clerk of Presbytery, to succeed the Rev. Mr Witherspoon, resigned, which resulted in the choice of the Rev. J. W. Douglass.

On motion, resolved that on to-morrow morning, at 10 o'clock, the Presbytery have a recess, in order, that the Society for the Suppression of Intemperance, may have opportunity to hold its annual meeting.

Mr Robert Russell, a candidate for the ministry, was directed to the first nine verses of the 17th chapter of Matthew, as the subject of a lecture; and the 24th verse of the 17th chapter of Luke, the subject of a popular discourse to be exhibited, as parts of trial, before the Presbytery.

A printed circular was received from the Presbytery of Hanover, signed by the Moderator and Clerk, containing certain resolutions in reference to the Literary and Evangelical Magazine, and recommending the adoption of measures calculated to give to that publication, a more extensive circulation. Whereupon, resolved, that the Rev. Messrs Currie, M'Pheeters, Hatch, Graham, and Douglass be a committee to report on the course proper to be pursued, in regard to said letter.

The committee on Mr Chavis' letter reported, and the report was received and adopted, and a copy directed to be forwarded, by the stated clerk, to Mr Chavis.

THE SABBATH.

In compliance with the recommendation of the General Assembly, expressed in their minutes of 1826, pp. 29, 30, inquiry was made respecting the manner in which the law of the Sabbath is observed. It appeared that this day is much profaned in almost every part of our bounds; particularly by the running of wagons and stages on all our public roads; by the unloading and sometimes the loading of wagons; by the opening and making up of mails; by the training of race horses, by the idle lounging in streets and taverns of persons who go not to the house of God, or go but seldom; by travelling and visiting, and culinary labor beyond what is of necessity, and in various other ways, as it appeared, "Satan, with his instruments, do much labor to blot out the glory, and even the memory of the Sabbath, so as to bring in all irreligion and impiety." It was then resolved that the Rev. Joseph Labaree, be appointed to preach a sermon on the observance of the Sabbath, at the next stated sessions of Presbytery.—Presbytery adjourned to meet to-morrow, at half-past 8 o'clock, A. M.

Friday, Sept. 28, 1827.

Presbytery met according to adjournment, and was opened with prayer. Present as above. The minutes of yesterday were read.

TREASURER'S ACCOUNTS.

On motion, resolved, that the accounts of our late Treasurer, the Rev. E. Mitchell, be referred to the Rev. Messrs M'Pheeters, Caldwell, and Witherspoon, and Mr Thomas B. Littlejohn, as a committee for examination, and that said committee report at the next stated sessions.

CONTINGENT FUND.

Resolved, that every member of Presbytery pay, into the hands of the treasurer, the sum of 25 cents, at every stated meeting, for the contingent fund.

MINUTES PUBLISHED.

The Stated Clerk was directed to have such extracts from the minutes of the Presbytery, as he may judge expedient, published.

Mr ALEXANDER WILSON, through the Rev. Samuel L. Graham, requested to be taken under the care of this Presbytery, as a candidate for the gospel ministry. Mr Wilson, being a regular member of the Presbyterian church, of good moral character, and promising talents, was accordingly introduced,

and examined, as to his acquaintance with experimental religion, and the motives which induce him to desire the office of the gospel ministry, which examination was sustained, and Mr Wilson was received as a candidate, under the care of this Presbytery. As a subject for a Latin Exegesis the presbytery assigned to Mr Wilson the following question, viz: "An satisfactio Christi est necessaria?"

Mr N. M. HARDING was directed to prepare a popular lecture on the 110th Psalm, and a popular sermon on the first verse of the eighth chapter of Romans.

Saturday evening Concert of Prayer.—It was resolved that this concert of secret and family prayer, recommended by the Presbytery, at Hillsborough, be continued; and that the ministers recommend the same to their people.

The resolution at Hillsborough was as follows.

"The state of religion, in most of our congregations, loudly demanding, in the judgment of the Presbytery, more earnest and united prayer for the outpouring of the spirit of God; Therefore, resolved, that the Presbytery earnestly recommend the observance of a concert of secret and family prayer, by all their ministers, elders and members, on Saturday evenings, at eight o'clock, for the blessing of God upon the means of grace throughout our bounds; and that this concert continue until the fall sessions of the Presbytery.

Conference Meetings.—Resolved, also, that in the opinion of this Presbytery, Conference Meetings have been greatly useful in this age of revivals, and that it be recommended to our ministers and elders, to consider the expediency of establishing such meetings in their congregations.

A resolution, similar to the first of the above, was passed by the Synod of North Carolina, at its late meeting, in which the Union Theological Seminary, and the Colleges, Schools, and benevolent institutions of the South, were further recommended as subjects for prayer.

Bible Cause.—The following resolution was proposed and unanimously adopted, viz: That it be recommended to our church sessions and to the friends of Zion in general, to take into serious consideration the worthy example, first set before the christian public, by the Bible Societies of Monroe county, New York, and Nassau Hall, N. Jersey; the one surveying a county and the other a state, and resolving to supply every family with a Bible. Resolved, that in the opinion of this Presbytery, those spirited and noble examples ought to be followed by all our benevolent institutions, at least that they should introduce the same method and certainty into their operations, which characterize the examples mentioned, by engaging benevolent individuals to select definite portions of the country around them, and to engage that every family in those selected portions should in a given time possess a copy of the sacred scriptures.

Southern Professorship.—On inquiry it appeared that the members of Presbytery, had not, since the last stated sessions, succeeded in making collections to any considerable amount for discharging the arrears due from

this Presbytery, to the Southern Professorship; Therefore, resolved, that the Rev. Messrs M'Pheeters, Caldwell, Witherspoon, and Hatch, be a committee to act in the business, during the recess of Presbytery. That should they deem it expedient, they have power to employ an agent or agents, to visit the churches, make collections, and receive contributions; and that they adopt all measures necessary to a speedy accomplishment of the object in view.

Leave of Absence.—The Rev. E. W. Caruthers, D. C. Allen, and J. H. Pickard, and Mr L. Houston obtained leave of absence during the remaining sessions of Presbytery.

Book Committee.—The book committee reported that a society had been formed through their agency, called "the North Carolina Book Company of the Presbytery of Orange," and upon such principles as will, it is believed, secure the approbation of the Presbytery to their proceedings. This company has been in partial operation since the 1st of August last, since time its sale of books has amounted to about \$220.

The following resolution was unanimously adopted, viz: That this Presbytery present to the inhabitants of Milton their most sincere acknowledgments, for the kindness and hospitality with which the Presbytery have been entertained during the present meeting.

The Presbytery then adjourned to meet next week in Salisbury, during the Sessions of the Synod of North Carolina at the call of the Moderator. After the singing of the christian doxology, and prayer, and the apostolic benediction by the Rev. Dr M'Pheeters, the members separated.

JAMES W. DOUGLASS, *Stated Clerk.*

Salisbury, Oct. 5th, 1827.

The Presbytery of Orange met according to adjournment, and was constituted by prayer. The members present were as follows.

<i>Ministers.</i>	<i>Elders.</i>
1 Rev. W. Paisley,	_____
2 " E. B. Currie,	_____
3 " W. M'Pheeters, D.D.	_____
4 " J. Caldwell, D.D.	_____
5 " S. Paisley,	_____
6 " R. H. Chapman, D.D.	_____
7 " Jno. Witherspoon,	1 Wm. Huntington,
8 " Jno. H. Pickard,	2 Jno. Jones,
9 " L. D. Hatch,	_____
10 " S. L. Graham,	_____
11 " E. W. Caruthers,	3 Robt. Donnel,
12 " A. D. Montgomery,	_____
13 " J. W. Douglass,	_____
14 " Jesse Rankin,	_____
15 " Jas. Weatherby,	_____
16 " William Neil,	_____
17 " Thomas Lynch,	_____
18 " D. C. Allen,	_____
19 " W. S. Plumer,	4 Jno. M'Alister.

Absent.—Rev. Jos. Labaree, E. Graves, E. Holister, E. Mitchell, S. Frontis, and Jno. Knox, 6.

Dismissals.—The Rev. Robt. H. Chapman, D.D. and the Rev. Jesse Rankin requested dismissal from this Presbytery, to join the Presbytery of Concord; they were accordingly dismissed and recommended as members in good standing. The Rev. Thos. Lynch, also requested dismissal, to join the Presbytery of Fayetteville, and he was dismissed accordingly, and recommended as a member in good standing.

Southern Professorship.—The following paper was offered, unanimously approved, for the individual subscription of the members, viz.

For the purpose of liquidating the debt due on the Southern Professorship, which the Synod of North Carolina engaged partially to endow, in the Theological Seminary at Princeton, the subscribers engage to procure the sums annexed to their names respectively, from every communicant, in the following churches, or to pay a sum equivalent to such assessment, within the time mentioned.

Note.—The above was signed immediately by 13 ministers, in behalf of 26 churches, (their names will be given again,) engaging generally for 25 cents, in one case for \$1:00, from every communicant, the sum total thus pledged is \$207.

The North Carolina Book Company submitted their constitution, and plans of operation, to the Presbytery for advice, which the Presbytery employed some time in giving.

The Presbytery was then adjourned to meet in NEWBURN, on the 16th of April next, at 7 o'clock, P. M.—Prayer was offered by the Moderator, and the members separated.

JAS. W. DOUGLASS, *Stated Clerk.*

MEETING OF THE AMERICAN BOARD FOR FOREIGN MISSIONS.

THE Eighteenth Annual Meeting of the American Board of Commissioners for Foreign Missions, was held in the city of New York, on the 10th of October last. Most of our readers have, no doubt, already learned from weekly papers, that a *new and powerful interest* was awakened during this meeting in behalf of the missionary cause among the heathen. From the account which the N. Y. Observer gives us, of the proceedings of the meeting held on the evening of the 15th, it is believed that a more powerful impulse is about to be given to the great benevolent enterprise of evangelizing pagan nations,—that the liberality of the christian public will enable the American Board to extend their plans of operation—to establish new missions—and to go forward with more zeal and energy in their work toward the object in view.

"The number of gentlemen who attended the meeting on the evening of the 15th, was not large—but they came with an earnest desire to do what they could, for sending the knowledge of salvation to the millions of the pagan world. Zachariah Lewis, Esq. was called to the chair.—Eleazor Lord, Esq. appointed Secretary—and the object of the meeting was stated by the Rev. Dr M'Auley."

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"Mr Evarts, Corresponding Secretary of the A. B. C. F. M. was then requested to give a statement of the operations of the Board, and of the calls and opportunities for extending them. More missionaries, he said were urgently needed at Bombay, in Ceylon, at the Mediterranean stations, at the Sandwich Islands, and among the Indians on our own borders. He also thought it exceedingly important that new missions should be established without delay, in Western Africa, on the Northwest Coast of the United States, and in several other places which he named. In addition to this, missionaries might be employed to the greatest advantage, in visiting distant countries for the purpose of obtaining information relative to the moral condition of the people, distributing Bibles, &c. &c.

An affecting appeal was also made to the meeting by the Rev. Jonas King, late Missionary to Palestine.

"It was stated by Mr Evarts, in the course of his remarks, that in order to establish the several missions contemplated by the Board, not less than \$100,000 would be necessary, in addition to the usual receipts. At the close of the addresses, a gentleman well known in the annals of benevolence but who has particularly requested that his name may not be published, remarked that if \$100,000 was needed for so good an object, it must be had; and that he would himself stand responsible for \$5000. A gentleman from Rochester, expressed his belief that the stock would be popular in his vicinity, and pledged himself either to collect or give \$10,000. Six other gentlemen subscribed \$1000 each, and several clergymen of the city united in making up another \$1000. There were two subscriptions of \$500 each, one of \$400, one of \$300, three of \$200, ten of \$100, and other smaller sums to the amount of \$375. Total, \$25,675.

"The question being asked, how many of the subscribers would consider their donations annual for the term of five years, on condition that *within twelve months the sum should be raised to One Hundred Thousand Dollars a year for the same period*, the donors of \$20,675 assented. Making the total of subscriptions pledged to Foreign Missions in a single evening, by a small number of our citizens and one liberal gentleman from abroad, ONE HUNDRED AND EIGHT THOUSAND, THREE HUNDRED AND SEVENTY-FIVE DOLLARS."

MEETINGS AT NORTHAMPTON, MASS.

The Hampshire Education, Missionary and Bible Societies, and the Foreign Missionary Society of Northampton and the neighboring towns, held a public meeting at Northampton on the 11th ult. Delegates were present from the American Board of Foreign Missions, American Bible Society, and American Home Missionary Society. The Reverend Mr Perkins, of Amherst, presided, and E. Williams, Esq. acted as Secretary. After prayer the annual reports of the four societies were read; resolutions were adopted; accompanied by appropriate addresses. A collection was taken up amounting to \$106. The amount of subscriptions and donations during the year is as follows:

Hampshire Education Society	- - - - -	\$409 71
Hampshire Missionary Society	- - - - -	442 79
(received from other sources \$806 25)		
Foreign Missionary Society	- - - - -	1480 40
Hampshire Bible Society	- - - - -	754 74

In addition to the above, cash and various articles amounting to near \$1000, have been transmitted to the Board of Foreign Missions, and other societies during the past year, through the Hampshire Christian Depository. In the same time Mr Bates, the Treasurer of the Massachusetts Domestic Missionary Society, (for the western part of the state) has received about \$500.

SYNOD OF NEW YORK.—This body met in the city of New York, week before last. Sermon by J. M'Elroy, from 2 Corinthians iv, 7. A very interesting Synodical Service was held in the Rutgers-street church on Wednesday evening, in which the sacrament of the Lord's Supper was administered to a very large congregation of communicants from various churches (probably more than 1000,) as well as the members of the Synod.

FOREIGN INTELLIGENCE.

PALESTINE MISSION; OPPOSITION TO THE DISTRIBUTION OF THE BIBLE.

The number of the Missionary Herald for October contains an interesting account of the strong opposition with which the Missionaries in Syria meet in distributing the sacred Scriptures,—from which we make a few extracts.

The opposition has, for the most part, come directly from ecclesiastics who are in connexion with the Roman Catholic church; and what has not come from them directly, has been, not without reason attributed chiefly to their influence as the primary cause.

The opposition from the Catholics has assumed a great variety of forms; but the one of most importance has been that of *public proclamations* from the patriarchs of the several religious communities, forbidding the people to receive the Scriptures from the "Biblemen," or to have any agency in circulating them, on pain of excommunication.

Two of these documents have come into the hands of the missionaries, and translations of them, made by Mr Bird from the original Arabic, have been forwarded to the Missionary Rooms.

We have room only for the following extracts from the order or proclamation of the Maronite Patriarch.

Order of the Patriarch against the Scriptures.

The apostolic benediction and heavenly grace descend abundantly and abide plentifully upon the souls and bodies of our people and of our flock, the children of our community, the Maronites, who inhabit the towns and villages in every region and of every rank and condition. The Lord God bless them. Amen.

First—We desire, most earnestly, to hear of your wished for peace, and of your continued walk in obedience to God with all prosperity and peace.

Secondly—We inform you that the artful deceiver and enemy of all good and of the human race never ceases diligently and laboriously to infuse his mortal poison into the members of the mystical body of Christ, i. e. into the faithful sons of the Holy Church; and by all the means in his power to sow the tares of corrupt doctrine in the field of the Lord of Hosts. This he does sometimes by himself, and sometimes by means of his followers, the heretics, the impious enemies of the Romish Church, the mother and mistress of all churches, and their guide: and thus by deceit of various kinds, he leads Christians astray, and guides the simple into error and mistake. And now (may God confound him) he has instigated in these days some persons of the English nation, called Bible-men, who arrived in this country not long since, and have come to the village of Antoorra under the character of missionaries of their corrupt faith, covered with sheep's clothing, but within are ravening wolves; and they have begun to travel among the Maronites of our community, pretending that they wish to amuse themselves and see the country, but their hearts are full of evil and treachery; and they bring with them books of the Old and New Testaments printed in various languages, Syriac Arabic and others. These are of different sorts, some of them replete with errors, and some of them correct in regard to what is printed; but they have omitted these seven holy and divine books; viz. Tobit, Judith, the Wisdom of Solomon, and the Wisdom of the Son of Sirach, and Baruch that is united with Jeremiah, and the two books of the Maccabees; although these books omitted by them are received by the Romish Church, and they who do not receive them as holy and divine are anathematised by the decision of the holy, general Council of Trent in its fourth session. Their object is to distribute these their books among our community of Maronites, whose faith is sound, founded on the rock of Peter, and who have never bowed the knee to the image of Baal.

These deceivers know not that by the grace of God, the faith of our children of the Roman Catholic religion, founded upon the rock of St Peter the blessed, cannot be shaken, though the winds of their corrupt doctrines beat against it. Therefore they do not desist from prosecuting to the utmost of their power their purpose, and that by various means and methods. At one time they make exhortations where they reside, and translate them into Arabic, and send copies of them to each of their friends. Now, they travel about among the people to deceive them; and now, they make a show of being charitable and compassionate to the poor, so that when they cannot effect their purpose by cunning, stratagem, and fraud, they think to effect it by money, (which may God prevent.) A thing which happens less frequently is, that they are engaged in buying up the Holy Scriptures of the Old and New Testaments printed in Rome, the magnificent, (a thing quite insufferable,) and instead of these, distributing their books above mentioned, *gratis*, in order that, in the course of time, the true books of Scripture may no longer be found, and their books full of errors may remain instead of them.

For this reason, being intrusted with the Lord's house, and desirous to cut off whatever causes perdition to men's souls, according to the words of the apostle, who says, "Put away from among yourselves that wicked person;"—we order and command, in accordance with the Holy Council of Mount Lebanon, all our children of our community of Maronites, singly and collectively, of every rank and condition, whether ecclesiastics or laymen, monks or nuns, regular or secular, of whatever class, station, order, or place they may be; and we confirm this general decree by the word of the Lord, whose power is excellent; that from this time forward, let no one possess the books of these above-mentioned persons, nor sell them, nor buy them, nor give them to others, nor look into them, nor read them from any motive or cause whatever it may be, even though we should admit that there are found among them correct copies according to that printed at Rome. And with whomsoever one of these books is found, whether of the Old Testament or the New, or books of their prayers, or copies of their exhortations, or books of their society, or books composed by them against the Christian faith, we order that all these above-mentioned (books) be either burned in the fire by those who possess them, or be brought to us at the convent of Cannobeen, because we do not permit nor excuse their remaining with those who possess them. Therefore, we excite all our children individually and generally, and conjure them by the Lord, and warn them, that henceforth it is not permitted that any one of them should look into these books, or read them, or possess them, or sell them, or buy them, or give them to others, or esteem them as holy and divine, according to the sacred and universal Council of Trent, in its fourth session, and the sacred Council of Mount Lebanon, in the first chapter, 15th leaf, 11th line, and that to guard against false books, and the wiles of impious heretics as they have now appeared in this our country.

And whoever shall audaciously act contrary to this our order ten days after its publication, and shall hesitate to comply with it, or shall hinder its execution, or shall retain the above-named books, (which as we have heard were condemned by Pope Pius the VII, of happy memory,) or shall read the books of their society, or books composed by them against the Christian religion, or shall receive copies of their exhortations sent by them, or shall associate with them in spiritual things, or shall through obstinacy neglect to burn their books, or bring them to us, as we have ordered above, if he be an ecclesiastic, he is prohibited, *ipso facto*, from the exercise of his office, or if he be a layman, he falls under the excommunication, the absolution from which is reserved for ourselves, because against such things, occasioned by such persons, it is necessary to guard with the utmost vigilance, lest sound minds should be corrupted by these corrupt practices.

ANSWER OF THE MISSIONARIES.

Our limits allow us to make but a few brief quotations from the answer of the Missionaries to the foregoing proclamation.

To the assertion of the patriarch, that the missionaries had come to

Syria to distribute the Scriptures *at the investigation of "the enemy of all good,"* the missionaries pertinently inquire, whether "the enemy of all good" might be supposed to be friendly to the distribution of the Bible: and they quote Eph. vi, 11—17, to show that the Bible is the means appointed by God for withstanding "the wiles of the devil."

The allegation that the copies of the Scriptures circulated by the missionaries were "full of errors," is thus met in the reply:

Know then, that the Bible Society has begun a vast and glorious work. Its object is to present to all the inhabitants of the earth, in their own language, the word of God, pure, incorrupt, and free from all mere human compositions. The Bible Societies of England, Russia, America, Germany, France, and other countries, have printed within 20 years, about seven million copies of the Holy Scriptures, in more than 160 dialects, and they are now diligently engaged in preparing exact and faithful translations in all the remaining languages of the earth. In such an undertaking as this, it is not to be supposed that no mistakes should occur, especially at the commencement, but we can assure you that the Bible Society uses all diligence to render its translations perfect. In regard to the Arabic books which we have distributed in this country, the fact is simply this. At first the Bible Society purchased a few Bibles, supposing the translation, as it was an *ancient* one, was also *correct*; but on learning that in the Old Testament there were mistakes, the Society resolved to reprint the Arabic Bible according to the edition printed in Rome in 1671

At present all the Arabic books which we distribute, whether Bibles, Psalters, or New Testaments, are exactly according to the above-named Romish edition, and though there are errors in this translation, yet as it is received by the pope and the church of Rome, you certainly cannot reject it, unless you prohibit altogether the distribution of the Holy Scriptures.

They next quote from Gregory the Theologian, Amphilosius, and Athanasius, and then proceed as follows:

If then, O patriarch, you blame us for omitting these seven books, you, at the same time, blame with us the ancient Fathers and Councils of the church. And why? That you may obey the decree of the Council of Trent, which was held only 300 years ago, which was neither an ancient nor a general Council, and which passed this decree in direct opposition to the primitive church, and the first Christians. Solomon has said, "Every word of God is pure. He is a shield unto them that put their trust in him. Add not thou to his words, lest he reprove thee and thou be found a liar." (Proverbs xxx, 5, 6.

The reply proceeds to notice the cardinal doctrine of the papists, that Peter was made supreme among the apostles, and the foundation of the Christian church, and that the pope derives dignity and power from him, by regular succession, and a divine right; but the remarks upon this as well as several other points must be omitted.

In concluding their answer, the Missionaries appeal to the patriarch as follows,

We beseech you, O patriarch, to give these suggestions a serious and impartial examination, and then to reconsider the assertions in your Circular. Do you love and desire to honor the Gospel of Christ? Be assured that to honor that Gospel, and publish it among our fellow-men is the great object of our life. We are not ignorant that certain persons have endeavored to convince the people of the Levant, that the English have no faith, no religion. But let such persons know, that we constantly endeavor to regulate our faith and our practice by the Gospel of Christ and to propagate Christianity, such as it was in the first ages and among the first disciples. We wish all men to know that they are miserable sinners, born in iniquity, by nature children of wrath, and that there is no salvation, except through the merits of Jesus Christ, and that in order to be saved we "must be born again, not of corruptible seed, but of incorruptible by the word of God." We wish not to destroy the churches of Christ, but to build them up in the most holy faith; for we can do nothing against the truth, but for the truth—knowing that we and they who cast out our names as evil, must all appear before Jesus Christ, "who shall judge the quick and the dead at his appearing and his kingdom;" who will render unto every man according to his deeds: to them who by patient continuance in well doing, seek for glory, honor and immortality, eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath; tribulation and anguish upon every soul of man that doeth evil; but glory, honor, peace to every man that worketh good."

The Lord God, in his great mercy prepare us for that day. *Amen.*
Beyroot, January 1, 1825.

BRITISH AND FOREIGN BIBLE SOCIETY.—Concluded.

AUSTRALASIA AND POLYNESIA.—Dr Morrison writes thus from Malacca: "The distribution of the Scriptures has been carried on at the Anglo-Chinese College in Malacca, where also the printing of them has been superintended during my absence." Concerning the Chinese version of the Scriptures, he remarks, "When I left China, I presented to the superior of a large Budhu temple, containing two hundred priests, a copy of the Bible, and a Chinese version of the English Prayers for morning and evening worship. I have seen him since my return. He has read these books and praised them to me. A native Christian converted to the faith by the late Dr Milne, has shown the sacred writings to many persons; among others to some learned graduates: these, when they have read awhile, have said, "There is in that book much that is easy to understand; there are also inverted phrases, and there are parts in which we do not understand the subject treated of." The native Christian says the same; but he has read the whole several times, and finds that the connexion of the Old and New Testaments reciprocally elucidate each other.

AFRICA.—In Madagascar the translation of the New Testament is finished and that of the Old Testament is in progress. The former is under revision for printing.

SOUTH AMERICA.—A respectable merchant at Rio Janeiro writes thus to Mr Armstrong, agent of the British and Foreign Bible Society at Buenos Ayres; "The Bible is in great request; and had I some thousand copies, I could easily sell them on account of the Society. And then," he adds

"when I say that the Bible is in so much request, I do not think it arises from love to its contents, but from the mere impulse of curiosity to know what has been so long withheld from their view."

Through introductions which Mr Armstrong has obtained, he has been enabled to send small supplies to Potosi and Cuzco, the one in Peru, and the other in Bolivia, in neither of which districts has the Bible, in the Spanish language, scarcely if ever been seen.

A body of German Emigrants having arrived at Buenos Ayres in a state of great distress, while others administered to their temporal necessities, Mr Armstrong had the satisfaction of relieving their spiritual wants, by putting copies of the German Scriptures into their hands, which were received with the greatest apparent gratitude. "As they speak nothing," says he "but German or low Dutch. I could hold no conversation with them; but they gave me such proofs of their thankfulness as they could, which consisted in very expressive looks, and by offering me their hands."

A gentleman of Truxillo writes, "I am happy to inform you, that the generality of the natives entertain a strong desire of reading these divine volumes."

The total of Mr Armstrong's distributions during the year has been 1,817 copies.

Six thousand Spanish Bibles and 12,000 Testaments, have been sent to different places, where depots are to be established.

Mr Thompson has been re-engaged as an agent for two years, to be spent in visiting the city and republic of Mexico. About 4000 Bibles, and more than 5000 Testaments, have been sent to Mexico and Gautemala for his use.

"The Society at large," says the Report, after an extract from Mr Brigham's address, "will view with delight, and without any feelings of rivalry, the interest which the American Bible Society takes, in common with itself in South America; and will, most cordially bid that institution God speed. The work is more than sufficient for the United energies of both Societies."

HOME CONCERNS.—A sub-committee of the Society, on visiting Jarrow Colliery, found the population to amount to 1644, 877 of whom could read; yet there were 60 families wholly destitute of the Scriptures; an Auxiliary has been formed there.

In the western parts of Inverness and Ross, all the Scriptures found existing, are in the proportion of one copy of the Bible for every eight persons above the age of eight years.

The Irish Society in Dublin, for promoting education through the medium of the Irish language, have had considerable openings for diffusing the New Testament in the vernacular character, and 1500 copies have been voted to it. In one letter, the Rev. Robt Daly, the Secretary, writes: "The demands, upon opening new schools, are every day increasing." And, in another letter, he says, "If you only send us 500, we shall be forced to trouble you again almost immediately. In fact they will be all appropriated before they arrive. There is a great door and effectually opened, and we may indeed add, there are many adversaries." The Irish Old Testament in that character is nearly finished; 5000 extra copies of Genesis and Exodus have been printed.

The number of Bibles issued by the Hibernian Bible Society the past year, was 17,391; and 17,933 Testaments. The number distributed in Ireland, during the same period, by different Societies, is stated at not less than 90,000

The number of Auxiliaries, Branches and Associations, added to the B. and F. Society was 72.

The receipts amounted to £80,239 11s. 2d. Issues of Bibles from the Depository, 294,006; being a larger amount than that of any preceding year. Whole number issued since the formation of the Society, 4,303,395.

BRIEF ILLUSTRATION.

THE CONSISTENCY OF TWO PASSAGES.

Rom. ix, 22. What if God, willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction.

2 Pet. iii, 9. The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish; but that all should come to repentance.

WHILE we are searching the scriptures, if two passages appear to disagree with each other, we have much greater reason to doubt the correctness of our views, than to admit the reality of this difference. The spirit, by whom prophets and apostles were inspired, is emphatically the *Spirit of Truth*, and truth is always consistent with itself. The design of revelation is *one*; the manifestation to intelligent creatures of the divine glory; that is, the greatness and the excellency of the attributes of the Deity. While the design and the object are one, the means of accomplishing this purpose are various; though as they are all embraced in this design, and all tend to this ultimate object, they are perfectly consistent with themselves. The creation of the universe is a grand display of this glory; in the work of redemption there is a display still more grand and sublime. In this there is a more complete exhibition of the divine perfections, than in the work of creation. Redemption, considered as a system, embraces a great variety of parts, all in perfect harmony, and all converging to the same point. Each of the attributes of God must be seen through those objects which are adapted to the purpose. Wisdom and power are seen in the creation and government of inanimate matter; goodness, in the existence and enjoyment of animate creatures; justice, chiefly, if not exclusively, in the government of intelligent beings; mercy and forbearance, in those alone who are guilty; and none can be guilty but rational creatures. In every act of the Moral Governor the exercise of justice is indispensably necessary; not so, however, with mercy and forbearance: these are favors which the guilty have no right to claim, and which God is under no obligation to bestow. This truth will be the key to the meaning of the two passages of scripture, now under consideration; and by ascertaining the meaning of each separately, their perfect harmony will appear.

Peter is warning those to whom he wrote to guard against the dangerous influence of those *scoffers*, who, it was foretold,

should make their appearance in the *last days*. These in their wilful ignorance, seemed to view the Moral Governor as elevated but by a few degrees above human beings. They ascribed to him the mutability of man. Having made a promise, with a real intention at the moment, of carrying it into complete effect, the lapse of time, or the occurrence of subsequent events, had so changed his views and intentions, that he had become *slack*, or indifferent respecting the fulfilment of his promise. Peter, with his accustomed zeal, assures them that this was a groundless and dangerous delusion. If the world is not destroyed, it is not because the Lord is less displeased with its iniquity, than when his threatening was proclaimed. If bold transgressors escape the punishment they deserve, it is not because he is so changed that he can hear with approbation, or even with indifference, the scoffing blasphemy of their tongues. *The Lord is not slack concerning his promise, as some men count slackness.* No reasons for delay have occurred to his mind which were not clearly perceived when the promise was made. Purposes are to be answered by this delay, amply sufficient to justify it in the counsels of infinite wisdom. Through this delay the forbearance of God is exercised towards those who deserve instant and eternal death; and being thus exercised, the glory of this perfection is displayed, in the most wonderful degree, to the view of intelligent creatures. The very breath which these scoffing rebels employ in blaspheming, is in the hands of that God whose wrath they provoke, and whose majesty they dare to insult. But if transgressors were thus cut off; if punishment was thus connected with crime; no time would be given for repentance; and without repentance no sinner could be saved, no vessel of mercy could be prepared; and that glory with which they are to fill the *city of God* would never be reflected. *The Lord is therefore long-suffering to us-ward, not willing that any should perish; but that all should come to repentance.*

Paul is warning his countrymen, his kinsmen according to the flesh, of their danger. He weeps over their obstinate blindness with distress as deep and as real, as is that of a mother, resigning her only and beloved child to the grave. He judges of their present obduracy and their danger from what his own formerly were. As you are now doing, so I did once wish myself accursed from Christ. So fully persuaded was I that he was a vile impostor, I feared not, I dared his anathema. He trembled in every nerve under the conviction that his brethren were about to be cut off from all their privileges, and made the monuments of the divine displeasure

against that incorrigible wickedness which crucified, and now perseveres in rejecting the Messiah; and his warning, entreaties and invitations are given with an earnestness produced by the fear that it might be the very last moment when such efforts could avail them any thing. To enforce his warnings he refers to the case of Pharaoh, who had received the very treatment which he apprehended was about to be given to them. Their former privileges would furnish no shield against the judgments with which they are now threatened. It was their abuse of these privileges which had filled up the measure of their iniquity, which marked out this as the moment of their destruction, and gave peculiar severity to those judgments which they had now reason to expect. Former kindness, continued through successive ages, furnished no security that they would not now be visited with deserved punishment. All this they might learn from the case of Pharaoh. God had shewn great kindness to him, in raising him to the throne of Egypt, the most celebrated kingdom of antiquity; during a life of hardened rebellion, had exercised towards him much long-suffering and patience; and yet visited him, at the appointed time, with the most exemplary punishment, for a loud and impressive warning to all subsequent ages. The boldness with which he transgressed and even defied the God of heaven; the wantonness with which he perverted and abused the divine forbearance, proved that he was incorrigible, *a vessel of wrath fitted for destruction*, and for nothing but destruction. The best purpose, therefore, that he could answer was, to be held up as a beacon of warning to the world; that others, lest they should meet his doom, might be restrained from imitating his example. God was, therefore, *willing*, and even determined that he should answer this purpose; and with this view, *to shew his wrath and make his power known through him*. Hence, he *endured with much long-suffering* all his provocations till that crisis should arrive which would most clearly display the justice of the stroke, and when that stroke would be calculated to produce the very best effects on all successive generations.

From this running comment on the two passages, no inconsistency appears between them. Nor will any appear from a more critical examination of the words in the two passages. The chief, if not the only difficulty, is found in ascertaining the true meaning of the term, *willing*, used by both the Apostles, expressing the will, or the purpose of God. The words, in the original, are not the same, though rendered by the same, in the current version. The word used by Paul is, *θελων*;

that by Peter is, *βουλομενος*. We are not sure that this was intended to convey any material difference of meaning. The will, or purpose of God, as it regards himself, is the same, whether it relates to the creation of a world, the rise and fall of an empire, or the fall of a sparrow. Yet, as the knowledge of his designs is revealed to us by the use of human language, our safest way to gain this knowledge is, to understand the words in their ordinary acceptance. If there is a difference in the meaning of the two words it is probably this; the word used by Paul expresses more nearly than the other, the idea which we would convey by the term, inclination, or passion, or that will which may be referred to the heart, or affections, as its origin. The other, used by Peter, expresses that will, or decision, which is the result of counsel and deliberation, and may be referred to the understanding, as its origin. There are two passages in which both these words occur, giving weight to this probability. Mat. i, 19. *Joseph being a just man, and not willing μη δελων, to make her a public example, was minded εβουληθη, to put her away privately.* His inclination, or his affections would not permit him to expose Mary to public reproach; he, therefore, deliberated what to do, and he determined, or was minded, to put her away privately. *Father, said the suffering Saviour, if thou be willing ει βουλει, remove this cup from me: nevertheless, not my will, δελημα μου, but thine be done.* If it be consistent with the designs of thy wisdom; but let not my will arising from inclination, or a desire to obtain relief from suffering, prevail against the counsels of thy wisdom. If this difference of meaning be admitted to have any foundation, it will add force, propriety and harmony to the words used in the two passages.

Peter is speaking of the greatest work of God; the salvation of sinners, through the redemption that is in Christ; Paul of a subordinate measure, intended to promote the same great end. The whole plan of redemption, embracing all its parts, all its successive and subordinate means, is arranged after the counsels of infinite wisdom. If, however, we are permitted to think and to speak of this plan after the manner of men, the whole plan is worthy of more wisdom, more solemn deliberation, than one of its subordinate measures. The wisdom is infinite in both; but the display of this wisdom is more clearly, and more forcibly made in the grand design, than in any one of the parts embraced in that design. The skill of an Architect is more clearly seen in the

design of an elegant building, than in supplying one of the minor parts; though it is the same skill that is employed in both cases. The parts are subservient to the design; of course, the design is first in importance. Every part, every subordinate measure, is in perfect accordance with that plan by which they are embraced. The two Apostles, therefore, are in perfect harmony with each other. The one speaks of the great design; the other, of a subordinate measure, intended to promote the great end. Both are the result of the same wisdom; and both are according to the divine will.

Peter assures us that the *Lord is not willing that any should perish, but that all should come to repentance*. For the knowledge of this important truth we are indebted entirely to the Bible. Whatever the material universe may teach us of the wisdom, goodness and power of God, it does not teach us the knowledge of the Saviour, of mercy and forbearance, of the pardon of sin. This revelation assures us that no human being can or will perish unless he is guilty; this guilt is the consequence of sin; and *sin is the transgression of the law*; that is, the will of God made known, as the great rule by which all should be governed. Now, it is impossible, even for man, much more so for the Great Jehovah, to will, and not to will, to command and forbid, the same thing, at the same time. But God does positively and clearly forbid all sin; and by all the authority implied in creating power, in preserving care, in infinite majesty, goodness and purity command all men to obey his will, as far as the knowledge of it is placed within their reach. Therefore, in this solemn prohibition, he has declared his unwillingness that any, by the commission of sin, should become guilty, without which they cannot perish.

Perhaps it will be said that this does not suit our case, for every human being is already involved in guilt. Admitted; the melancholy fact cannot be denied. This is a truth on which the whole plan of redemption is based, and from which it derives its importance and its glory. There are two facts, belonging to the Christian system, by which the will of God, respecting sinners, is clearly made known. The one is, the death of Christ, on account of which God can be just, and yet justify the sinner who believeth in this Saviour. By this death an atonement is made for sin, the merit of which is literally infinite, and therefore sufficient for the whole world. As far, and as widely as the gospel extends over the whole earth, these glad tidings are proclaimed; and all men are called, invited, and even commanded to believe in the Lord Je-

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sus Christ that they may be saved. It was in obedience to the will of God that this atonement was made, and that this knowledge of it is communicated to the world. Through this fact, accompanied as it is, with these calls, invitations and commands to believe, God declares that he is not willing that any should perish. He commands all men every where to repent and believe the gospel; which, if they do, they shall never perish. As he is not willing that any should reject the Saviour, he is not willing that any should suffer the consequence of this rejection.

The other fact to which we refer, is the forbearance of God. The moment the soul is chargeable with guilt, that moment it becomes obnoxious to the stroke of divine justice. If, however, this stroke should fall the moment it is deserved, no flesh should be saved. But *the Lord is long-suffering to us-ward.* This long-suffering is the only fact, the only proof, with which the inspired apostle accompanies his declaration, that the Lord is not willing that any should perish. In his view, it would seem this alone was sufficient. This forbearance is not exercised without design; there is some purpose to be answered by it; a purpose, too, which is, in all respects, worthy of God. In most cases, (for there are certainly some exceptions) the purpose is, that time may be given for repentance. Every day, and every hour, therefore, that the sinner is spared, furnishes additional proof to him, that *the Lord has no pleasure in his death; but that he should turn and live.*

A more instructive instance of the divine goodness and wisdom, in the exercise of forbearance, cannot easily be found than is furnished in the case of *Saul of Tarsus*. If ever there was a man in human view, on whose head the destructive lightning of heaven should have fallen, it was on the head of that man. His professed object was to exterminate the infant church, and obliterate from the face of the earth the very name of Jesus, except as an object of hatred and deep execration. But through the long-suffering of God, this very man became a monument of redeeming mercy, the zealous and able advocate of the faith which once he destroyed, and one of the most laborious and successful ministers of the gospel. Justice would have been glorified in his destruction; the richer glories of mercy and forbearance, together with that of justice, are displayed in his salvation. Such, in general, is the design of God in waiting with all who hear the gospel; not that they might continue in sin, but that they might repent and be saved.

It was intimated above that there were some exceptions from this general rule, that forbearance was exercised to give time

for repentance. Pharaoh, to whose case the Apostle Paul refers, is one of these exceptions. He is abandoned by the Spirit and mercy of God to judicial hardness of heart and impenitence. No judgments will ever deter him from the love of sin; no kindness will soften him into genuine contrition. He never will be a vessel of mercy. Why, then, was he not cut off at the very moment when he became thus incorrigible? He was preserved for a time in his elevated station, for a wise and a good purpose. If he will not answer one purpose, he can be made to answer another. If the potter finds that the mass of clay in his hands, will not make a vessel to honor, he can make of it a vessel to dishonor, and it will still be useful. If Pharaoh will not display the glory of divine mercy by his repentance, he shall exhibit the glory of divine justice in his destruction. His life and his death shall give loud and impressive warning to the world. That this warning might be adapted to produce the very best effect, *the Lord is willing to endure with much long-suffering this vessel of wrath*, until the moment should arrive when all the circumstances of his death should furnish the most signal and terrific display of the *wrath and the power* of God. Had not this forbearance been exercised; had he been cut off at the moment when he became incorrigible; the same wrath and power would have been displayed, but not in the same degree; of course, they would not have been calculated so well to answer the purpose. If it be right to give warning to sinners, it is equally right to give as much interest as possible to this warning. It is evident that the circumstances which accompanied the death of Pharaoh are much better calculated to arrest the attention and alarm the fears of others, than if he had been cut off at an earlier period, and in a more private manner. This could easily have been effected; the most contemptible insect could have occasioned his death, as it did his arrogance. The *murrain* or the *boil* might have been the executors of the divine mandate. The hail might have smitten him; or the hand which smote his first born, could as easily have launched his spirit into eternity. But that power which could have crushed him with instant death is employed in shielding him from every disaster, until that moment, marked out by infinite wisdom for this purpose, shall arrive. At no former period would there have been such a concurrence of circumstances and events as that which signalized his death, and gave one of the most terrific displays of divine indignation which the world ever witnessed. Therefore although it required *much long-suffering*, yet the Lord was willing to bear with all his provocations, and even to uphold him,

till all these circumstances and events should proclaim the moment of destruction. The warning is to sound till the end of time. The millions, in every age, who shall read the Bible, will learn from the doom of Pharaoh the danger of abusing the patience and provoking the displeasure of Jehovah.

The ultimate design is the same, with which the forbearance mentioned by both the Apostles, is exercised; though the more immediate effects of it are different. According to Peter, those towards whom it is exercised are to understand it as giving them time for repentance, that thus they may not perish. It conveys no such expression to Pharaoh, whose reformation, through the hardness of his heart, is now impossible. Forbearance is not intended to give him time for repentance; but to give the greater interest and effect to that warning which his example proclaims, as widely as the Bible extends, to a sinful world. Thus the will of God, mentioned in both passages, is the same; the salvation of sinners. And thus we see that, instead of the least shadow of inconsistency between our two inspired writers, they are united in the most perfect harmony.

HERMEN.

REQUEST OF A LAYMAN.

MR EDITOR, I am a plain man and no bigot in religion or politics. In this age of party names and party feelings and party prejudices, I have striven with all my might—and I think—*successfully*, to keep my mind free—and not suffer it to be enslaved or darkened by the blinding power of party or sectarian zeal, on any subject. I have thus far passed along my journey unnoticed and in peace, a *silent spectator* of the things to be seen on the stage of life, with no desire to be a *conspicuous actor*. I endeavor to view every party in church and state and every subject with unjaundiced eyes, and to think of them as I ought to think, *impartially*. And though I do not seek to be conspicuous—and have no wish to write my name among the stars—yet I strive to do my duty as a christian toward God and man.

With feelings and views just such as I have expressed, I have the following *request* which I wish you to offer to the gentlemen who write for your interesting Magazine; that *they will lay before me and your numerous readers a brief but clear view of Presbyterianism—and shew us how the doctrines and government and discipline of the Presbyterian Church are adapted to our Republican feelings and Institutions, and suited to secure the religious rights, and promote the peace and holiness of the*

members of this church, and at the same time to accelerate the great cause of christianity in the world.

Now I am aware that some may uncharitably think from the nature of my request—that *I am a rigid sectarian and of course bigoted*. It is not so, Mr Editor, a man can surely have a preference for *one* church—and at the same time see, acknowledge and approve whatever is excellent in the externals and character of another. Now this is just my case: I am a member of the Presbyterian Church; but I was not educated a presbyterian. I joined this church because I thought its rules and government and ordinances were better suited to promote holiness and the cause of our common christianity, than those of any other church. This is the ground of my preference—a preference founded, not on education, or taste—but on principle. And while I feel this preference, I am not blind to the excellencies of others. I rejoice to meet with my brethren of other denominations around their own altars and at the table of our common Lord; and I thank God that He gives success to others as well as to my own church in their labors to extend his kingdom on earth.

It is the known duty of the christian to imitate his Lord and Master in "*doing good*;"—of course he ought to join that church where he can do the greatest good: in other words where he can most effectually promote the cause of truth and holiness in the world. Now when it is clearly shown—as I think it may be—that the rules and means of grace, in the Presbyterian church harmonize with the gospel, and from their adaptation to the state of things, to our feelings and the principles of our nature, tend most directly to promote this cause; in one word if christians are enlightened to see from the nature of things—that there is a *fitness* in *these rules and means*, to promote the great object in view, they will consider it their privilege and duty to combine their influence and be united with this branch of the church.

It is not, Mr Editor, to make sectarians—but to make enlightened christians, that I wish to see this subject illustrated in your excellent work. I hope that some one qualified for the task will shew plainly without the parade of hypothesis; 1st, that the leading principles in the *government* of the Presbyterian Church are drawn from the scriptures; 2d, that its rules and discipline drawn from the same source are so adapted to our nature as to promote peace and holiness and to extend the influence and accelerate the progress of Christ's kingdom in the world;—3d, that these rules harmonize with our feelings and are suited to the structure of society in this

country, and are also adapted to promote the interests of useful learning, a knowledge of those arts and sciences which in any way exalt or meliorate the condition of man.—I would not presume to dictate in what order or manner this subject should be taken up; but I throw out these hints merely to show on what topics I need light: and other readers, I find, are as desirous of information as I am. I hope therefore that you will make my request and inquiries known to those who are able and ready to answer them. Yours, &c.

A LAYMAN.

THE GOSPEL MINISTRY ENTITLED TO SUPPORT.

A SERMON BY THE LATE REV. MATTHEW LYLE.

“Even so hath the Lord ordained, that they which preach the gospel should live of the gospel.”—1 *Corinthians* ix, 14.

In every well regulated society, different persons must pursue different occupations, and engage in different employments; either adopting the course suggested by their own inclination, or entering into responsible stations in compliance with the will of others, that they may promote the welfare of the community. That the blessings of civilized society may be enjoyed, civil government, under some form, must necessarily exist; laws must be enacted, and when necessary, executed, that crimes may be prevented or punished, that virtue may be encouraged and rewarded; and, however, the *forms* of government may differ, in regard to the liberty and security they ensure to the citizens, or subjects generally, in some things all kinds of civil government are similar. Laws must be made whether the government be monarchical or republican—and there is the same necessity for executing as for enacting laws. Now that laws may be made and executed, there must be different duties assigned to different individuals under every species of civil government. Some must have authority to make laws—others to execute them; and all must be bound to obey the laws which are enacted. The subject who obeys the laws, is entitled to the protection of the government, and every individual is entitled to a reward proportioned to the public benefits he is instrumental in procuring.—Now in assigning the emoluments of office to the different persons employed in making or in executing the laws, a principle seems to have been adopted which regards mental qualities as of much greater importance, and worthy of much more liberal remuneration, than mere bodily strength. As the duties to be performed by persons occupying public stations

generally require that unyielding integrity and strength of mind, which secure public confidence, so, in most cases, additional qualifications are demanded, which can only be obtained by the sacrifice of much time, and toil, and expense. Stations which demand these qualifications, ought to promise a reasonable compensation for the sacrifices which have been made by those who are invited to occupy them. To say, that they who promote the interests of the commonwealth are entitled to a reward proportioned to the benefits derived from them, is only saying in other terms that, *justice should take place*. Hence all men concur in the sentiment that they who enact wise laws for the purpose of restraining the lawless passions of men, and they who execute those laws, ought to be rewarded as public benefactors, although their efforts serve only to restrain, not to eradicate the evils that disturb the peace of society. Now if they who impose a *partial* restraint on the lawless passions of evil doers, and thus *diminish* the quantity of human woe, are justly reckoned public benefactors; if men could be found, furnished with the means necessary to effect a thorough reformation in society, and possessing a disposition to employ those means zealously and perseveringly, for the diffusion of virtue and happiness amongst their fellow-men, justice would certainly assign to this class of public benefactors, a reward graduated by the benefits procured from their agency, and the sacrifices necessarily made by them, in the promotion of the cause of virtue and happiness amongst men.

The evils arising from human depravity, which have in every age employed the wisdom of the wise, and the efforts of the benevolent, in devising and executing plans for their removal; and which have, in spite of all human laws, continued to degrade and destroy the human family, have not been disregarded by the Supreme Ruler of the universe. We are assured that he has no delight in the death of a sinner; that his wisdom has been employed in devising a plan for the cancelling of human guilt—for the restoration of rebellious men to the favor and image of their Maker; and for the entire removal of all those evils which human laws have so long, in vain, attempted to restrain. The word of God unfolds this wonderful device. He whose laws men had broken, and *He* only, could afford any satisfactory information in regard to the possibility of forgiveness, or respecting the terms on which his rebellious creatures might venture to hope for the enjoyment of his forfeited favor. That mankind may be informed of the divine purpose respecting their salvation, God hath appoint-

ed that his word shall be preached, to every creature ; for by "the foolishness of preaching he saves believers ;" and "the Lord hath ordained that they who preach the gospel, should live of the gospel."

We approach the discussion of this unpopular subject, in compliance with the request of the Presbytery ; this we state merely for the information of this audience, and not as an apology. It would be injurious to you to entertain a suspicion, that you would not willingly hear any duty which is enjoined in the sacred volume, explained and enforced ; it would be degrading to us to shun a declaration of the counsel of God, to secure the approbation or favor of man. We beseech you then to hear patiently what may be advanced from the *Holy Scriptures* and from *reason* in support of the claim of those who preach the gospel.

The Apostle Paul, as we discover in the passage connected with our text, considered the practice under the levitical law, as authority in the case now before us. "Do ye not know, that they which minister about holy things, live of the things of the temple ; and they which wait at the altar, are partakers with the altar. Now though the types and ceremonies of the ancient dispensation, have long ago answered their intended purpose and passed away ; though there are no longer priests, nor oblations, an altar, a temple, nor sacrifices, God has yet a visible church in the world, in which the gospel ordinances are to be administered ; christian discipline maintained ; his word preached, and prayer and praise offered up to him in the name of the Lord Jesus Christ. In these services, the ministers of the gospel are to be as exclusively and fully occupied, as were the priests of old, in the services of the temple. These circumstances naturally suggest the propriety of the regulation mentioned in the text, which, when read with the context, shews, that the Lord hath ordained that provision should be made for the support of those who preach the gospel, such as was made under the ancient dispensation for those who ministered at the altar. What that provision was, it will not be difficult to ascertain, so far as may be necessary on the present occasion. A twelfth part of the population had assigned to them, a tenth part of the produce of the land, with certain cities and their suburbs, besides a part of the offerings of the Lord. With this provision the ministers of the sanctuary were exempt from anxious cares respecting their temporal subsistence, and at the same time not exalted above their brethren so as to excite pride, or tempt them to neglect the duties of their spiritual calling. Thus, they that preach

the gospel should live by the gospel. We plead not the cause of *sinecures*. Our text cannot be wrested to support their claim. No! "If any man will not work, let him not eat," whether he be an officer in the church, or a private member. Nor do we entertain the opinion that the interests of the church, or of the clergy themselves, would be advanced by making the latter *rich*. We entertain a partiality for the opinion of the church to which we belong, on this, as well as on other subjects. A part of the form of a Call which is to be presented to a minister of our denomination by the people over whom he is about to exercise the pastoral office, is in these words, "That you may be free from worldly cares and avocations, we promise you," &c. The congregation that adopts this formula, must consider themselves obligated to keep their pastor free from worldly cares and avocations.— Let this be done, and we ask for nothing more.

That the Lord Jesus Christ intended that they who preach the gospel, should live of the gospel, is manifest, from the instructions which he gave to the first heralds of the cross. He who said, and it was done; who commanded and it stood fast; He who by a single volition could obtain, from the bottom of the sea, the sum demanded of him as a tribute to the government, could with equal ease and in a similar way have supported the messengers of his grace. But instead of recurring to miracles to supply their wants, he told them that "*the laborer was worthy of his reward*;" and that they might place their entire dependence for support on the justice and liberality of those amongst whom they should be called to labor, he commanded them to "take neither purse nor scrip for their journey, nor two coats apiece; when they entered into a town or city, they were only to ascertain who amongst its inhabitants was worthy to receive them, and there to remain, eating and drinking such things as should be set before them." And who will suppose that the host of an apostle was not amply remunerated for his hospitality, by the society of such a guest? As he that invited himself to the house and to the table of Zacheus, carried his reward with him, the reward of salvation; so his ministers, though *earthen* vessels have often conveyed the treasures of divine grace, to the souls and to the families of those who have opened their doors for their reception. But the example of the Apostle Paul seems to be regarded by some, with more favor than the doctrine of the text. No sooner is the subject of a minister's salary introduced, than the recollection is revived, that Paul "preached the gospel to the Corinthians *freely*."

But had Paul considered it improper, for those who preach the gospel to live by their office, would he have taken wages of other churches, to enable him for particular reasons, to preach the gospel to the Corinthians freely? That Paul labored under no conscientious scruples of this kind, is evident from his own words addressed to the Corinthians at the very time they were enjoying his gratuitous labors, "If we have sown unto you spiritual things, it is a *light* matter if we shall reap your carnal things." The compensation given by the churches to those whose spiritual labors they enjoyed, however ample that compensation might be, was in the estimation of the Apostle a *small matter*, in comparison with the unsearchable riches of Christ, of which christians are made partakers, through the instrumentality of the gospel of Christ preached among them.

Do you discover any thing praiseworthy in the proceedings of the Corinthian church, in reference to the ministrations of St Paul amongst them? Is their example worthy of imitation? Is it of good report that a church enjoying a portion of wealth, not inferior, perhaps, to that possessed by any neighboring society, compelled a minister who was manifestly commissioned from heaven, to labor with his own hands, or to rely on the charity of others for his daily bread; while he preached the gospel to them with the Holy Ghost sent down from heaven? Is it from this part of the sacred records, that encouragement is taken, to exclaim against ministers of the gospel who derive a support from the people to whom they preach? Such exclamations are not more contrary to the principles of justice and humanity, than they are to the spirit and meaning of this portion of the word of God. To indulge a disposition to reproach and vilify a gospel minister, who receives from the people of his charge, any pecuniary compensation for his labors, is not a new, nor a very uncommon occurrence. Christians are scarcely permitted to do what they please with their own property; to give to the man who serves them in the gospel, that compensation which they judge him entitled to, and for which they consider themselves amply remunerated by his labors, for their good and for the good of their families.

The fact, that God has instituted a Gospel Ministry would seem to be a sufficient corroboration of the doctrine we have advanced. Has he called men to officiate as ministers of his gospel? Has he precluded them from all other occupations and pursuits, by which a livelihood might be obtained? They must then either derive a support from his extraordinary in-

terference to preserve their garments unimpaired, and to give them bread from heaven; or they must receive a support from those for whom they labor; for it cannot be supposed that God intended that all ministers of the gospel should beg or starve. What would be thought of a government, which would select men to fill an office of the highest responsibility, and require of them the performance of duties demanding their whole time and their best energies, not only without making any compensation for their services, or provision for their support, but actually prohibiting them from receiving a support when offered to them? A case of this sort has never occurred under the most cruel despotism; and shall it be deemed possible under the government of God?

Apostate man must expect indeed to earn his bread by the sweat of his brow; but while he labors, he may cherish the hope that his labors shall not be in vain. Under the operation of a kind providence, the necessities of life are attained by men of every rank, and of every occupation, provided they prosecute the business of their calling with diligence. And is the sacred office the only lawful calling in which men are to labor without bread? Has God left his messengers of mercy to beg or perish, while men of every other description live by their labors? This cannot be believed; we must therefore believe that he "hath ordained that they who preach the gospel should live of the gospel."

The appointments of heaven are always equitable, and in most cases there is no difficulty found in justifying the ways of God, to reasonable men. We are apprehensive of no difficulty in the case under discussion. We address ourselves to Presbyterians, and remark that the qualifications required by the Presbyterian Church, of those whom she acknowledges as her spiritual guides and instructors, make it necessary that about ten years of their youth should be spent in the pursuit of literary, scientific, and theological attainments. During this period, a young man might, by the labor of his hands, lay a foundation for future independence; but a candidate for the gospel ministry, instead of adding to his funds, generally spends the last cent of his patrimony, and finds this insufficient to carry him through his preparatory studies. At length, however, his preparatory studies have been completed; you hear him preach; and from the evidence he gives of his piety and aptness to teach you call him to be your pastor. In your estimation of his salary, will you pay no regard to the sacrifices he has made, in preparing himself for the services which you expect from him? you see his classmates, who confessed

him to be their equal, perhaps, their superior in literary acquirements, one at the Bar, another in the Senate, receiving from their fellow-citizens the tribute of applause due to their talents and patriotism, and a salary sufficient to reimburse all their previous expenditures, and to place them and their families in affluent circumstances during life. All agree that this is as it should be. No murmur is heard from any reflecting citizen respecting the emoluments of office bestowed on those who serve the commonwealth. But when equal talents are devoted to the spiritual interests of mankind, talents acquired with equal toil and at the expense of equal sacrifices, how different is the general sentiment in reference to the *reward to be bestowed*? How others may attempt to account for this fact, we know not; to us it appears a very singular occurrence, unless we admit, that the health of the body, civil liberty, and the security of their property, are considered by men generally as objects of much greater importance, than those which pertain to the salvation of the soul. Under the influence of this opinion, it cannot be thought strange that men are disposed to give to their family physician, or to their advocate in a civil court, ten times the amount of what they reluctantly surrender, to their spiritual guide and instructor.

We should not be much surprised in observing occurrences of this nature amongst *those who are without*; but, within the church, we may certainly look for better things. Look into the Church then, the Presbyterian Church, and see how its members remunerate their ministers. Having solemnly pledged themselves to preserve them free from worldly cares and avocations, how do they redeem that pledge? Not unfrequently, one would be tempted to suppose, either that the oracles of God had not been consulted at all on this subject, or if consulted, that their meaning had been entirely mistaken.—How many ministers of the gospel are there within the limits of this Presbytery, who live *free from worldly* cares and avocations? Perhaps we should rather ask, How many must actually starve, did they depend implicitly on their stipulated salary, for subsistence? Will one, two, or three hundred dollars, supply a minister of the gospel, with a growing family, with all the necessities of life; and preserve him from anxiety respecting the comfort of those who are dear to him as his own life; and for whose temporal comfort he must either provide, or be considered *worse than an infidel*? Would you have supposed, after all the clamor that has been raised against the Presbyterian clergy, on account of their enormous salaries, that one of the most popular of that body has labored for about

thirty years as the pastor of a numerous congregation, receiving for the support of a numerous family the sum of *one hundred dollars per annum*? Other cases might be easily adduced, to show that many of our congregations have yet to learn that "it is more blessed to give than to receive." Moreover, *the delay attending the collection of their salaries, and the uncertainty when they will be received,* make it necessary, that the Pastors of many of your congregations, should look out in time, for some more certain means of support. Hence it has happened that many of your ministers have been the *schoolmasters* of their neighborhoods.

This is an employment, honorable, and useful, intimately connected with the best interests of the rising generation; an office, never to be conferred on weak or wicked men. But he who can suppose that the duties of a pastor, and those of an instructor of youth in languages and science, can at the same time, be faithfully discharged by an individual, has certainly thought but little on those subjects. No faithful preacher, or successful instructor of youth, can be in any danger of adopting such an opinion. Can that man "give himself *wholly* to the work of the ministry," who is necessarily confined five days in the week to the laborious employment of instructing children? Shall he be expected to bring from his treasures things new, as well as old for the edification of a congregation, whose avocations scarcely leave him time enough to select a text? Can the families included in a district, say, ten miles square, be annually visited, the children catechised—marriages solemnised—funeral rites performed—proper attention paid to the sick and the afflicted, and the semi-annual meetings of the judicatories of the church be punctually attended; while ten months of the year are to be spent in a school? It is impossible. The man who is both schoolmaster and pastor, must neglect his school or his congregation, or in attempting to fulfil his engagements to both, both will have just cause of complaint.

Whilst your ministers are thus compelled to resort to employments unconnected with the pastoral office, and to endure the perplexities inseparable from such employments; or to contract debts, depending on a salary which has been promised, but perhaps will never be paid; they generally struggle with their embarrassments in silence and unpitied. The demands of their people are not diminished either in regard to the quantity of their pastoral labors, or the character of their public discourses. He who has not had time to select a text, until the morning of the day, on which he is expected to preach,

is required to shew in the pulpit that he is a workman who need not to be ashamed, prepared to contend earnestly and successfully for the faith—to convince gainsayers—to comfort the feeble-minded, and, in a word, to give to every hearer his portion in due season. Your preachers fail to meet these expectations. They retire from the pulpit to their closets, grieved that their efforts are so inefficient in so good a cause, and can only say in their own behalf, in the presence of Him who searches the heart, that they would do more for his honor, and for the good of souls, if the parsimony or the avarice of their people would permit them to devote themselves exclusively to the work of the ministry.

You will readily perceive, that the preachers are not the only sufferers in the case. Their hearers suffer, in a different way, it is true, but not less severely; for as one has well observed “no sufferings are more severe than those which are produced by the reaction of our own sins.” Miracles have ceased. Men are not now qualified by plenary inspiration, to declare the counsel of God. On the contrary, his ministers have it in charge to “attend to reading and meditation; to give themselves wholly to these things that their profiting may appear to all.” Would you have a preacher, therefore, “able rightly to divide the word of truth, a workman not needing to be ashamed,” you must permit him to pursue the course, prescribed by the highest authority, in making his preparations for the services of the sanctuary; and as *reading* is an important part of that course, he must be able, occasionally, after defraying other necessary expenses, to buy a book to read.

If, what we sometimes hear, were indeed true, viz: that *our candidates for the Gospel Ministry are sent to College that they may learn to preach*; and if, after they had once become masters of that art, no further study or labor were necessary to qualify them for the discharge of all pastoral duties; as their labors and expenditures, on that supposition, would be much less than they are now found to be; reason would say that their salary ought to be, in proportion diminished. Our opinion in this case would be similar to that which we would entertain respecting men whose preaching costs them nothing. The only plausible claim which they can make for compensation must rest on the labor which they have sustained in the delivery of their unpremeditated discourses, and in travelling to the places where they have been delivered. If justice were invited to adjust the claims between such preachers and their hearers, it would probably decide, that the hearers, having suffered most, ought to be first rewarded.

We have already solicited your attention to the condition of your pastors in regard to their temporal support; we now invite you to reflect for a moment on the spiritual condition of the people within the limits of this Presbytery. How many congregations can be named in which the word of God is preached every Sabbath day, and an assiduous attention paid, by the pastor, to family visiting, to the catechising of children, and to all the other methods of religious instruction, which we think are conducive to the edification and spiritual prosperity of the churches? Few, very few of our congregations, are thus favored, and the consequences are such as might have been anticipated. Erroneous opinions prevail to an alarming extent, even amongst the visible members of the church, of whom many yet need to be informed what are the first principles of the doctrine of Christ: and as the general sentiment is concerned "*who will may preach, and what they will.*" Persons who have adopted no fixed principles on the subject of religion, and who are not disposed to the exercise of caution in discriminating between the precious and the vile, are easily satisfied; such is the character of parents too generally; and our youth cannot be expected to surpass their parents generally, in attention to their spiritual interests.—Unchecked, either by precept or example, they grow up in ignorance of religion, and if, through the mercy of God, some of them are unexpectedly brought to consider their ways, and to ask with solicitude what they must do to be saved; their case is calculated to excite the deepest commiseration. Conscious of their ignorance, they apply for instruction to those within their reach, whom they have been taught to regard as spiritual guides; one says, Lo! here; and another, Lo! there; so discordant are the opinions expressed, and so contradictory the statements given them, that instead of removing their doubts and perplexities, the remedies applied tend only to aggravate the disease. Hence some have sought for relief from the terrors of an awakened conscience, in scepticism; others have taken refuge in that scheme of religion which appears best calculated to foster the pride of man, most congenial to his inclinations; to those sentiments which are the natural product of depraved human nature, and consequently desire no self-denial in their indulgence. Now the only sure remedy for these evils, is religious instruction, commencing at an early period, and regularly afforded through the successive stages of life. This sentiment we are willing to submit to the test of actual experiment. Select any congregation that has been blest with the labors of a faithful minister of the gospel

whose circumstances have permitted him to give himself, wholly, to the discharge of pastoral duties; compare the people of his charge, with an equal number in any other part of the state, where gospel privileges have not been statedly enjoyed; and what will be the result of such a comparison? The conviction will be produced, that human depravity in every visible form, which it assumes, is discountenanced and checked; and virtue and human happiness promoted, in exact proportion to the means employed for those purposes; and that the faithful preaching of the gospel, with the other means which a minister of the gospel is expected to employ, are made effectual to convince, to reform, and to save sinners; and by their indirect influence, to raise the standard of morals, to restrain the lawless passions, and to diminish the number and the enormity of criminal actions. Our politicians, aware of the truth of these remarks, hesitate not to say, that our republican government owes its existence to the virtue and intelligence, but especially to the virtue of the citizens. In this opinion we heartily concur with them, but in reference to the best means to be employed, for the promotion of virtue and happiness amongst men, we should probably be, not quite so unanimous. They can threaten those who break the laws with fines and forfeitures; they can point to the prison or the penitentiary house; but is there nothing further necessary? is every man to be deemed a good citizen, and sufficiently virtuous, who escapes the penalties of human laws? Are there no villains undetected? No secret crimes committed? Is the property of every citizen entirely safe, unguarded, and unlocked? Is his person every where safe from assault, and his reputation never assailed by the tongue of the slanderer? Nay, are there not a thousand crimes perpetrated daily, in defiance of all human laws, which are ruinous to their perpetrators, destructive of public tranquility, unfit to be named, and in proportion to the extent of their prevalence, sapping the very foundation of the free and happy government of our favored country? And O! name it not in Gath; are not the very men who are authorised to enact our laws, with those who are entrusted with their execution, sometimes found amongst the first to set the penalties of the laws at defiance, while they live in disobedience to their precepts? And are these the persons who proclaim, that the virtue of the citizens is the pillar of our safety, and that if this should totter the whole edifice must sink in ruin? While we subscribe to their doctrine we are astonished at their inconsistency, and despair of learning from them any salutary lesson either respecting the

nature of virtue, or the best means of promoting it. Whilst Legislators and Philosophers are consulted in vain,

“ The Pulpit

Must stand acknowledged while the world shall stand,
The most important and effectual guard,
Support and ornament of virtue's cause.”

So sung one of the sweetest of the British Bards ; and his sentiments are not less true, because clothed in the dress of poetry. It is not the province of human wisdom to devise, nor of limited power to execute a plan adequate to the removal of human depravity, and to the restoration of man to the forfeited favor of his Creator. He who knew the nature and wide extent of our moral disease, has manifested his unsearchable wisdom, in devising an all-sufficient remedy, and has ordained that a preached gospel shall be the principle and most effectual means of its application, “ When in the wisdom of God, the world by wisdom knew not God, it pleased him by the foolishness of preaching to save them that believed.” To the believer the gospel is the power of God and the wisdom of God to salvation, and at the same time it is instrumental in bringing the sinner to the exercise of that faith whereby he obtains a personal interest in all its promised blessings. If then virtue is the basis of all our civil institutions ; the cement of society—the *one thing needful* to the perpetuity of human happiness under every form of civil government, *but especially in a Republic* ; it will follow, that every man who is a friend to his country, if he be well informed on this subject, will encourage and promote the preaching of the gospel, as far as his ability and influence will admit. He will not view the herald of salvation, in the light of a *Pauper*, who might present a claim on his charity amongst other indigent men, but as the messenger of God, as one entitled to his highest esteem, for his work's sake, and to such a portion of the necessities and comforts of life, as may preserve him from anxious care, and permit him to devote himself wholly to the business of his holy calling : to the noble employment of saving souls, by the means which the Saviour of the world has instituted. Shall the lowest officer employed by your government receive a reward for his services ? Shall your door-keeper live by his office ? Are you forbidden “ to muzzle your ox that treadeth out your corn ?” And shall the man who comes in his Master's name, and with his message of mercy to hush a jaring world to peace ; shall he not live by his office ? Is it enough to say to him who announces glad tidings of joy to all people, “ Be thou warmed and filled ?”

You shudder at the idea of persecution: and the perusal of the historic page which is stained with the blood of the martyrs, fills you with horror. You can scarcely think it credible that men could degenerate into such monsters of cruelty, as many of the ancient enemies of the church, and especially of the clergy, are said to have been. The tribute of merited respect will be rendered to all who sympathize with suffering humanity. The difference, however between ancient persecutors of the church of God, and many of the present day who abhor the name of persecutors, is, perhaps not quite so great as some would suppose. Formerly, the opposers of religion strove to free the world of its influence by fire and sword. Its ministers were spoiled of their goods, their bodies were mutilated and confined in loathsome dungeons, or consumed by fire. The world is now more enlightened and more humane: they are permitted to die a natural death. Ancient martyrs took joyfully the spoiling their goods; and their sufferings though severe were generally of short duration: by a refinement in cruelty, some who were considered *ringleaders* in heresy, were doomed to linger out a miserable life, that their tortures might be prolonged: but generally the fire or the axe gave them speedy relief from their anguish, and as speedy an admittance into the joy of the Lord. Were it not for the precious assurance that God will be with his servants always until the end of the world, did they rely on the charity, not to say the justice, of those amongst whom they labor; actual persecution would not much increase their sufferings, in the prospect of poverty and want, and contracted usefulness through life.

The treatment received by the ministers of Jesus Christ, whether friendly or the reverse, is considered by him as his own personal concernment; and as such, will be rewarded or punished in the day of retribution. A cup of water given to a disciple will then receive its reward. And did he not say to his disciples, "He that rejecteth you, rejecteth me, and he that rejecteth me, rejecteth him that sent me?" And again, "In as much as ye have done it unto one of the least of these, ye have done it unto me?" This language must mean something; be persuaded to learn its import before the arrival of that period, when, it is feared, too many of the preachers of the gospel will be constrained to point to the inadequate support received from their hearers, as the reason why they shall be found to have done so little, in so good a cause.

It certainly cannot be thought unreasonable to request every hearer of the gospel, to ask himself whether he has

done all that he could reasonably have been expected to do, for the support of an institution, whose object is, to promote virtue and peace and good will among men in this world, and to prepare them for happiness, perfect and eternal, in the world to come.

In prosecuting an inquiry of this nature, keeping in view what it must have cost your pastor to acquire the qualifications necessary in the station in which you have placed him; and what his circumstances must be, that he may fully discharge his pastoral duties: it must be recollected, that his circumstances should enable him to satisfy other claims, besides those growing out of his pastoral relation.

A preacher, according to the scriptures, must be "*given to hospitality.*" His circumstances therefore should be such as would permit the exercise of hospitality, without inconvenience to himself, or his family. He ought to have something to spare for the comfortable accommodation of friends, or of strangers, who may be induced either by business or friendship to call at his habitation.

Further in all charitable designs, especially such as have a bearing on the interests of the church of Jesus Christ, ministers of the gospel are expected to set an example of liberality. If your pastor possess the spirit of his station, he will cordially advocate the numerous benevolent institutions lately brought into operation, which are the honor of the present age. Shall he aid those institutions in *word only*? Would you have him to say, to the missionary; I pray for your success, and hope that you will receive food and raiment? To the Bible Society may you prosper in your efforts to circulate the volume of inspiration, the words of eternal life, through every region where sinners dwell; and after the expression of those ardent wishes must he incur the suspicion of insincerity by adding, "I am sorry that I can only give you my good wishes, as an evidence of my concern for your success? How must a faithful minister of the gospel feel, whose circumstances, not only prevent him from affording any efficient aid to institutions devoted to the glory of God, and the good of mankind; but will certainly induce many to enroll his name in the catalogue of those "who say and do not?" Shall your pastor, to whom you promise all reasonable "support and encouragement," be placed in circumstances so humiliating, when the contribution of a few cents from each member of his congregation, would probably free him from pecuniary embarrassment; and induce him to regard with redoubled zeal, the interests of a people, so careful to guard his reputation, and advance his comfort?

But when we contend that "they who are taught in the word, should contribute to him that teacheth, in all good things, we are sometimes reminded, that "wealth is a dangerous thing to the clergy, and that the most zealous and successful laborers in the Lord's vineyard, have been generally found amongst those, who were the least encumbered with the riches of this world." We are fully apprized of the truth of these assertions, and hope, that when we say, that they who preach the gospel should *live* by the gospel, we shall not be thought advocates for what is either unreasonable or dangerous.

Wealth has indeed proved to be prejudicial to the clergy in many instances; and many others besides clergymen, who "would be rich, have fallen into temptation, and a snare, and into many foolish and hurtful lusts which drown men in destruction and perdition." But when we say that preachers should live, we do not say that they should be *rich*. What we desire, is an exemption from worldly cares and avocations. And is property so dangerous to a preacher, that you are afraid to trust him with that portion to which he has a claim founded on scripture and reason? Are you afraid to trust your pastor with the possession of what belongs to him? Would you rather disobey the command of God, than pay a just debt, lest the man, to whom it is to be paid, should make an imprudent use of the sum received. This is a singular species of benevolence. Nay, if you have so little confidence in the prudence and integrity of your pastor; if you dare not give him what is due to him, and what he must have, to enable him to serve you; if you cannot retain him in your service, without oppressing him, and injuring your own souls, dismiss him immediately; he may possibly find elsewhere a people who will neither be afraid, nor unwilling, to afford him a reasonable compensation for his pastoral labors.

In matters of *charity*, it is proper to anticipate the consequences which will probably result from our charitable donations; and to inquire, what use, will probably be made of the sum charitably given; and to limit or enlarge that sum, as the prospect may be favorable or the reverse: but considerations of this kind, are not admissible in the payment of our just debts. We cancel our bond when the day of payment arrives, even when we have every reason to apprehend that the sum advanced will encourage the extravagance or intemperance of the man to whom it is paid; and probably be instrumental to his ruin. This is his concern; it is ours to comply with our engagements.

But why is it, that ministers of the gospel are thought to be in greater danger from the possession of the comforts of life, than other men? Is it because they have been so generally accustomed to poverty, that, it is feared a sudden elevation to circumstances of ease and plenty, would render them vain. Let an experiment then be made with all necessary caution? Add to their income a little—and again a little, as they shall be found able to *bear* kind treatment. Commencing with a salary of one or two hundred dollars, you may rise several grades before you will rival the annual income of the bishop of Durham. Give your pastor a sufficient support, and then if he profusely waste what you have given him; or if, having received *the fleece*, he neglects to feed the flock; you may justly bring an accusation against him, and without much trouble have him dismissed from his pastoral charge, to make room for a better man.

But there are found, even amongst the ministers of the gospel, a few who are in affluent circumstances. What course is to be taken in reference to them? Some reply unhesitatingly, *they ought to receive nothing*. But how will they reconcile this sentiment with the decisions of the word of God? Will they venture to add a clause to our text to prevent its application to preachers in comfortable circumstances? Shall we read, *Even so hath the Lord ordained that they which preach the gospel should live of the gospel; unless they can live in some other way?* Must we affirm that the laborer is worthy of his reward, and ought to receive it, *only* when it is found that he cannot live without it? If any man thus reply against God; to God let him answer it.

In giving alms to the poor, their necessities may be regarded as the measure of your bounty; but the claim of your pastor is of a different class. He asks for *justice*, not charity. He has a right to expect that his services will be justly appreciated, and remunerated according to the principles by which men of every other class are regulated in serving one another. When your family-physician presents his bill; you do not tell him, that if he were not rich, the amount should be paid; but as he can live without it, you can not bring yourself to believe that he ought to receive it. The Lawyer that pleads your cause; the mechanic whom you have employed, the hireling who cultivates your fields, are rewarded for their labors, whether they are rich or poor, and why should the man *who serves* you in the gospel be expected to serve you gratuitously? Is it, because he is the only person whose claims are not expected to be prosecuted before a court of equity? We should

be sorry to find a minister of the gospel seeking a redress of pecuniary wrongs in this way; but if Jesus Christ will judge the world according to the word which he has spoken; and if his word assures us that it is his will that men should be saved through the instrumentality of his word, preached to them, by men of like passions with themselves; and that they who are thus taught should contribute to those who teach, in all good things, what will become of the person who disregards all this information?—Who rejects the offers of salvation himself, and contributes to the ruin of others by withholding his just proportion of those means, without which the gospel cannot be preached—sinners saved—nor the kingdom of Jesus Christ advanced in the world? Be assured, that they who neither enter into this kingdom themselves, nor contribute their aid to bring other aliens into it, shall not receive the reward of faithful servants in the day of retribution. “They who know their master’s will and do it not, shall be beaten with many stripes.”

MY BRETHREN IN THE MINISTRY.—

If I suspected that the desire of gain had been your principle inducement to undertake the sacred office, I should despair of being able to suggest any thing for your comfort or encouragement.

Of all men, *they* are to be considered the most despicable, who, are led by mercenary motives to preach an unknown Saviour; who enter into the priest’s office for a piece of bread. You counted the cost at the commencement of your career; and to this hour, “no strange thing has happened to you.” “You have been as unknown and yet well known, as dying, and behold you live; as chastened and not killed, as sorrowful yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.” We hazard nothing therefore, when we say before this congregation, that you are now more firmly resolved, than at any former period, to spend and to be spent, in the cause of Jesus Christ—to continue steadfast, immovable and always abounding in the work of the Lord, knowing that your labor shall not be in vain. Brethren! The signs of the times speak some encouragement. Theological Seminaries are springing up and multiplying in our country in quick succession: young men of piety and promising talents are hastening to those schools of the prophets, where, in addition to their theological attainments, many of them become fired with an ardent zeal to publish the tidings of salvation to the destitute throughout the world. From the

liberality with which many of those Seminaries have been endowed; and the liberal patronage extended to young men who needed aid; we are led to acknowledge the hand of God in these dispensations of his providence. And may we not conclude that He is not training this host of zealous preachers for nought? That the hand that feeds and clothes them while they are pursuing their preparatory studies, will direct them to the scenes of their future labors, and open the hearts and hands of those to whom they shall labor, to administer liberally to their support and comfort? May we not hope, that the waste places of our land, will in due time be enclosed and cultivated? that the desert shall bud and blossom as the rose, and every solitary place be made glad. Yes! we will indulge this hope. Many are now running to and fro; knowledge is increasing, and God in the dispensations of his providence appears to be preparing the way for the general diffusion of revealed truth. Means are now in operation evidently suited to usher in the blissful period, foretold by holy men of God, who were moved by the spirit of prophecy, and who hailed with rapturous delight, the time when the kingdoms of this world shall become the kingdoms of God and of his Christ. May the Lord hasten it in his time! And should we not live to witness the full triumphs of the Prince of peace, may we live as those who wait for his approach when called for; may we be found watching, and may his voice bid us welcome to the place where the wicked cease from troubling and the weary are at rest. AMEN.

DUTIES OF ELDERS.

Messrs Editors,—In pursuing the labors to which I am called, I have been made acquainted with several Elders of the Presbyterian Church, who, from the circumstances in which they were placed, could know but little about its government and discipline. They had lived, from their infancy, in neighborhoods, where, till recently, there was no church. They had enjoyed few, or perhaps no opportunities of being acquainted with what we term *Presbyterianism*. At length a missionary came to their immediate neighborhood and preached the gospel, and the Lord gave that gospel power over the hearts of a few, who were converted, collected together and organized into a church of Christ. A session was appointed, to whose hands the government of this church was committed.—A worthy member and elder in a church, collected in this way, in one of the former waste places in Vir.

ginia, remarked to me, a short time since, that he knew not the proper duties of his station—or the powers which it conferred upon him. The want of knowledge on this subject, he said, embarrassed him. He was also in doubt in regard to the scriptural authority of his office: he knew not whether to regard it as instituted by the Apostles, resting on divine authority, or as an office growing out of expediency, and adopted in our church on account of its great importance, and of the benefits which it secures, while at the same time it accords with the general principles of church government given in the New Testament.

This elder, who adorns his holy profession by a well ordered life, and thus proves a blessing to the community in which he lives,—though acquainted with his duty as a private christian, has no very clear or definite views of his various duties as a ruling elder. He probably knows from the epithet, which designates his office, that it belongs to him with the other members of the session, to *rule* in the church and direct its concerns. But he thinks that he has no adequate or definite knowledge of his official duties. He is of course embarrassed when called to act as a member of the church Judicatories.

In describing his condition, Messrs Editors, I have described that of many who have been ordained as elders within the last half a dozen years, in sections of our southern country, where little is known about the government of our church. Although I do not regard the externals of church government, as indispensable to salvation, yet I do think them of great importance, inasmuch as they promote peace and harmony among christians and contribute to their growth in knowledge and holiness;—it is therefore very desirable—perhaps I ought to say—*indispensable* to the prosperity of religion in our church, that elders should have a *particular* knowledge of all the various duties of their station.

I therefore wish you to request some of your correspondents to take up and discuss this subject in the next number of the Magazine. I hope the writer who undertakes this work will shew *the scriptural authority for the office, enumerate its powers and define their extent,—and give a few general rules* respecting the duties of elders in their own congregations and in the Judicatories of the church. Let this subject be clearly and fully explained, and more generally and thoroughly understood by all the members of the church, and, I doubt not, that our elders will take a more prominent and efficient part, and go forward with more energy and decision,

in prosecuting measures to promote the interests of religion and the well being of that part of the church to which we belong.

A PRESBYTER.

We lay this request of a Presbyterian before our readers, and would particularly invite to it the attention of our correspondents and of others who may have it in their power to investigate this subject. It is an important one; a right understanding of it will be productive of much good. Besides, there are other circumstances which at this time call upon ministers to examine and defend the system of government and discipline adopted in our church. It was said long ago—and the assertion is now repeated and circulated with the air and confidence of truth, *“that Presbyterian writers on church government have usually satisfied themselves with an attempt to make out—NOT THAT THEIR OWN SYSTEM HAS THE SANCTION OF DIVINE AUTHORITY, OR EVEN OF PRIMITIVE USAGE—but that the proof in favor of diocesan episcopacy, is not entire and that the scheme of discipline by bishops, cannot be traced to the very age of the Apostles.”*—Ed.

A TALE FOR THE TIMES.

EDWARD HOWARD was a youth of brilliant parts, and amiable qualities. He had been nurtured in the admonition of the Lord, and at an early age professed an ardent desire to be educated for the sacred ministry. In this choice he showed some disinterestedness, for a legacy of some thousands had been bequeathed to whichever of his father's children should follow the profession of Law, and Edward being the eldest son, and a youth of talents, was expected to qualify himself for receiving this bequest. But he hesitated not to follow his pious inclinations, and relinquish to a younger brother the opportunity of obtaining the legacy. At the Seminary he was studious and regular; while those who superintended his education rejoiced in the rich promise of his opening years. After the usual course of study, he was pronounced to be qualified for the responsible office of a minister of Christ. He returned home, and spent some time with his parents, previous to his final establishment in that portion of the Lord's vineyard, which had been selected for his labors. His mother was in declining health, but she was ready to exclaim with Simeon, *“Lord, let thy servant now depart in peace.”*—when she heard the heart soothing truths of the gospel explained in persuasive eloquence, from the lips she loved best.

The first sermons of the young divine were deeply interesting

to all lovers of gospel truth. They exemplified the fervor of devotion, and the fire of eloquence tempered and chastened by the most retiring modesty and the most evangelical meekness. The hoary headed ministers, who had sustained the burden and heat of the day, rejoiced at the prospect of leaving to so able an advocate, the cause in which they had spent their earliest and latest energies. "This young man," said they, "wields the sword of the spirit like an unshorn Samson. May no stratagem of the evil one blast his opening powers."

A place having been judiciously selected for the young divine, he was preparing for a regular establishment in the ministry. His father spoke often with him on the subject of a settlement, and at length inquired if he did not mean to choose a companion before he finally established himself. Edward blushed, faltered and trembled—after some awkward attempts to speak intelligibly, looked imploringly at his mother. She then explained that Edward had been attached ever since his schoolboy days to a beautiful young lady in the neighborhood. Upon hearing her name Mr Howard sighed and observed that she was little calculated for a minister's wife. My dear Edward, you must be aware that you require a pious companion, one who can aid you in your gospel labors. This young lady is amiable and pleasing, but she has not made a profession of religion, and her education has been entirely worldly. A minister should have an active help meet, who can recommend the gospel by her practise while he is explaining it from the pulpit. She should exemplify by her conduct, the laws of truth and wisdom which he propounds to his flock in his sermons. If a minister marries a worldly woman, he not only sets the example of violating an imperative command of scripture, but he puts himself in imminent peril of having his fervor chilled, and his practice perverted. No, my son, I cannot consent to your venturing on the tempter's own ground.

You have voluntarily dedicated yourself to God; and you cannot rob Him of his just dues by temporising in any matter. Self-denial is the bulwark of the christian's faith, and you must not shrink from any occasion of sacrificing self-will to Him who set a glorious example of denying himself in all things. Edward was silent, and his mother sighed deeply. It was observed by all that the young minister was unusually sad the next day; but as the time was at hand for his departure from the home of his father, this sadness was easily accounted for. At length he took a sorrowful leave of his parents and repaired to the appointed scene of his ministerial labors. "The die is cast," said he, as

he rode pensively from the home of his youth. "I will henceforth live only for Him who died that I might live."

With the energy of a strong and well disciplined mind, he set himself to conquer a mis-placed attachment. There was one idea that gave him pain in spite of himself. He had reason to fear that the object of his early affections had repaid his silent attentions with the surrender of her heart. "If I alone suffer," said he, all is well; and he tried to hope that she might marry advantageously in the world. In a short time the results of his ministerial efforts were obvious to every one within the sphere of his influence. Having cast out his idol, and laid aside every weight, his race was run triumphantly. His solitary life afforded him much leisure for meditation and prayer, and the fruits of the spirit were manifest in his sermons, in his conversation and his conduct;—always equally ready to perform his duty, there was no appearance of languor or disability at any season, to be observed in his manners. He entered with alacrity on his parochial charge, and his comprehensive mind embraced every branch of ministerial duty. His improvement in pulpit eloquence was rapid—for as his religion was rooted in the heart, it came forth with every impulse, and gave its tone to every feeling. His countenance beamed with evangelical expression, and every lineament was fraught with the light and life of the spirit. Such was Edward Howard the self-denying follower of Him who bore his cross as an example to those who tread the thorny path of life in His footsteps.

The fruits of an upright and energetic ministry are quickly discernible in his parish. Edward had gone among a set of loose professors and open infidels. The works of darkness were manifest in the bickerings, contentions, slanderings and envyings of the social circle. But these gradually gave place to the calm and peaceful spirit of christian contentment. There was order and decency in the lower, genuine courtesy and benevolence in the higher ranks of life. Many reprobates were reclaimed, and many nominal christians were imbued with the vital spirit of christianity. It was impossible to become acquainted with Edward Howard, without learning the beauty of holiness, for his practice exemplified it so clearly, that the coldest sceptic could discern its loveliness. None within his reach could mistake the path of duty, for he pointed it out so plainly "that the way faring man, though a fool, could not err therein." His well disciplined mind was like a mirror, in which you saw reflected all the virtues inculcated by the gospel. After two years progressive success in the gospel ministry, Edward Howard received an unex-

pected shock in the sudden death of his father. His mother had long been infirm, and he had reason to fear that this event would shorten the span of her remaining days. With feelings of real grief, tempered by holy resignation, he hastened to his remaining parent. The distance was nearly two hundred miles, but he gave himself little rest until he had traversed the intervening space. On the evening of the third day, he called at a small public house on the borders of his birth place. Here he learnt, that his mother was ill, and not likely to survive her recent misfortune. Edward hastened onward, pondering in his mind the likelihood of her being without female friends and comforters in this extremity. She had no daughters, and there were few intelligent *christian* females in the neighborhood. At length he arrived, and after desiring a servant to announce him, he entered his mother's apartment. She had risen, and was tottering forward to meet him, sustained in her uncertain steps by a female, who strove to conceal herself behind the emaciated form which she supported. Edward saw only his beloved parent, upon whose shrunken features the signet of death was visibly displayed.

After a long embrace, Mrs Howard extricated herself from the arms of her son, and turned to her companion. Here said she is my friend and comforter. She has been as a daughter to me." Edward's eyes now sought the shrinking form, in which he recognised the object of his early and ill placed affection. She was evidently embarrassed, and Edward thought he read in her timid glances a confirmation of the suspicion which had once pained his heart. It was indeed true that his attractions of person and manners had made a deep impression upon a young romantic girl, who was nevertheless incapable of appreciating the real worth of his character. But she had nursed her affection; and in the season of affliction had supplied the place of a daughter to Mrs Howard. Having learnt from her, that Edward had determined to marry only "in the Lord," she began to study her Bible with great diligence, in the hope of qualifying herself for his wife. She read with a sort of interest which she scarcely understood herself; and being convinced of the historical truth of the Bible—she professed religion, and openly united herself with the visible church of Christ.—Edward found his mother so near the close of her life, that he could not leave her. She was in a state of almost infantine weakness, and her mind partook of the debility of her body. She had become greatly attached to her young female friend, and as her end approached she showed a strong solicitude to see her son united to the

object of his earliest attachment. "Elvira is now a Christian," my dear Edward, she would say—she is not to be sure as pious as you are, but an union with you would make her all that your wife ought to be. She loves you, my son—she has long loved you. It would comfort my last moments to witness your betrothal to each other." The result may easily be anticipated—where so many motives combined to promote the union, and the only obstacle was apparently removed—it was not wonderful that Edward should receive from the cold hand of his dying mother, a plighted bride. With true filial reverence and grief he consigned his remaining parent to the grave, and a few days after, in the presence of a few witnesses united his destiny with that of the woman he had long loved.

Edward Howard now hastened back to the scene of his ministerial duties, carrying with him the lovely woman who had consented to seclude herself, for his sake, from an admiring world. His parishioners greeted him with every demonstration of joy, and received his bride with cordial approbation. She seemed at first gratified by their homely expressions of pleasure, but in a little time, her misguided mind returned without restraint to its former prepossessions. She loved her husband indeed, but she could not bear to be rivalled in his affections, even by his God. At first he tried to make her the companion of his parochial visits, but she always pleaded languor or indisposition, and when he returned from the discharge of these duties, he often found her in tears and sometimes was alarmed by hearing that she was ill in bed. She attempted to expostulate with him, and labored to convince him that he was not bound to such a rigid observance of parochial duty as he had formerly practised. Sometimes she would dress herself attractively, and seated at the harp, would fascinate him with the melody of her voice. If he attempted to quit her at such times, she would appear inconsolable. When he strove to imbue her mind with the fervors of devotion, she would jestingly call him her dear enthusiast, and declare that her heart was too full of conjugal love, to admit of such a feeling as he described.

"I love you," she would say, "my dear Edward, better than any thing in the world, is not that enough for you? As to the influences of the spirit of which you speak, I have never felt, and I never can feel them—neither do I desire it. I must candidly declare to you, that I think you extremely visionary and enthusiastic. You contrive to amplify your religious duties so as to make them fill up your life, even so as to exclude me from all share in your society, and almost in your

affections;—I really think you ought never to have married—pray what was your idea of conjugal happiness? Edward sighed, but did not hesitate to reply;—“I thought there would be a perfect sympathy between us in every thing, my dear Elvira—that my duties would be your pleasures—that you would be my fellow-laborer, fellow-worshipper, and my counterpart in every thing—that you would hang on my arm, and visit the sick, comfort the afflicted and do many things that females do better than men—that you would strengthen instead of weakening me—aid, instead of impeding me, and urge me to be more devout, instead of censuring me for being extravagant in my devotions.” “No, indeed” said Elvira—rather hastily, “my ideas of religion are very different from yours. I go to church on Sunday, read the Bible and say my prayers every morning and evening. I advise poor people to read the Bible, and help them in their necessities as much as I can. I attend communion whenever I can, and try to keep the commandments.

If I fail sometimes, I know it is because my nature is imperfect; but a merciful God will forgive me, if I confess my sins, and he will reward me for all the good I do. As for always thinking and talking of religion, I think it is irreverent; it is making holy things too common; and besides, a great many of our duties are in this world, and if we are always thinking of the world to come, we shall neglect very important things, there are a great many allowable pleasures too, that people ought to enjoy with thankfulness, and how can they do this, if the solemnities of religion are always before them? As for that inward joy that you say christians feel, I must confess myself a stranger to it, and I must ever remain so. Be content therefore, dear Edward, with what I am, and do you follow my example and let yourself down from your altitudes for my sake, since you see I cannot be on stilts as you are.” Edward was so shocked by this levity that he could scarcely command his countenance. He quitted the room, and walked with an absent and disquieted air for some hours. When he returned his wife received him with a sweet smile, and strove by her blandishments to make amends for the pain she had involuntarily given him. He yielded to her influence, and almost felt that he had been wrong to ask or expect so much from her.

Time wore away, but not without a sensible diminution of that practical zeal which had distinguished Edward Howard as a gospel minister. He had lost that spiritual mindedness which is “life and peace.” His hours of meditation and prayer were abridged. His thoughts were forced into a worldly channel. Having in vain sought to imbue the mind of his wife with devotional feelings, he insensibly yielded to

the allurements of her worldly conversation. Hour after hour passed in her presence, without a call from the spirit to warn him of his danger. The little property he had received from his father's estate, together with his wife's portion, now claimed some care and attention. Many debates and consultations took place on this subject. Edward found himself familiarized with the details of worldly gain. Often was he called from the composition of a sermon, to assist his calculating wife in portioning out their little income, so as to make it suffice for the gratification of some false wants. He had promised his parishioners to subscribe to the building of a new church. The sum stipulated was rather disproportionate to his little income, but he felt that he could deny himself joyfully in such a cause; not so his worldly-minded companion. Her grief was so great when she heard of this appropriation of so large a part of an already scanty income, that she gave herself up to gloom. She spoke so despondingly of her prospects, that the tender husband was sorry for his ill-timed liberality. After all, said he, women cannot be expected to deny themselves what the delicacy of their nature makes essential to comfort.

The next year's income was all laid out in furnishing the parsonage genteelly. A child was born to the young minister, and new duties opened upon his earthly path. His wife's health became delicate and the fatigues and anxieties of nursing were added to other disqualifying circumstances. After passing an almost sleepless night of anxious watchfulness, how could he possess his mind fully in the pulpit? His wife could not spare him from her bedside until the last moment; and her earnest entreaties for a speedy return rung in his ears, as he hurried unprepared to the performance of his most important duties. She was heard to regret bitterly that she had married a minister of the gospel,—and once, when he proposed having prayers in her sick room, she was seized with sudden terror and declared that such a ceremony would remind her of a preparation for death. “If you do not want to hasten my end said she, keep off these gloomy ordinances, until I am strong enough to bear them.” The alarmed husband submitted; alas! he even began to ponder upon the degree of worldly conformity on which he might venture, without materially compromising the interests of religion. He began to sicken with the first symptoms of spiritual declension.

The Sabbath which had hitherto been a day of holy enjoyment was now distinguished from other days, only by the two sermons which were still preached, and from which the harassed minister hastened to the sick room of his wife. On this

day she was always most querulous and complaining. She could not in decency read the books which were suited to her taste, and having no relish for any others, she past the day in listless idleness, after her formal devotions were over. When her husband returned from church, she usually besought him not to tell her the text of his sermon, as she had read one of Blair's beautiful discourses and wished to retain the recollection of it without disturbance. Edward always performed family worship in her room, but she complained that his prayers filled her with gloomy ideas of death and sin, which retarded her recovery. "Why should you seem to take pleasure in painting mankind in the worst colors?" said she "really one would think from your representations of human nature, that you had associated only with the refuse of the earth. For my part, I see a great deal of good in the world, some people, to be sure, are vicious, but you class us altogether as guilty outcasts. This is, in my opinion, very uncharitable; we are expressly commanded to 'judge not, lest we be judged.'"

"Alas! my dear," he would say, "It is because we are all sinners, that we are thus required to refrain from judging one another. We are enjoined to 'pluck the beam out of our own eye, before we see the mote in our neighbour's eye.' If we are not sinners, then has Christ died in vain. But there are none righteous no not one. I feel the guilt and defilement of my own heart too heavily, not to yield my full assent to the doctrine of human corruption. Christ came to call the sinner, not the righteous to repentance. This is the foundation of my hope, and the climax of my faith."

"Well," said the sick lady with a yawn, "I am weary of this cant, "It seems very absurd to my apprehension, but you must pardon me, dear Edward," said she, seeing his countenance overcast, "I am sick and fretful—do not be angry with me;" a deep sigh was the only answer.—The youthful parent leant over his sleeping infant and lifted up his heart in silent prayer. About this time Edward was sent for to assist on a sacramental occasion. He accepted the invitation with joy. He longed to be refreshed by the soul kindling ordinances of his church. But his wife burst into a paroxysm of grief when she learnt that he would necessarily be absent three days. She was in no immediate danger it was true; and an intimate friend had just arrived to assist in nursing and cheering her. Still, to use her own expression, the parting was death to her; and poor Edward was not suffered to leave her room, until the moment of his departure arrived. She wept so much, and gave such a loose to her extravagant feelings,

that he had the additional regret of leaving her with an access of fever. He did leave her however with a promise of speedy return. Her last inconsiderate words were, "if you resolve to leave me so much in sickness you will have to procure a nurse for this dear babe—the frequent agitations into which I am thrown, render it dangerous for me to fulfil the dearest maternal duty to it—my poor child is already declining, I have little hope of keeping it with me."

Thus was poor Edward goaded by the unreasonable sensibilities of a self-indulgent woman. The infant was in reality a fine one, and was suffering for nothing. The mother might have been speedily restored to health, had she possessed the most ordinary degree of self-command, and rational feeling. But a victim to her own caprices and morbid sensibilities, she was embittering the peace, and destroying the usefulness of a youth of rare excellencies of character. Edward left home with a heavy heart. The image of his infant, fading and pining for want of maternal care, and his wife suffering from illness and grief in his absence, paralyzed his powers. He tried to rally his scattered thoughts, but the effort was ineffectual. Not even the ardor of his assembled brethren, or the holy joy with which they commemorated the dying love of the Saviour could impart comfort to his soul. He went through the ceremonies in a cold lifeless manner. His action sermon fell far short of the expectations of those who had appointed him as the fittest of the brotherhood, for such a task. Disappointment sat on every brow, and had it not been for the fervent zeal of a far inferior preacher, who roused the sinking energies of the people, there would have been little solemnity on the occasion. Edward left the pulpit in such haste, that he did not see his friends pushing through the crowd to greet him. "Ah," said one plain spoken old lady, who knew the character of his wife—"Edward Howard did not use to run down the pulpit stairs as if he was hurrying to something dearer than the service of his God. But I feared it would be so, when he married a selfish formalist. Pray for him, brethren, that his bright light may not be extinguished." Every one felt melancholy when they contrasted the former manners of their favorite preacher, with his present evident declension in spiritual things. Poor Edward returned with gloomy anticipations to his home, but the sound of sprightly music assailed his ears as he ascended the steps. His wife was so much better, that her harp had been introduced, and she was solacing herself with its harmony. The child too had been handsomely dressed to receive visitors, and all was well ex-

ternally. These changes had become too common to excite surprise. The docile husband learnt to bask in the occasional sunshine of his wife's spirits, and patiently endure her seasons of gloom.

But it would be tedious to detail the constantly recurring circumstances, which conspired to bring down the once evangelical preacher, to the level of ordinary men. After experiencing for six years the perplexities and impediments of an ill assorted conjugal union, he was released from his spiritual thralldom by the death of his wife. Edward mourned sincerely for a short time, but his very grief opened anew the long closed avenue to the throne of grace. Prayer became his best comforter, and when grief had past away, he found it the best companion of his solitude. He lived literally on holy things; and having deeply repented his aberrations from the path of duty, he felt that his pardon was sealed and his peace restored. But Edward had two motherless daughters, and he felt his inability to bring them up as he wished. This consideration induced him, after five or six years had past away, to look out for a proper person to superintend their education. After many prayers for divine guidance, he went among the excellent of the earth for a suitable companion.

Providence directed him to one, who had chosen Christ for her portion in her earliest years; who had grown in grace and ripened in goodness. She consented to share the destiny of one, who, she trusted, would aid her in yet higher attainments. This marriage in the Lord, proved a union of tastes and principles, from which happiness flowed as a necessary result. It is recorded, that the second Mrs Howard, once heroically suppressed symptoms of an alarming disease, until her husband had obeyed the call of duty. She uttered no complaint and carefully repressed all signs of suffering until he had left the house. She then sent for a physician and went to bed. Her illness threatened life, but she took care to enjoin secrecy upon every one around her. Providence graciously spared her. She was convalescent when her husband returned, and having caused him to be prepared for a change in her appearance, she received him with a smile. When he expressed his alarm at what had passed in his absence,—“oh,” said she, “I have only been taking a useful lesson in patience and fortitude. I trust it will qualify me for better performing my duties as your wife. If I had died in your absence, it would have comforted me to know that you were on the post of duty. Not even your consoling presence, would have compensated for the mortifying consideration that I was with-

holding you from your appointed labors. Your society is dear to me, it is true, but not half so dear as the cause which calls you from me at all seasons. No woman is fit to be a minister's wife, who does not love God well enough, to sacrifice to Him cheerfully the society of her husband, whenever His service requires his attendance.

LINES BY A DYING MOTHER.

From a volume entitled "My Early Days," by Walter Ferguson, a Scotch Clergyman. The following lines were found written in his Mother's Bible, who was dying of a consumption: Their peculiar excellence consists in the tender and pathetic manner in which they exhibit the social affections.

"I GO to the land where the pure spirit dwells,
 'Midst bowers of beauty and bliss,—
 Then why should I take an unwilling farewell
 Of a false fleeting world like this?
 Do I wish to live over
 The past once again,
 That thus I discover
 At parting such pain?
 Oh no, 'tis not so:
 Though my tears overflow,
 To my Master and Maker
 I long to go.

Soft voices are calling,—O haste thee away!
 The feast is prepared, and the song;
 The guests are in waiting, and we only stay
 To bear thee in triumph along.
 Our pinions have power,
 Unknown to the wind,
 And earth in an hour
 We'll leave far behind.
 On high as we fly
 To our home in the sky,
 The stars seem to whirl
 As we pass by!

"O Father, forgive the frail being that grieves,
 As she casts a last look below,
 On two that are tender, and one, that she leaves
 Alone, on a journey of wo.
 For a wife and a mother,
 Perhaps they'll complain,
 And the voice of another
 Would cheer them in vain.
 When deep in thy sleep,
 A sad silence I keep
 They'll call on their lov'd one,
 And watch and weep!

"Thou God of all goodness, and mercy, and love,
 With my dying breath raised to thee,
 I trust that thou wilt to these mourners prove
 The guardian thou hast been to me.
 Ere the soul shall have broken
 Its fetters of clay,
 O grant me a token,
 In answer I pray,
 That I with no sigh
 Of regret may then die,
 And haste to the heaven
 That waits on high."

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c.

NEW PUBLICATIONS.

Religious Magazine, or Spirit of the Foreign Theological Journals and Reviews. No. 1. Approved by Clergymen of the Presbyterian, Methodist, Baptist, and Episcopal Churches. Published every month, by E. Littell, 88 Chesnut-street, Philadelphia. Price Six dollars a year, if paid in advance—or Seven Dollars and a Half, if not paid in advance. 8vo. pp. 96.

An Essay on the importance of considering the subject of Religion. Addressed particularly to men of Education. By John Foster, Author of *Essays on Decision of Character, &c.* Boston. 1827. 8vo. pp. 172.

Letters from Europe, comprising the journal of a Tour through Ireland, England, Scotland, France, Italy, and Switzerland, in the years 1825, '26, and '27. By N. H. Carter, 2. vols, 8vo. New York, G. & C. Carvill, 1827.

Dunnallan: or Know what you Judge. By the Author of *Decision*, Father Clement, &c. 2 vols. 8vo. Boston. 1827.

Memoirs of the Life of Joseph Alleine, Author of "An Alarm to the Unconverted." By his widow, Mrs Theodosia Alleine. Philadelphia.

A Manual of Descriptive Anatomy of the Human Body, illustrated by 240 Lithographic Plates. By Jules Cloquet, M.D. Translated by John D. Godman, M. D. Boston. W. & J. Pendleton. 1827.

The influence of a good Taste upon the Moral Affections. An Address delivered at Amherst College, before the Alexandrian Society, the Thursday preceding Commencement. Aug. 21, 1827.

The Poor Man's Preservative against Popery, addressed to the lower classes of Great Britain and Ireland. By the Rev. Joseph Blanco White, formerly Chaplain to the King of Spain, in the Royal Chapel of Seville; Fellow, and once Rector, of the College of St Mary *a Jesu* of the same town; Synodal examiner of the Diocese of Cadiz; Member of the Royal Academy Belles-Lettres, of Seville, &c. &c. &c.; now a Clergyman of the Church of England. Georgetown, D. C. James C. Dunn. 1827. 12mo. pp. 120. Price 25 cents.

The History of Roman Literature, from the Earliest period to the Augustan Age. By John Dunlop. Philadelphia. E. Littell. 2 vols. 8vo.

A History of Modern Greece, with a View of the Geography, Antiquities, and Present Condition of that Country. Boston. Republished by Nathan Hale, pp. 503.

Familiar letters between a Mother and her daughter. By Mrs Taylor, and Jane Taylor. Boston. James Loring.

The living and the Dead. By a Country Curate. New York. J. & S. Harper. 12mo.

Biographical History of the Christian Church; from the Commencement of the Christian Era to the time of Wickliffe, the Reformer. By J. W. Morris. 2 vols. 8vo. 16s.

Entomology.—There is in Livonia a rare insect, which is met with only in the most northern countries, and the very existence of which has for a long time been doubted. It is the *furia infernalis*, described by Linnæus in the new Memoirs of the Academy of Upsal. This insect is so small that it is very difficult to distinguish it with the naked eye. In warm weather, it falls upon persons from the air, and its bite produces a swelling which becomes mortal, unless prompt remedies be applied. During the hay-harvest, other insects called *meggar*, are equally injurious to men and beasts.—They are of the size of a grain of sand. At sunset they appear in great numbers, descend in a perpendicular line, pierce the strongest linen, and cause an itching with pustules which become dangerous. They occasion swellings in the throats of cattle which inhale them, and die unless speedily assisted. The cure consists in a fumigation of flax, producing a violent cough.—*Litcrary Gazette*.

From the London Journal of Arts and Sciences.

Perkins' New Steam Engine.—We have the pleasure of announcing, that Mr Perkins has at length in a very satisfactory manner, proved the superiority of his newly constructed high pressure Steam Engine by working it against two other Steam Engines upon the low pressure principle.

This small engine which we have several times mentioned in our present volume, has been within these few days, set up at St. Catharine's Dock, and employed in pumping water from the excavation. There have been four steam engines engaged in the prosecution of these works, two for excavation and two for pumping out the water. Mr Perkins' engine stands alongside a low pressure engine, of sixteen horse power, which is determined by the area of its piston.

The diameter of the piston, that is, the bore of the steam cylinder of the new high pressure safety engine, is eight inches, and its stroke twenty inches. It was connected by gear to a beam that made sixteen vibrations per minute, and raised two alternating pump buckets, the diameter of which is fourteen inches, and their strokes three feet three inches.

We were extremely anxious to communicate our observations on the effect and action of this engine, but the first time of its working can hardly be considered to be a fair criterion of its capability. We understand that it is expected to perform 20 strokes per minute, and will then, it is said, lift 900 gallons of water every minute. Our limits will not allow us to say more upon this subject at present, but we intend to take a more deliberate view of the engine in a few days, when it gets fully into action. We think it important however to subjoin the following certificate, which speaks for itself, and requires no comment from us :

"We the undersigned, certify that there are two low pressure steam engines, employed night and day in discharging the water which flows into St Catharine's Dock, from the land springs, &c. ; that one of them is a sixteen and the other a ten horse engine. We also certify that Mr Perkins has recently put up a small high pressure steam engine, the diameter of whose piston is eight inches, its stroke twenty inches : and that we have seen this engine pump the same quantity of water from the docks which has been heretofore pumped by the other two.

JAMES LAMON,

PEARSON WOODWARD,

THOS. BROWN."

Mr Perkins is of opinion that the two low pressure engines could not have been worked up to their full power, although they used the full quantity of coal, three and a quarter bushels per hour ; but admitting they worked at only two thirds of the power, there would be a saving of about three fourths of the coals consumed in low pressure engines, by the employment of Mr Perkins' new principle.

RELIGIOUS INTELLIGENCE.

HANOVER PRESBYTERY.

Notes from the minutes of the last stated sessions of Presbytery, held at Peterville Church on the 17th, 18th, 19th and 20th of October.

The Presbytery met at Peterville Church, 17th October 1827. Ministers present, J. H. Rice, D.D., Wm. S. Reid, B. H. Rice, Wm. J. Armstrong, Shepard K. Kollock, John Mark Fulton, Daniel A. Penick, Thos. P. Hunt, Jas. H. C. Leach.—And J. Morton, John Caskie, Jordan Flournoy, Thornton Rodgers, and Jas. Caskie, Elders.

Rev. S. K. Kollock, chosen Moderator.

John M. Fulton, Clerk.

A church gathered through the instrumentality of Jesse S. Armistead, called the Cartersville church consisting of 27 members, was taken under the care of Presbytery.

Church at New Canton is extinct.

Thomas H. Walton, elder, representing the Cartersville Church, took his seat as a member of Presbytery.

Rev. J. H. Rice and S. K. Kollock, commissioners of the Hanover Presbytery in the last General Assembly, reported that they had fulfilled the duties of their commission; and the expenses of their journey were allowed, and ordered to be paid by the Treasurer of Presbytery.

Rev. Edward McLaughlin, Chaplain at the Navy Yard, Gosport, having sent a dismission from the Presbytery of Hudson with a certificate of good standing, was according to his request received as a member of this Presbytery.

Committees appointed to instal Rev. S. Taylor pastor of the Church on Shockæ Hill in Richmond, and Rev. S. K. Kollock pastor of the Church in Norfolk, reported that they had performed that service.

2 Timothy i, 9, was assigned to Mr Barksdale, as a text for a popular sermon.

Thursday, Oct. 18th.—Rev. F. Bowman appeared and took his seat.

Rev. S. Taylor, appointed to preach the education sermon being absent; and Mr Bowman his alternate sick, the Rev. Dr Rice chosen instead; and requested to preach on Saturday at 11 o'clock.

Rev. A. Converse appeared and took his seat.

Rev. H. P. Goodrich, a member of the Presbytery of Albany was invited to sit as a corresponding member.

The following churches paid their quotas to the Commissioners fund,—Lynchburg, \$5; Maysville, \$5; Norfolk, \$10; Brunswick, \$3; Petersburg, \$10; Powhatan, \$3; South Plains, \$3; 1st Church Richmond, \$10; Cartersville, \$3; Nottoway, \$2; Cumberland, \$5; Old Concord, \$3; Byrd and Providence, \$5; Rough Creek, \$2. Ordered to be forwarded to the Treasurer.

Church organized at Warren, consisting of six members and two elders was reported and received under care of Presbytery. The quota to Commissioners Fund, \$2.

The Church in Lynchburg hereafter \$8; that of South Plains hereafter \$4.

Resolved, that the Stated Clerk be directed to write immediately to the Churches which have failed to forward their quotas to the Commissioners fund, and request them to remit them to the Treasurer of Presbytery, (James D. Wood, Esq. near Prince Edward Court House.)

Roswell Tenny read a Lecture, on Luke xvi, last 13 verses,—sustained.

Rev. J. Kirkpatrick, and Stephen Trent, Elder from Cumberland, appeared and took their seats.

S. Hurd read a critical exercise on the subject assigned, which was sustained.

F. Bartlett read a lecture on the portion of Scripture assigned, which was sustained.

S. Hurd, was directed to lecture on the 84th Psalm. F. Bartlett to prepare a popular sermon on 1 Peter v, 5. J. Royall a critical exercise on 1 John v, 7. R. Tenny a popular sermon on 2 Cor. v, 14. J. S. Watt a critical exercise on 1 Timothy iii, 16.

Messrs Armstrong, Leach, and Bowman, were appointed a Committee to confer with licentiates and direct their labors.

Friday, 19th Oct.—John C. Hill, ruling elder in the Nottoway Church, appeared and took his seat.

Rev. J. Kirkpatrick, who had been appointed to confer with the executors of Miss Molly Harrison, and receive the legacy left by her to the Theological Seminary, continued for that purpose.

Wm. Shelton, ruling elder from Providence appeared and took his seat.

The Committee appointed to confer with the Licentiates reported a recommendation in general that they continue their labors as during the last summer.

The Board of Managers of the Education Society was re-elected, with the exception of Rev. H. P. Goodrich in place of the late Rev. M. Lyle.

The managers of the Education Society having failed to make their annual Report, resolved that they be directed to make their report at the next stated meeting of Presbytery.

Presbytery was informed that the Executors of the late Wm. Galt had refused to pay the legacy left by said Galt to any person other than one appointed by the Trustees of Hampden Sydney College for that purpose; and that the Board of Trustees of the College had passed the following order, viz. "Resolved, that Richard N. Venable, Treasurer of this Board, be instructed to apply to the Executors of the late William Galt, for the Bank Stock bequeathed to the Trustees of Hampden Sydney College, by the 14th clause, of the will of said Wm. Galt, and upon receiving said stock, he shall give a receipt for the same; and that he also apply for all the dividends, which have arisen on said stock since the death of said Testator, and grant a like receipt therefor.

Whereupon the committee appointed to confer with the Trustees of Hampden Sydney College on this subject was discharged.

Saturday, 20th Oct.—A preamble and resolutions laid on the table yesterday by the Rev. J. H. Rice, D.D. were taken up, and adopted, and are as follows.

The Hanover Presbytery, considering the encouraging prospects of the Union Theological Seminary, and the probability of a considerable increase in the number of candidates for the ministry of the gospel, would express their thanks to the Great Head of the Church, for the favor shown to this institution: And moreover being fully convinced that it is not only necessary that ministers of the gospel should be *pious and holy men*, but *eminently pious and holy*; that the culture of the heart is as necessary as that of the understanding; and as it is particularly the duty of Presbytery to have oversight of candidates for the ministry, and attend to their advancement in holiness, as well as to their progress in Theological knowledge;

Resolved, 1. That to every meeting of Presbytery the professor or professors belonging to the institution, be required to make a particular report respecting the religious state of the students under the care of this Presbytery.

2. That at every meeting of Presbytery, it be made a subject of especial prayer, that God may be pleased to pour out his spirit in the seminary and make the students therein, eminent for zeal in the cause of righteousness, and for personal holiness.

3. That on every occasion when students are called on to perform exercises for trials, there be also an examination of them as to their progress in vital piety; which examination shall be held in private by a standing committee to be appointed for that purpose.

The Education Sermon preached—after which a collection amounting to \$50:60, together with some Jewelry was received. Jewelry directed to be put in the hands of the Rev. T. P. Hunt, to be disposed of for its value; monies for the Education Society were directed to be forwarded to the Treasurer.

At the next stated meeting of the Presbytery the Rev. Wm. J. Armstrong was appointed to preach the Missionary Sermon and the Rev. J. Kirkpatrick his alternate.

Spring meeting of Presbytery to be held at Maysville, Buckingham, on the last Thursday in April next.—Adjourned.

UNION THEOLOGICAL SEMINARY.

It will be highly gratifying to many of our readers to learn from the subjoined report, that the interests of the Union Theological Seminary have at length been taken hold of in good earnest by the Synods of Virginia and North Carolina. The following is the substance of the *Report* submitted to these two Synods at their last stated meetings.

I. STUDENTS OF THE INSTITUTION.

The Seminary was opened on the 1st of January, 1824, with three students, Thomas P. Hunt, Jesse S. Armistead, and Robert Burwell, who have been licensed by the Hanover Presbytery.

Since the period mentioned above; there has been a gradual increase in the number of students, and during the last year, the following persons were members of the institution.

William H. Pollard, Licentiate of Hanover Presbytery.

Henry Smith, licensed in May last by do.

William S. White, do. do. do.

Francis Bartlett, Candidate under care of do.

John Barksdale, do. do. do.

Norval D. Howe, do. do. do.

Roswell Tenney, do. do. do.

John McEwen, Candidate under care of the Presbytery of South Carolina.

Angus McCallum, do. Fayetteville.

Alexander McIver, do. do.

Robert D. Russell, do. Orange.

Andrew Hart, do. Hanover.

John Royall, do. do.

Samuel Hurd, do. do.

Daniel Russell, do. do.

John Sinclair Watt, do. do.

James Robinson, do. Lexington.

These students pursued the prescribed course of study, during the year, and sustained examinations entirely satisfactory to their instructors.

There having been only one professor in the Institution, and the burden of his labours having become intolerable, several benevolent individuals, (friends to the Seminary) in the city of New York, voluntarily engaged to afford support for two years to an assistant teacher; and on the recommendation of the Rev. Dr Alexander, of the Seminary in Princeton, the Rev. Hiram P. Goodrich has been employed as teacher of Greek and Hebrew during the last year, greatly to the advantage of the students.

During the summer an agency has been prosecuted in the city and state of New York, with the view of endowing a Professorship in the Seminary, to be denominated the New York Professorship. And it pleased the Head of the Church to grant such success to this enterprise, as to warrant the hope that the plan will be fully executed.

The probable increase of students renders it necessary that plans should be laid as soon as possible for the enlargement of the buildings of the Institution.

The interests of the church, and particularly of the Seminary, require that, as soon as possible, the several departments of Instruction in the Institution should be filled up, with competent teachers.

The two Synods at their late meetings appointed the following persons Directors of the Seminary for the next year.

NORTH CAROLINA.

MINISTERS.—Reverends Joseph Caldwell, D.D. William M'Pheeters, D.D. John Witherspoon, Samuel L. Graham, Colin M'Iver, John M. Wilson, John Robinson, James Stafford.

Elders.—Mr James Daniel, Hon. Frederick Nash, Dr Charles Read, Dr Thomas P. Atkinson.

SYNOD OF VIRGINIA.

MINISTERS.—Rev'ds Francis M'Farland, Joseph Smith, John Matthews, D.D. Samuel B. Wilson, William S. Reid, Benjamin H. Rice, William J. Armstrong, Stephen Taylor.

Elders.—James Fitzgerald, James Caskie, William M. Atkinson, William N. Page.

It was also ordered by each of the Synods, that the Board of Directors, thus chosen, should hold their first meeting; at the Seminary, on Tuesday the 13th of November at 3 o'clock, P. M. for the purpose of taking into consideration the general interests of the Seminary.

The following resolutions were adopted by the two Synods in the same words; first by the Synod of North Carolina, and then by the Synod of Virginia.

Resolved, That the Synod feel peculiar gratification, in observing the progress, which, under the favor of the Great Head of the Church, the Seminary has made during the last year; and particularly they would express their gratitude to the God of love, that has inclined the hearts of their brethren in the city and state of New York to engage, with the strongest assurances of success, in the important enterprise of endowing a professorship in the Union Seminary, to be denominated the **NEW YORK PROFESSORSHIP**:—which it is hoped, will stand as a perpetual monument of the pious and liberal zeal of their fellow christians in that great and respectable state.

Resolved, That the Directors of the Seminary be instructed to consider, at the meeting to be held on the 13th of November, the propriety and necessity of adopting immediate measures for enlarging the buildings of the Seminary.

Resolved, That the Directors be instructed to adopt immediate measures, for filling, as soon as possible, the various departments of instruction in the Seminary.

Resolved, That in the free conversation on the state of religion held by Synod at their regular meetings, particular inquiry be always made respecting the state of religion in the Seminary; and in case the professors belonging to the Institution should not attend any such meeting, it shall be their duty to forward to Synod a Report on this important subject.

Resolved, That it be earnestly enjoined on the Presbyteries, under the care of this Synod, to pay particular attention to the improvement in holiness, of candidates for the ministry under their care.

ADDITIONAL RESOLUTIONS, ADOPTED BY THE SYNOD OF VIRGINIA.

Resolved, That it be earnestly recommended to the members of the Synod of Virginia to endeavor to prevail on the members of their respec-

tive churches to contribute, each 25 cents annually, for the Contingent Fund of the Union Seminary;* and that the Stated Clerk be directed to inform absent members of this resolution.

Resolved, That the Board of Directors be instructed to inquire into the expediency of appointing a Delegation to the Synod of South Carolina and Georgia, for the purpose of soliciting the co-operation of that body in building up and supporting the Union Seminary.

*It is due to the Church in Lynchburg to say, that they no sooner heard of this resolution, than they immediately carried it into effect, by putting into the hands of the professor a sum equal to a 25 cents contribution by each member.

ADVANTAGES OF SYSTEMATIC CHARITY.

The following extracts from a Church Session Book, in the Orange Presbytery, N. C. which I was recently looking over, are forwarded for publication, if you think them calculated to do good.

The subject of charity, in the members of the church, directed to the support of the various benevolent institutions of the day, was discussed, and it was determined to be the duty of this session to endeavor to train their church members, not only in general to be "ready to distribute and willing to communicate" for the spread of the gospel, but to be thus charitable upon *system*, giving regularly a certain sum, at stated times.

The advantage to us, and to our members of *systematic* charity, and the reasons for it, were deemed to be such as these. 1. That it would have a tendency to counteract our natural worldly-mindedness. 2. To make us economical and industrious. 3. To keep up our acquaintance, and increase our interest in the benevolent enterprises of the day, and thus prevent our falling behind the spirit of the age. 4. To help us in prayer, and promote our religious *growth*, and our religious *enjoyment*. Fuller we remember to have read, was never so happy as after he engaged in promoting the India Mission. 5. The Head of the Church, required from the Jews, not only of their substance, but a definite and fixed portion of it, which they were to measure out, upon an accurate calculation, and *pay as a just debt*. And the same systematic charity, which was thus enjoined upon the Jews, is by Paul inculcated on Gentiles, in Corinth. "Upon the first day of the week, let every one lay by him in store, as God hath prospered him." In which he carefully introduces the three ideas, 1. of *every one's* giving, and 2. according to *his ability*, and, 3. separating and laying aside his gift, as sacred to God.—Wherefore,

Resolved, 1. That the session of this church consider it, in a high sense, their duty to assist their brethren in forming *habits of systematic charity*, beneficial alike, as they must be, to the interests of the individuals themselves, of the church, and of the world.—And as a means of effecting this object;

Resolved, 2. That a list of the leading charities of the church, be inserted in the Session Book, and that every member be requested by the session;

as he is unquestionably required by the Bible, to contribute to some or other of them, "as God hath prospered him."

Resolved, 3. That the members be furnished with a copy of the list just named, ruled according to the months of the year; that they be requested to copy it in a private book; and that they then be requested by special acts of *self-denial, economy, and industry*, to fill it up, at the same time, laying the gift by them, in store, and, at the end of the month, paying it to the person who may be appointed our treasurer.

4. The church being thus organized, as an auxiliary to all benevolent institutions, *in general*, *Resolved*, That — be our Treasurer, that he keep an accurate account of all monies received, and for what purpose; and report to the session every four months.

5. *Resolved*, That the session, at the end of every four months, distribute the sums thus received, into the proper channels, and that they be reported as donations from the church of —.

The following list will explain what is intended in the third of the above resolutions.

LIST OF CHARITIES TO BE SUPPORTED.

NAMES.	NOVEM.	DECEM.	1828.		&c. &c.
			JANUARY		
* Support of a Minister.					
Expenses of the Church.					
Education Soc. of Or. Pr.					
Union Theological Sem.					
Miss. Soc. of Synod. N. C.					
Amer. Home Miss. Soc.					
A. Board Com. For Miss.					
American Bible Cause					
Tract Cause.					
Sunday School Cause					
Colonization Society.					
&c. &c.					

It is an obvious remark, after copying this list, that no member of the church, who has the feelings of a christian, will think of spending 50 or even 10 cents in superfluities, when he has such a list before him. And equally obvious that if every church were thus an organized auxiliary to "every good work," the tabernacle of God would lengthen its cords and be established among all men.

I will give you another extract or two from the same Session Book, respecting the Lord's Supper and Baptism.

1. *Resolved*, That for a member to absent himself from the Lord's table, on any account, short of necessity, is highly sinful, is injurious to the spiritual interests of the individual, and of the church, and also a direct violation of covenant engagements.—*Resolved, also*, That it is, in general,

* The support of a Pastor ought not to be classed among objects of benevolence. It is but an act of *justice* to pay a man the full compensation to which his services entitle him, whether these services are performed in the Senate, at the Bar, or in the Pulpit. Our Lord decided this question, when he sent forth his disciples to preach the Gospel, not suffering them to neglect their appropriate work in order to make provision for their subsistence. *The Laborer, He said, is worthy of his reward;—and if worthy, it is not an act of charity to bestow it upon him.—Ed.*

the duty of our members to take their place at the Lord's table, whenever and *wherever* invited.

2. *Resolved*, That those members of the church, who neglect presenting their infant children for baptism do as *really* sin against God, and against their brethren, as if they were themselves to neglect the Lord's Supper. They are withholding from their children, the prayers, the inspection, and the paternal discipline of the church. They are injuring the cause of truth, as it respects this sacrament; and causing it to grow into disuse; and they are directly violating their own public covenant engagements, by which they became bound "to attend diligently on all the ordinances of this church."

The last clause, above, is from a covenant publicly read and assented to when members are received into that church.

Should any of these extracts have the effect of stimulating your christian readers, Mr Editor, to *lay aside every weight*, and to come forth, *immediately*, and *in order*, as *workers* together with God, they will have accomplished my object in sending them.

AQUINO.

SYNOD OF NEW JERSEY.

Extract from the narrative of the state of religion within the bounds of the Synod of New Jersey, published in the Newark Sentinel.

"The Theological Seminary in Princeton, still enjoys the smiles of Zion's King. The average number of its students during the year, has been about 96. One of the number has recently received ordination, with a view to be employed as a missionary at the Sandwich Islands, and several other members of the seminary have devoted themselves to the cause of foreign missions.

"Since the last meeting of the Synod, there have been some gentle distillations of the Spirit's influences on some of the churches within the bounds of the Presbytery of Susquehannah, by which some of God's people have been greatly refreshed, and excited to increased diligence in their Master's service. In the congregation of Pleasant Grove, in the Presbytery of Newton, more than twenty souls have in the judgment of charity, been converted to God. And in the congregations of Frankford and North Hardiston, in the Presbytery of Newark, about thirty-six.

"These gracious influences, however, have been chiefly imparted to the congregations within the bounds of the Presbytery of New Brunswick. The subjects of them have been of all ages, from the child of twelve to the hoary headed transgressor of seventy. This gracious work of the Divine Spirit, has been characterised by silence, deep solemnity, and pungent conviction of sin. God's people have been humbled and quickened, and stout hearted transgressors made to bow at the foot of sovereign mercy.

"In Princeton it is believed between twenty and forty, as the fruits of this gracious season of refreshing, have become reconciled to God. In Lawrenceville, about sixty; in Trenton city, about fifty; in Trenton 1st church

about eighty; in Upper and Lower Freehold about thirty; in Dutch Neck about the same number; and in the congregation of Cranbury more than seventy. In the last three named congregations the work is evidently progressing, and has recently commenced with very encouraging appearances in Allen-Town and Nottingham. "This is the Lord's doing, and marvelous in our eyes." May the reviving Spirit be sent forth upon all our congregations, and the whole world be speedily filled with his knowledge and glory. "Even so, come Lord Jesus, come quickly."

THE BIBLE IN SOUTH AMERICA.

Mr James Thomson, an English gentleman, has recently published a work on the moral and religious state of South America, written during a residence of about seven years in Buenos Ayres, Chili, Peru, and Colombia.

During a part of this time, he acted as agent of the British and Foreign Bible Society; to which office he has been re-appointed for the term of two years, to be spent chiefly in visiting the city and republic of Mexico. About 4000 Bibles, and more than 5000 Testaments have been forwarded to Mexico and Guatemala for his use. The following intelligence from the work above mentioned will be read with a lively interest by the friends of the Bible cause.

I shall now mention some things not formerly noticed, regarding the circulation of the scriptures in Buenos Ayres, and in the surrounding country. A military officer, commanding on a station a short distance from the city, has been greatly delighted with the New Testament, and in consequence very anxious to make others acquainted with it. He recommended the reading of it to several poor people, who were unable to purchase it, and requested to have copies to give them, which he obtained. In this way he has distributed a number of copies. Besides those given to the poor, some have been sold by him to those able to pay for them. He used to take me very cordially by the hand when we met, and to speak with pleasure on the beneficence of the Bible Society, and of the great advantages that would arise to his countrymen by a general reading of the Holy Scriptures.

A Patagonian chief, called Cualli Piachepolon, in the very centre of Patagonia, is in possession of one of your Testaments. This man has been in the habit of visiting Buenos Ayres for some years, in order to exchange the few commodities which his country at present produces, for those of Europe.—He has hence acquired some knowledge of the Spanish language. Upon hearing some passages of the New Testament read to him, he requested to have the book, that he might, on his return, explain it to his people.

Some copies have been sent to Tucuman, to Salta, &c. so that your bounty is known, more or less, throughout the provinces of the Rio de la Plata; and I have no doubt but, some hundred years hence, the then populous banks of that king of rivers, and the circumjacent country, will gratefully remember the present Committee and Members of the British and Foreign Bible Society.

Lima.—I have mentioned, in some of my late letters, the very gratifying circumstance of the rapid sale in this city of 500 Spanish Bibles, and 500 New Testaments. These were all sold off in two days, and as many more could have been sold in the two days following, but there were no more, and thus many were disappointed. From this cheering circumstance, I am daily looking with great anxiety for a considerable number of both Bibles and Testaments, expected from the Bible Society. The above-mentioned circumstance is truly encouraging, as no desire at all comparable to it, has yet been manifested in any other part of South America for the Holy Scriptures. From this and some other occurrences, I am led to anticipate that the word of God will, indeed, have free course in this place, and let us pray that it may not be circulated only, but that it may be glorified also. I have another thing to relate to you, perhaps more cheering still. It is this: the nearly confident expectation of getting the New Testament introduced throughout Peru as a school book. I trust this expectation will not be disappointed, but verified in due time. Every thing promises fair at present for its accomplishment.

On the very day that I received the 610 New Testaments from Valparaiso, I received a letter from Truxillo, begging most earnestly and 'for God's sake,' that I would send to that place without delay a supply of the Holy Scriptures. With the writer I am well acquainted, and we had many pleasing interviews during the few weeks I remained in that place, in June and July of last year. My friend and correspondent in Truxillo is a medical gentleman, and a native of Ireland. He has long been in this quarter of the world, and may be considered rather as a South American, than a native of the British Isles. He is of the Roman Catholic religion, but is free from those prejudices to be found among many of his own communion. He studies the word of God himself, and recommends the study of it most earnestly to all his friends around him.

TO SUBSCRIBERS AND THE CHRISTIAN PUBLIC.

We are happy to inform our Subscribers and the Public generally, that arrangements are made to improve the character of the future numbers of the Magazine, and to render it more worthy of a general and extensive circulation through the community. The number of able writers pledged for its support, is increased; and it is hoped that corresponding efforts will be made, by those who wish well to the interests of Literature and Religion in our Southern country, to increase the number of readers, and thus promote the great object to which this work is devoted.

The following is the order in which communications in the Magazine will in future be arranged:—I. THEOLOGICAL; embracing Illustrations of Scripture, Sermons, Essays, &c.—II. MISCELLANEOUS.—III. REVIEWS, CRITICAL NOTICES OF NEW WORKS, AND LITERARY ESSAYS.—IV. LITERARY AND PHILOSOPHICAL INTELLIGENCE.—V. RELIGIOUS INTELLIGENCE, Domestic and Foreign, Ordinations, Installations, &c.—*Editor.*

